Master of Sacred Theology Thesis   Concordia Seminary Scholarship

5-1-1987

A Study of Isaiah's Use of Kabod

David Worcester

A STUDY OF ISAIAH'S USE OF <u>KABOD</u>

———————

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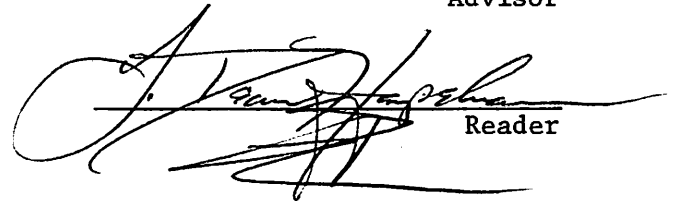requirements for the degree of
Master of Sacred Theology

———————

by

David D. Worcester

May, 1987

Approved by *Horace D. Hummel*
                                          Advisor

                                          Reader

TABLE OF CONTENTS

INTRODUCTION TO THE STUDY OF ISAIAH'S USE OF <u>KABOD</u>

The purpose of this study is to discover the theological signifi-
cance of the word כָּבוֹד as used in the Book of Isaiah. כָּבוֹד, most
often translated into English as "glory," is a term which encompasses
such meanings as honor, fame, wealth, reputation, brightness, brilliance
or splendor, and, when used in reference to God, heavenly brilliance,
sublimity or magnificence.[1] Throughout Isaiah, the term כָּבוֹד is
utilized frequently, with reference to God, as well as to men and nations.
It is the thesis of this study that, as the term is used throughout
Isaiah, the term כָּבוֹד becomes a theologically important word which
expresses both God's immanence and His transcendence: His immanence re-
vealed in His declaration of His presence and protection for His people;
His transcendence disclosed in the midst of theophanic encounter, reveal-
ing His holiness, character and essence. The purpose of this study is to
make an exegetical study of Isaiah's use of כָּבוֹד, to determine its
theological significance within the book of Isaiah and to bring the study
of this subject up to date.

The study of Isaiah's use of כָּבוֹד is significant both because
of the influence of Isaiah upon New Testament writers and because of the
statistical frequency of the term within the Isaianic corpus in compar-
ison with other Old Testament literature. Indeed, in the former case,

---

[1]Johannes E. Bauer, ed., <u>Encyclopedia of Biblical Theology</u>. The
Complete <u>Sacramentum Verbi</u> (New York: Crossroad, 1981), s. v. "Glory,"
by Georg Molin, p. 295.

1

Isaiah has been quoted or alluded to over 400 times in the New Testament![2] In the latter case, one may note that the nominal form כָּבוֹד occurs thirty-seven times,[3] almost twenty percent of the nearly two hundred occurrences throughout the entire Old Testament.[4] In comparison, כָּבוֹד appears in the Psalms fifty-one times, in the Pentateuch twenty-four times (thirteen of which are in passages ascribed to "P"), and in Ezekiel nineteen times.[5] Further impetus for undertaking of this study is the realization that the major works which deal with the significance of כָּבוֹד in the Old Testament were written thirty to fifty years ago.[6] Furthermore, although nearly twenty commentaries on Isaiah have appeared in the years since the discovery of the Dead Sea Scrolls,

---

[2]Eberhard Nestle, Erwin Nestle, and Kurt Aland, eds., Novum Testamentum Graece, 25th Edition (London: United Bible Societies, 1963), pp. 665-667.

[3]Gerhard Lisowski, Konkordanz zum Hebräischen Alten Testament, Second edition (Stuttgart: Würtembergische Bibelanstalt, 1958), pp. 661-62.

[4]Ludwig Koehler and Walter Baumgartner, eds., Lexicon in Veteris Testamenti Libros, 2 volumes (Leiden: E. J. Brill, 1953), 1:420. Hereafter cited as KB.

[5]G. Johannes Botterweck, Helmer Ringgren, and Heinz-Joseph Fabry, eds., Theologisches Wörterbuch zum Alten Testament, 5 vols. (Stuttgart: Verlag W. Kohlhammer, 1970-   ), s.v. " כָּבוֹד," by Martin Weinfeld, 4:25.

[6]Examples of major studies which are frequently cited are A. von Gall, Die Herrlichkeit Gottes, 1900; W. Caspari, Die Bedeutungen der Wortsippe KBD im Hebräischen, 1908 [These are not available or in print]; Israel Abrahams, The Glory of God, 1925; Helmut Kittel, Die Herrlichkeit Gottes, 1934; and Bernhard Stein, Der Begriff kᵉbod Jahweh und seine Bedeututung für die alttestamentliche Gotteserkentnis, 1939. Even the " Δόξα " article in the Theological Dictionary of the New Testament actually hearkens back to the 1930s. A more detailed account of the state of the study of the subject will appear in the following chapter.

little has been done to update the study of כָּבוֹד in general and there

is nothing in print which has undertaken an intensive exegetical study of

Isaiah's use of כָּבוֹד.[7]

The study of Isaiah's use of כָּבוֹד will proceed with an

exegetical examination of the passages of Isaiah wherein the term כָּבוֹד

occurs. The specific intent will be to determine the semantic connota-

tion of כָּבוֹד in that passage by identifying both the "dictionary de-

finition" and the context of the content of the passage. This will enable

interaction with textual, archaeological and linguistic discoveries of

recent years as well as interacting with the various critical theories,

commentaries, and studies related to כָּבוֹד . It is significant that

none of the studies to date have dealt exclusively with Isaiah's use of

כָּבוֹד.

The study of Isaiah's use of כָּבוֹד will proceed with four

more chapters. Chapter One will be devoted to the study of the background

of Isaiah's use of כָּבוֹד , including an overview of both the scrip-

tural background and twentieth century studies pertaining to the study of

כָּבוֹד . The emphasis of the former will be on the Old Testament con-

texts which serve as "informing theology" for Isaiah. The intent of the

latter is to summarize the status of the topic in scholarly circles. The

second major chapter is devoted to the exegesis of the passages in which

---

[7]Two editions of the Hebrew text have appeared which take into
account the Dead Sea Scroll discoveries, in addition to the more recent
commentaries: K. Elliger and W. Rudolph, eds., Biblia Hebraica Stutt-
gartensia (Stuttgart: Deutsche Bibelgeseltschaft, 1977) [Cited as BHS
in contrast to the earlier editions edited by R. Kittel, the familiar
BHK]; and Moshe H. Goshen-Gottstein, The Book of Isaiah. The Hebrew
University Bible (Jerusalem: At the Magnes Press, The Hebrew University
Press, 1975) [Cited as the HUB.]

the noun ‏כָּבוֹד‎ occurs. The verbal forms will not be treated inasmuch
as Lee Maxwell has done recent work encompassing that segment of the
field.[8]

The exegetical chapter will be followed by a summarizing chap-
ter which treats the relationship of ‏כָּבוֹד‎ to other significant
theological themes in the book of Isaiah. Appended to the thesis will
be an evaluation of the contributions of other studies.

The presuppositions and methodology utilized in this study are
those of the "Grammatical, Historical, Contextual, Theological Method."
Thus, specific attention will be given to significant textual problems
(in particular response to the contributions of the Dead Sea and related
discoveries), to the grammar and syntax of the verse concerned, to the
context (both near and remote), and to the further theological impli-
cations of the message of the verse and its pericope.

Additional presuppositions of this study include the writer's
commitment to the Scriptures as the inspired Word of God, with its uniqu-
ness and authority. Consequently, this study is undertaken from a Con-
servative perspective with regard to the approach to the Scriptures.
For the purposes of this study, the Book of Isaiah is to be regarded as
a unity, with Isaiah of Jerusalem as its author. It should be further
noted that the use of current critical labels or terminology does not im-
ply an acceptance of that particular critical theory or its presup-
positions.

---

[8]Lee A. Maxwell, The Use of the Hebrew Term KBD and Its Signi-
ficance for the Incarnation, S.T.M. Thesis at Concordia Seminary, 1985
(Portland, OR: Theological Exchange Network, 1985. Text-fische).

Before proceeding further with this study, it is necessary to note several basic definitions. The definitions for "theophany," "epiphany," and "hypostasis" are not uniform throughout the literature, sometimes even being defined in either an unclear or contradictory manner. Hence the following definitions should be noted.

The definition for theophany essentially involves a manifestation of deity, often in a sudden or unexpected manner. In most contemporary literature, there is a distinction between the type of theophany which is generally intended for individuals and which represents for them a special demonstration of favor (whether in non-cultic contexts, as in the theophanic encounters of the patriarchs, or within the cultic context of the tent of meeting or temple/sacrificial/sacramental worship), and those in which there is a manifestation of Yahweh through the powers of nature (more specifically, a notable disruption of nature) which causes alarm among His enemies.[9] Many discussions emphasize the verbal communication from Yahweh in the first case, in contrast to a generalized intervention in history and the nature world. In these discussions, then, the former is referred to as a theophany, while the latter is referred to as an epiphany.[10] The net result in many cases is Yahweh

---

[9]George A. Buttrick, Keith Crim, Lloyd Richard Bailey, and Victor Paul Furnish, ed., The Interpreter's Dictionary of the Bible, 5 vols. (Nashville: Abingdon Press, 1962-76), s.v. "Theophany in the OT," by J. Jeremias, Supplement:896-898; and "Theophany in the NT," by J. E. Alsup, Supplement:898-900. Hereafter cited as IDB.

[10]IDB:Sup., s.v. "Theophany in the NT," p. 898. See also Terrence E. Fretheim, The Suffering of God (Philadelphia: Fortress Press, 1984), pp. 79-84. For an overview, see Dale A. Patrick, "Epiphanic Imagery in Second Isaiah's Portrayal of a New Exodus," Hebrew Annual Review 8 (1984):125-128. Chief poles of opinion are between Claus Westermann, Praise and Lament in the Psalms, translated by Keith R. Crim and Richard

intervening in behalf of His people, particularly in eschatological

contexts. Throughout this paper, the term "theophany" will be used in a

sense which emphasizes the first of the two connotations, but which does

not exclude the second, "epiphanic" aspect. However, when the term

"epiphany" is used, it will refer only to the latter of the two meanings

discussed above.

The third term which needs some qualification is hypostasis.

Most dictionaries give the technical sense of "hypostases" which was the

term adopted by the church in the process of hammering out creedal state-

ments dealing with Christology and the doctrine of the Trinity. The

Greek $\acute{v}\pi\acute{o}\sigma\tau\alpha\sigma\iota\varsigma$ means "substance" and is used to explicate the in-

terrelation of the persons of the Trinity (compare the Latin "persona").[11]

However, the use in the field of Old Testament is a later technical use

of the term, which implies a power emanating from God, constituting a

more or less distinct entity, and usually more or less strongly person-

ified. Most familiar of this type of usage are the terms Wisdom and Word

of God, as well as the rabbinic usage of terms such as Shekinah, Name,

---

N. Soulen (Atlanta: John Knox Press, 1981), pp. 98-101 and Artur Weiser, The Psalms. The Old Testament Library (London: SCM Press, 1962), pp. 38-39. Westermann is responsible for the distinction between theophany and epiphany as technical terms in OT study. Weiser opposes the contrast. Further summary may be found in J. K. Kuntz, The Self-Revelation of God (Philadelphia: The Westminster Press, 1967), p. 48n. Muilenberg empha-sizes the oral aspect of theophany: James Muilenberg, "The Speech of Theophany," Harvard Divinity Bulletin 28 (1963):35-47. Richard N. Soulen, Handbook of Biblical Criticism, Second Edition (Atlanta: John Knox Press, 1981), pp. 61-62; 199. Soulen reverses the definitions.

[11]Richard A. Muller, Dictionary of Latin and Greek Theological Terms (Grand Rapids: Baker Book House, 1985), p. 141. See also Samuel Macauley Jackson, et al., eds., The New Schaff-Herzog Encyclopedia of Religious Knowledge (Grand Rapids: Baker Book House, 1950), s.v. "Theophany," by E. Kautsch, 11:403-404.

Place, and so on. Essentially, such terminology frequently expresses an aspect of the immanent and/or revelatory activity of God without sacrificing His transcendence.[12]

The ultimate contribution of this study will be three-fold. At the very least, the study of the subject will be brought up to date. Secondly, the word כָּבוֹד as used in Isaiah will be seen to have a certain spectrum of meaning from the secular to the sacred. This study will explore that spectrum. Third, the significance of כָּבוֹד in Isaiah is not due to the heavy theological weight of the term alone, but also in its relationship to the major theological themes which are significant to understanding the theology of Isaiah. Thus, it will be interesting to observe whether כָּבוֹד occurs only in the more "obvious" contexts, such as references to the "Exodus/New Exodus" motif, or if it extends to oracles of judgment and rebuke, the "Day of the Lord," the remnant, the Suffering Servant, the covenant, the Messiah, Yahweh's holiness, self-disclosure, and continuing presence with His people. This should result in a deeper understanding of the message and theology of Isaiah the prophet.

---

[12]Millar Burrows, _An Outline of Biblical Theology_ (Philadelphia: The Westminster Press, 1946), p. 78.

CHAPTER ONE:

THE BACKGROUND OF ISAIAH'S USE OF <u>KABOD</u>

Isaiah's use of כָּבוֹד does not occur in a vacuum. It is best understood in its historical setting and in its relation to the rest of Scripture. This chapter is devoted to four concerns applicable to the background of Isaiah's use of כָּבוֹד. The first of these is the material pertaining to the basic definition and means of determining the semantic connotations of כָּבוֹד. The second is a survey of the use of כָּבוֹד by Isaiah's predecessors and contemporaries among Biblical writers and prophets. This is intended to give the broader context in which Isaiah's use may be understood. Third is a brief summary of the life and times of Isaiah the prophet, as reflected in the Book of Isaiah. The fourth segment of this background chapter is a survey of the various critical theories which have been advanced to account for the understanding of כָּבוֹד, as well as to indicate the course that studies have taken in the current century. The major concerns of this chapter pave the way for the enterprise of Chapter Two, which is devoted to an intensive exegetical examination of the Isaianic passages in which כָּבוֹד occurs. The present chapter, thus, is concerned primarily with the remote context, while Chapter Two details the more immediate context.

Undertaking a word study may be quite rewarding, especially if that word has important theological connotations. One of the most

8

significant tasks of this study is to determine accurately the actual

semantic content of כָּבוֹד . One must test the "dictionary definitions"

and yet remain in touch with lexical, syntactical and grammatical data in

order to responsibly reflect the message intended in the original inspired

text.

G. B. Caird, who was dealing with the concept of "glory" from a

New Testament perspective has given helpful insight into the means of

determining the semantic content appropriate to the word. His comment

clarifies the interrelationship of various factors to be considered in a

theological and exegetical word study:

> The meaning of any word or expression is compounded in varying pro-
> portions of five ingredients: (a) dictionary definition; (b) con-
> textual determination; (c) the referent; (d) verbal association; and
> (e) emotive force. The dictionary definition tells us the full pos-
> sible range of a word's connotation, the multiplicity of meaning of
> which it is capable. . . . Context tells us, or ought to tell us
> . . . which of these many meanings an author or speaker intends in
> a particular instance.[1]

It is appropriate, then, to proceed with this study by delving

into the spectrum of connotations appropriate to כָּבוֹד. כָּבוֹד

is derived from the Hebrew root כבד, which has the basic meaning, ety-

mologically, "to be weighty, heavy." The root is common in the Semitic

languages except for Aramaic, which uses יקר. כבד and its derivatives

occur 376 times in the Hebrew Bible, with most frequency in the Psalms

(sixty-four times), Isaiah (sixty-three times, thirty-seven of which are

the noun כָּבוֹד), Exodus (thirty-three times), Ezekiel (twenty-five

times), and Proverbs (twenty-four times). One hundred fourteen of the

---

[1]G. B. Caird, "The Glory of God in the Fourth Gospel: An Exer-
cise in Biblical Semantics," New Testament Studies 15 (1968-69):265.

total number of occurrences are verbal forms. In the Old Testament, the literal sense "to be heavy or weighty" is seldom used. Rather, an applied sense, such as "to be heavy with sin," is more common. By extension of this applied usage there could be, for instance, a "weighty" person in society, that is, someone who is honorable, impressive, and worthy of respect.[2] Abraham is rich כָּבֵד in cattle, silver, and gold (Gen. 13:2). Jacob's moveable goods are his כָּבוֹד (Gen. 31:1), in the sense of wealth. Ps. 49:16 is a further example of כָּבוֹד appearing in a synonymous parallelism with wealth (see also Nah. 2:10). Further extension of the concept may be seen when Joseph's brothers speak of his כָּבוֹד, meaning his status as an official (Gen. 45:13).[3] In Job 19:19, the complaint is that God has stripped him of his honor and dignity. In 1 Sam. 4:21, the loss of the ark means the loss of Israel's כָּבוֹד [This instance may also have theological overtones, however.], in that it was that which gave her distinction from and preeminence over her surrounding neighbors.[4] In Ex. 28:40, the priestly garb is intended to magnify

---

[2]John N. Oswalt, "כָּבֵד (Kabed)" in Theological Wordbook of the Old Testament, 2 vols., edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds. (Chicago: Moody Press, 1980), 1:426. Hereafter cited as TWOT.

[3](Gerhard) von Rad, "כָּבוֹד in the Old Testament," Theological Dictionary of the New Testament, 10 vols. Gerhard Kittel, ed; trans. by Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1964), 2:238. Hereafter cited as TDNT.

[4]Walter R. Betteridge, "Glory," The International Standard Bible Encyclopedia, 4 vols. James Orr, et al, ed. (Chicago: The Howard-Severance Co., 1915). 2:1236. Hereafter cited as ISBE. However, Jacob notes that the perpetual lamp in the sanctuary was representative of the kabod. Eli's lamentive cry is concerned with the end of the cult and the extinguishing of that lamp which resulted from the capture of the ark. Edmond Jacob, Theology of the Old Testament, trans. by Arthur Heathcote and Phillip J. Allcock (New York: Harper & Row Publishers, 1958), p. 80n.

and glorify the wearers, underscoring their importance.[5]

The semantic connotation of human dignity and majesty are passages such as Gen. 49:6; Ps. 4:2; 7:5; 16:9; 30:12; 57:8; 108:1, all on the basis of the poetic parallelism between "my glory" כְּבוֹדִי and "my soul" נַפְשִׁי. Job 29:20 is sometimes included in this category, with כָּבוֹד being interpreted as "my soul; my self," primarily on the basis of Assyrian etymological studies. The Assyrian kapittu, meaning "liver " is sometimes used to indicate the seat of emotions.[6] However, it should be noted that this interpretation has been seriously disputed and is to be regarded as a tenuous position. In each of the above cases, however, it is indeed possible that these are actually examples of a religious sense bleeding through into an otherwise secular usage, that is, a confession of the fact that that which lends significance and dignity to human nature ultimately comes from Yahweh.[7]

Thus far, the cited definitions of כָּבוֹד have been confined to the normal secular or non-theological usage. Examples of this type of usage are indeed found in Isaiah, but the discussion of כָּבוֹד must also examine the great theological implications of the term. As previously indicated, כָּבוֹד when used of men, accentuates that which makes men impressive, whether material possessions, personal bearing or gravitas. Even so, כָּבוֹד ultimately is tied in to that which makes God impressive to man, particularly the force of His self-manifestation. This is

---

[5]Ibid.   [6]Ibid.

[7]TDNT, 2:238. Cf. also F. Notscher, "Heisst KABOD Auch 'Seele'?" Vetus Testamentum 2 (1952):358-62. Cf. also Israel Abrahams, The Glory of God (Humphrey Milford: Oxford University Press, 1925), p. 22.

underscored by the remembrance that throughout the entire Old Testament

God is intrinsically invisible. Furthermore, when God manifests, re-

veals or declares Himself, the significance of the impression of that

divine encounter is often described as the יְהוָה כָּבוֹד,

an expression which becomes more of a technical term as men have re-

flected upon that encounter.[8]

כָּבוֹד is used forty-five times in the context of a visible

manifestation of God. The majority of such references may be found in

the passages which have to do with the tabernacle (see Ex. 16:10; 40:34,

and others) and, especially in Ezekiel's visions of exile and return,

with the temple. Such manifestations are directly related to God's self-

disclosure and the expression of His intent to dwell among men. In such

settings, they are normally linked to Yahweh's holiness. God's purpose

is to have His splendor and reality known by man. However, this is

only possible as those to whom He manifests Himself take into account the

stunning quality of His holiness and set out in faith and obedience to

let that character be manifested in them (Num. 14:10; Ezra 10:11; see

also the discussion of Isa. 6:3).[9]

Manifestations of the יְהוָה כָּבוֹד are mentioned

throughout the Pentateuch. They include the identification of the ap-

pearance of God's glory with a cloud as a vehicle which both revealed

and concealed, providing a visible manifestation, yet also including the

presence of Yahweh Himself. Such manifestations are recorded in Ex. 16:7,

10; 24:16-17; 40:34-35; Lev. 9:6, 23; Num. 14:21-22; 16:19, 42; 20:6,

---

[8]Ibid., 2:238-39.

[9]TWOT, 1:427.

and so on.[10] In addition to the associations with a cloud, it is also

associated with fire and light in such passages as Num. 11:1-3; Ex. 24:

9-11 and Ex. 3:1-3.

The   הוה י   כבוד   is manifested on such occasions

as the giving of the Law at Sinai (See Exodus 19÷20; Deuteronomy 4-5,

especially Deut. 5:21.) and the consecration of the temple (1 Kings 8;

2 Chron. 5:2-7:10). It is most vividly described in Exodus 33, wherein

Moses meets with Yahweh in the Tent of Meeting. Moses in particular re-

quests to see Yahweh's glory and is granted that request. Interestingly,

in the verses preceding, Moses had implored that Yahweh's presence accom-

pany the people. Some characterize this as the earliest account of a

theophany, wherein Moses relates his experience, albeit brief in time,

of Yahweh being disclosed in something resembling physical form and

hence akin to Isa. 6:1-5 [which will be studied in more detail in Chapter

Two].[11]

One of the most satisfactory explanations of כבוד in these

contexts could be "the apprehended presence of God." This accounts for

the hidden quality, normally veiled from human sight, except on the rarest

of occasions.[12] This could also encompass the manifestations in other

forms, such as fire and lightning-like brilliance, while at the same time

continuing to affirm other equally important and fundamental elements in

---

[10]Everett F. Harrison, "Glory," The International Standard Bible
Encyclopedia, 4 vols. Revised edition, ed. by Geoffrey W. Bromiley et
al, 2:478. Hereafter cited as ISBE (Rev.).

[11]Ibid.

[12]L. H. Brockington, "Glory," A Theological Wordbook of the Bible,
ed. by Alan Richardson (New York: The Macmillan Company, 1951), p. 175.

the knowledge of God.[13] Indeed, כָּבוֹד might be said to include both
the objective reality of God and the subjective feeling which is exper-
ienced towards what inspires awe and respect. Furthermore, God reveals
His glory, but His creatures are to "give glory" to Him (see Ps. 29:1;
Joshua 7:19; especially in comparison to the discussion of Isa. 42:8;
48:11). This glory is made up of what God possesses in His own right, a
kind of totality of qualities which make up His divine power. It may be
further noted that the יְהוָה כְּבוֹד has a close affinity with the
holiness of God and is a visible extension for the purpose of manifest-
ing that holiness to men.[14]

Holiness, presence and glory are apparent in the divine manifest-
ations with relation to the temple and tabernacle. When the tabernacle
was completed, a cloud of glory settled upon it, preventing human en-
trance (even the priests' ministrations; Ex. 40:34-38). A similar occur-
rence is witnessed at the completion and dedication of Solomon's temple
(1 Kings 8:10 and 2 Chron. 5:14). The emphasis of these Scriptures
upon Yahweh's might, power and transcendence do not eliminate the mani-
festation of holiness and moral purity. The chief question becomes one
of determining to what degree the above phenomena are relevant as Isaiah
uses the term כָּבוֹד.

The above presentation deals with the materials found in most

---

[13]L. H. Brockington, "The Presence of God," Expository Times 57
(October 1945):21. Brightness as a component of theophany is found in
such passages as Gen. 15:17; Ex. 3:2; 19:16, 18; Deut. 4:9-13; 5:19-24;
33:21; Ps. 97:2-4; Hab. 3:3-4.

[14]Edmond Jacob, Theology of the Old Testament, translated by
Arthur W. Heathcote and Phillip J. Allcock (New York: Harper and Row
Publishers, 1958), pp. 79-80.

dictionary presentations and gives the basic spectrum of semantic content available. The data cited thus far is taken primarily from the Pentateuchal traditions, which would have informed Isaiah. Some brief note should be made of the influence of the Psalter. The Psalter would reflect the same basic themes as the Pentateuchal traditions, albeit with a different thrust. The very nature and function of the Psalter as devotional prayer book hymnal, and liturgical book of worship indicate that the same themes would be expressed in a manner highlighting praise and worship. Indeed, this is most evident by the greater prominence given to the verbal forms of כָּבֵד , with the concomitant meaning "to give honor, praise; glorify."[15] The affinity between certain portions of the Isaianic corpus and the literature of the Psalms has been identified. The correspondence is not so much one of quotation as the similarity of theme or motif, for instance, the "praise of the Creator," as found in Psalm 8; 19a; 104; 139; (148), and so on.[16] Claus Westermann has directed the most attention to the similarity and has identified a series of passages in Isaiah which he terms "eschatological songs of praise."[17] Regardless of any similarities, there is the element of

---

[15]The most thorough recent treatment of the usage of the verbal forms is to be found in Maxwell. Lee Maxwell, The Use of the Hebrew Term KBD and Its Significance for the Incarnation (Portland, OR: Theological Exchange Network, 1985. Text fische), pp. 38-52.

[16]Claus Westermann, The Psalms: Structure, Content and Message, trans. by Ralph D. Gehrke (Minneapolis: Augsburg Publishing House, 1980), p. 93.

[17]The category was originally so designated by Gunkel. Westermann includes Isa. 40:9-11; 42:10-13; 44:23; 45:8; 48:20-21; 49:13; 52:9-10; and 54:1-2. Claus Westermann, Praise and Lament in the Psalms, trans. by Keith R. Crim and Richard N. Soulen (Atlanta: John Knox Press, 1981), pp. 143-44.

creativity in the Isaianic materials, as when speaking of the "New

Exodus":

> God's new act of deliverance has as its accompaniment the 'new song'
> (Isa. 42:10), which responds to it with jubilation. Since it strikes
> up jubilation for the deliverance before this has yet taken place, it
> becomes a song of faith. Thus, the songs of praise which accompany
> the preaching of Deutero-Isaiah stand midway between the descriptive
> praise sung by God's people of old and the song of faith of his new
> chosen people, who sing of the victory of the king and lord of the
> world before it is revealed as such.[18]

Whether Isaiah's acquaintance with psalmic literary types stems

from his own worship or from participation in the cultus as a cultic

functionary, whether prophet or priest, cannot be determined with pre-

cision. Speculations must be tempered by other data, such as the call of

Isaiah, which will be studied in Chapter Two.[19]

This leads to a closer look at Isaiah the prophet himself. Isaiah,

the son of Amoz (Isa. 2:1), lived and ministered in Jerusalem and Judah

during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah (Isa. 1:1), and

possibly into the reign of Manassah (see the possible inference of 2

Chron. 32:32), during whose reign, tradition has it, he was martyred. If

Isaiah 6 is an account of Isaiah's inaugural call to the prophetic minis-

try, then his ministry would date from c. 742 B.C., when Uzziah died,

until sometime after 687 B.C., when Hezekiah died.[20] Isaiah, whether by

---

[18]Claus Westermann, Isaiah 40-66, trans. by David M. G. Stalker.
The Old Testament Library (Philadelphia: The Westminster Press, 1969),
p. 27.

[19]It is beyond the scope of this study to attempt to sort out
the relative dating of the Psalms. For the present purposes, it suffices
to note the thematic similarities. Both Isaiah and the Psalmists would
be dealing with the same basic traditional themes.

[20]Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia
Publishing House, 1979), p. 191.

blood relationship or some official capacity, was unique in his freedom

of access to the reigning kings, most notably Ahaz and Hezekiah, visits

to whom are explicitly mentioned. Visits to their predecessor, Jotham,

are inferred more from the godly character of that king's rule than from

explicit references. With this time frame in mind, we will proceed to

review the chronology of Isaiah's contemporaries and predecessors in the

prophetic ministry.

Amos, a prophet from Judah to Israel, ministerd "in the days of

Uzziah king of Judah, and in the days of Jereboam (Jeroboam II) son of

Joash king of Israel" (Amos 1:1). Thus Amos' ministry would fall some-

time between 767 B.C., the beginning date of Uzziah's sole reign, and

746 B.C., at the close of Jeroboam's reign. This would be further

qualified by Amos 6:2, which implies that the region of Hamath was under

the control of Jeroboam, possibly the result of conquests he made as re-

corded in 2 Kings 14:25. This would place him somewhere in the decade

760-750 B.C.[21]

This same era is that of the prophet Jonah, "Jonah the son of

Amittai, the prophet, who was of Gath-hepher." (2 Kings 14:25; compare

Jonah 1:1). Although Jeroboam's reign is basically characterized as evil,

the restoration of the border of Israel from "the entrance of Hamath as

far as the Sea of the Arabah" was accomplished "according to the word of

the LORD, the God of Israel, which He spoke through His servant Jonah

. . ." (2 Kings 14:25 NASB). Conservative scholarship normally identifies

the Jonah of the 2 Kings reference with the prophet whose ministry to

---

[21]Ibid., p. 310. See Leon J. Wood, The Prophets of Israel
(Grand Rapids: Baker Book House, 1979), p. 284.

Nineveh is recounted in the Book of Jonah. Like Amos, at least a portion of Jonah's prophetic ministry was directed to the Northern Kingdom, Israel, rather than Judah. Of course, Jonah, unlike Amos, was a native of the Kingdom of Israel. Once again, based upon the reign of Jeroboam II, c. 786-746 B.C., an approximate date of 775-750 B.C. could be assigned to Jonah, making him an early contemporary of Amos.[22]

Another prophetic contemporary of this period is Hosea the son of Beeri. His ministry was "during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and during the days of Jereboam the son of Joash, king of Israel." (Hos. 1:1) Once again we have a native of the Kingdom of Israel ministering to his own people. The superscription to the book would imply a ministry of at least twenty-seven years (c. 742-715 B.C.). Enigmatically, Jeroboam II is the only king of Israel mentioned, although his reign is only parallel to that of Uzziah. Since these are the same rulers mentioned by Isaiah, it is interesting to have another reaction to similar historical situations. It has been suggested that Hosea 1-3 may reflect the prosperity and security of Jeroboam's reign, while Hosea 4-9 may be descriptive of the days of the Syro-Ephraimic War against Ahaz, alluded to in Isaiah 7. These chapters may also be reflective of the declining years of Israel as the Assyrian threat loomed and internal problems increased. Hosea 10-14 would then possibly originate during the very last days of Israel when Hoshea was king. However, there are no clear references to conditions in the years following the fall of Israel in 722 B.C.[23] Intriguing from the standpoint

---

[22]Hummel, _Word_, p. 322.   [23]Ibid., pp. 284-85.

of this study is the fact that, of the prophets mentioned thus far as

contemporaries or near contemporaries, Hosea is the first to make any use

of the term כָּבוֹד : Hos. 4:7; 9:11; and 10:5.[24] In the midst of an

oracle condemning Israel, as though in a court case (רִיב motif), Yahweh

states that He will change their (the priests') glory into shame. In

this occurrence, the honor and dignity of position are the primary re-

ference of כָּבוֹד .[25]

In Hos. 9:11, the formal meaning of the honor, splendor, or glory

of external conditions and circumstances is no doubt implicit when it

speaks in judgment of the punishment that will befall Ephraim,[26] but

one cannot escape the context of verses 11 and 12, where the parallelism

to "their [that is, that of Ephraim] glory" flying away is the severe

attrition of their offspring. It is in this sense that כָּבוֹד may carry

the connotation of "great number."[27]

Hos. 10:5 speaks of the departure of "its glory," the glory of Is-

rael, into exile. As such, it could merely refer to the loss of distinc-

tion or honor[28] particularly with reference to external circumstances.[29]

---

[24]Gerhard Lisowsky, Koncordanz zum Hebraischen Alten Testament, 2nd ed. (Stuttgart: Wurtembergische Bibelanstalt, 1958), pp. 61-62.

[25]Francis Brown, S. R. Driver, and Charles A. Briggs, eds., A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1953), p. 459. Hereafter cited as BDB.

[26]Ibid., p. 458.

[27]William L. Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament (Grand Rapids: William B. Eerdmans Co., 1971), p. 151.

[28]Ludwig Koehler and Walter Baumgartner, eds., Lexicon in Veteris Testament (Leiden: E. J. Brill, 1953), p. 42. Hereafter cited as KB.

[29]BDB, p. 458.

The context, however, may indicate the "glory" is the gold of the golden

calf itself, taken into captivity like any other idol.[30] Even so, the

loss of the idolatrous calf seems to be compared deliberately, perhaps

with a strong ironic touch, to the loss of the Ark of the Covenant to

the Philistines (1 Sam. 4:21-22),[31] for it was to this calf that the

people had attributed the glory of the true God.[32]

The three uses of כָּבוֹד by Hosea all fall into the category of

non-theological semantic connotation, although the third occurrence, in

10:5, comes close. Nevertheless, there is no real reference to theophanic

manifestation.

Micah the Morashtite prophecies concerning Samaria (Israel) and

Judah during the days of Jothan, Ahaz, and Hezekiah, once again hearkening

from the same era as Isaiah (Micah 1:1). In the light of Micah's failure

to mention Uzziah, as Isaiah does, it may be inferred that his ministry

commenced a little later than Isaiah. Also, the omission of any mention

of the invasion of Sennacherib during the reign of Hezekiah has been taken

to imply the probable cessation of Micah's prophetic ministry sometime

earlier than Isaiah. Possible dates for the active ministry of Micah are

the years 735-710 B.C. He was remembered approximately a century later

in the time of Jeremiah as having prophecied during the reign of Hezekiah

---

[30]Hans Walter Wolff, Hosea, trans. by Gary Stansell, Hermeneia
(Philadelphia: Fortress Press, 1974), p. 175.

[31]Francis I. Anderson and David Noel Freedman, Hosea. The
Anchor Bible (Garden City, Doubleday & Co., 1980), p. 557.

[32]C. F. Keil and F. Delitzsch, Commentary on the Old Testament,
10 vols. (Grand Rapids: William B. Eerdmans Publishing Company, reprint
ed., 1977), vol. 10: Minor Prophets by C. F. Keil, p. 130.

(Jer. 26:18, 19, quoting Micah 3:12). The fall of Samaria (722 B.C.)
was foretold in Micah 1:2-6, underscoring Micah's ministry during the
reign of Ahaz. The prosperity of Jothan's reign may be suggested by the
reference to the horses and chariots of Judah in Micah 5:10.[33]

Similarities and parallels between Isaiah and Micah have long
been recognized, most notably Micah 4:1-3 and Isaiah 2:2-4. The exact
nature of their interrelation at this point is unclear other than to
recognize them to be contemporaries who evidently had some knowledge of
each other. The contests of Micah include prophecies of doom against
Samaria, against cities whose proximity was near Moresheth-Gath, the pro-
phet's home town, against various elements of the establishment, and the
almost unheard-of prediction of the fall of Jerusalem herself, cited as
noted previously, in Jeremiah 26. Chapters 4-5 are prophetic of hope and
restoration, with Zion as the world's capitol, the ingathering of the dis-
persed, the exaltation of the remnant, and a purified religion of David.
Chapters 6-7 once again announce doom and destruction, yet climaxing in
6:8 with the classic summary of Biblical ethics and closing with a beauti-
ful prayer full of confidence in God's faithfulness and ultimate deliver-
ance.[34]

Of special interest for this study is Micah's use of the word
כָּבוֹד (Micah 1:15). Micah states that the "glory of Israel" will
enter Adullam. The prime reference is to honor and dignity of position,
but in this passage is used in a collective sense, of honored or distin-
guished men, and by inference dignitaries or nobility, a unique usage.[35]

---

[33]Wood, Prophets, pp. 309-10.

[34]Hummel, Word, p. 330.   [35]BDB, p. 459.

Once again, the reference is to glory or honor on a human plane and had

no theophanic or theological connotation.

The prophets Joel and Obadiah are more difficult to date since

there are no explicit references to the reigning monarchs as is the case

of all the prophets cited heretofore. However, conservative scholarship

normally favors an early date (that is, ninth century B.C.). Even so,

these prophets have no direct bearing on this current study inasmuch as

they do not use the term כָּבוֹד .

Various theories have been advanced to account for the develop-

ment of the semantic content of the Hebrew word כָּבוֹד . This portion

of the chapter is devoted to the overview of significant developments in

the study of כָּבוֹד in this current century. The summary which follows

is necessarily brief. The treatment is primarily chronological, with

some exceptions. The attempt will be made to characterize the most sig-

nificant contribution in each case. Some evaluative remarks will be made,

but most interaction will be seen in the course of exegesis and in the

evaluation appended to the thesis.

A. von Gall is frequently cited for his contention that the root

of the conception of כָּבוֹד is the manifestation of Yahweh in the thun-

derstorm.[36] Furthermore, the כָּבוֹד is essentially a strictly human

reaction to meteorological and other impressive natural phenomena, such

as the oppressiveness of overhanging thunderclouds (see Ex. 19:16).[37]

The Divine Glory, particularly in pre-exilic times, was purely an external

---

[36]A. von Gall, Die Herrlichkeit Gottes (Giessen, 1900), passim.
This work was not available for this study except in secondary references.
It surveys the Targumim, Apocrypha, Apocalypses and the NT.

[37]Von Gall, cited in TDNT, 2:239.

manifestation (meteorological), and thus was devoid of any inner or

spiritual content. The account of such theophanies is to be esteemed no

more significant than any other storm gods (for example, the Babylonian

Ramman-Adad, mentioned in the Namaan account in 2 Kings 5:18).[38] It was

not until the time of Ezekiel that the glory of Yahweh is separated from

the thunderstorm.[39]

The classical literary critical position, based largely on the

"Documentary Hypothesis" espoused by Wellhausen, may be represented by

the position of G. B. Gray. Gray is less extreme than von Gall. He is

dubious of attributing כָּבוֹד solely to the thunderstorm phenomena.

However, in view of the fact that much of the literature containing the

use of the term כָּבוֹד is assigned to the post-exilic "P" source, most

use of כָּבוֹד is regarded as secondary and "late." From this perspective,

Isaiah is the originator if not the architect of the use of כָּבֹד, par-

ticularly the phrase כְּבוֹד יְהוָה, with Isaiah 6:3 being the

earliest use of the term. One need not reject the observation that

> We may therefore reasonably attribute to Isaiah a commanding influence
> over both the phrase and the idea as they appear in subsequent
> literature.[40]

---

[38]Israel Abrahams, The Glory of God (Humphrey: The Oxford University Press, 1925), pp. 16-17. Abrahams emphatically rejects von Galls' contention.

[39]Arthur Michael Ramsay, The Glory of God and the Transfiguration of Christ (London: Longmans, Green and Company, 1949), p. 10.

[40]James A. Hastings, et al., eds., A Dictionary of the Bible (Edinburgh: T. and T. Clark, 1931), s.v. "Glory (OT)," by G. B. Gray, 2:184. For a similar type of analysis, cf. Julian Morgenstern, "Biblical Theophanies," Zeitschrift fur Assyriologie 25 (1911):139-93. Morgenstern, however, recognizes an earlier date for such passages as Ex. 33:1, 12-23, and the existence of כָּבוֹד as a technical term as early as Samuel, p. 190n. For a fuller discussion of the Documentary Hypothesis,

Nevertheless it is unnecessary to assign כָּבֹ֣וד references in the Penta-

teuch to "late" strands of tradition, implying that they are mere post-

exilic accretions.

Another direction in research on the idea of כָּבֹ֣וד was in the

area of the history of religions and near-eastern studies. Typical of

this is Voller's theory, based primarily on the study of Ezekiel and "P"

sources, that the כְּבֹ֣וד יְהוָ֣ה originates from a Babylonian sun-god.

Voller's theory included the hypothesis of the sun's disk represented as

a liver and linked to the concept of brightness. This, in turn was asso-

ciated with the sun-god and the rest of the Babylonian pantheon. This

theory accounting for the origin of the concept of the כְּבֹ֣וד יְהוָ֣ה

was not widely accepted. Julian Morgenstern, for instance, was highly

critical of the inadequacy of the etymological link, as well as an over-

generalization regarding the amount of Babylonian elements absorbed by

Ezekiel and the priestly writers. Morgenstern, while acknowledging

some intrusions of Babylonian elements (for example, the solar deity),

characterized them as minor detours "culminating finally in the realiza-

tion of the sublime truth of a universal God. . ."[41]

The late twenties and the thirties were a particularly fruitful

---

see Umberto Cassuto, The Documentary Hypothesis, trans. by Israel Abrahams
(Jerusalem: At the Magnes Press, the Hebrew University, 1961).

[41]Vollers, "Die Solare Seite des alttestamentlichen Gottesbegriffs"
Arkiv fur Religionswissenschaft 9 (1906):176-78. Cited and discussed in
Julian Morgenstern, "Biblical Theophanies," Zeitschrift fur Assyriologie
28 (1914):50, 60.. Less speculative are two articles by Leo Oppenheim.
Oppenheim notes the sparkling radiant crown-like headwear of Akkadian
gods. A. L. Oppenheim, "Akkadian pul(u)h(t)u and melammu," Journal of
the American Oriental Society 63 (1943):31-34. Less relevant but inter-
esting is the attempt to wed literary descriptions of the gods with archae-
ological artifacts. A. L. Oppenheim, "The Golden Garments of the Gods,"

period for the study of כָּבוֹד . One might cite a renewed interest in biblical studies due to the rise of neo-orthodoxy and interest in biblical theology, or one might note the rise of new critical methodologies coming into their own, such as form-criticism (and, a decade or so later, tradition-criticism).[42] At any rate, there was sufficient dissatisfaction with previous critical answers to attempt new approaches. It was an era of the rediscovery of Koine Greek, the Septuagint, and also the Old Testament Hebrew, with the wider availability of a critical Hebrew text.

This is made evident by the appearance of a number of studies. One of the studies of this era is by Schneider. He, among others, was wrestling with the problem of the background of the New Testament use of δόξα . The problem is one of determining how a classical Greek word with the basic sense of "opinion" or "reputation" could carry the theological freight of כָּבוֹד and other Old Testament synonyms.[43] Johannes Schneider's study was primarily concerned with the New Testament, but devoted a chapter to the Septuagint and intertestamental literature. His basic contention was that δόξα must have had in Koine Greek a concrete meaning connected with the brightness of light.[44]

Journal of Near Eastern Studies 8 (1949):172-93.

[42]For an excellent summary of the rise of the new critical methodologies, see Samuel Terrien, The Elusive Presence (San Francisco: Harper and Row, Publishers, 1978), pp. 9-22. More detail is to be found in Gerhard Hasel, Old Testament Theology: Basic Issues in the Current Debate, 3rd edition (Grand Rapids: William B. Eerdmans Publishing Co., 1982) and Douglas A. Knight and Gene M. Tucker, eds., The Hebrew Bible and its Modern Interpreters (Philadelphia: Fortress Press, 1986.

[43]ISBE (Rev.), 2:478-79.

[44]Johannes Schneider, Doxa (Guttersloh: Druck und Verlag von C. Bertelsmann, 1932), pp. 20-36.

Dealing more specifically with the Old Testament and its use of

כָּבוֹד , Helmuth Kittel's book, Die Herrlichkeit Gottes, was published

two years later. With regard to the question of the derivation of δόξα,

Helmuth Kittel is credited with having refuted Schneider's thesis by

listing fourteen abstract nouns used as names for ships.[45] His contention

with regard to כָּבוֹד, however, was that its central content was one of

"Macht" or power, Yahweh's power in particular.[46]

Also belonging to this period is the conservative presentation of

Israel Abrahams, The Glory of God. Speaking from a more traditional per-

spective and employing both biblical and rabbinic references, Abrahams

strongly reacts to the excesses of von Gall and others maintaining that

the יְהוָה כְּבוֹד and the substance of the manifestations attendant

upon theophanies is only an external non-spiritual phenomenon of a mete-

orological nature. Abrahams addresses both the issues of the spiritual

dimension and the question of the pre-exilic use of כָּבוֹד. For in-

stance, he notes that even in the pre-exilic writings, there is a genuine

spiritual content to the theophanic encounters, as well as a moral revel-

ation. Habakkuk's prayer is exemplary of this point in that a storm is

depicted, but it is introduced by a prophecy in which bloodshed, violence,

rapacity, idolatry, and oppression are denounced and the ideal is set

forth of the time when the earth shall be filled with the knowledge of

the glory of the Lord as the waters cover the sea. Notably, both the

external manifestations of power and judgment are accompanied by the

---

[45]Caird, "Glory of God," p. 267n. Caird notes that
as the name of a ship is the counterpart of the English "Renown."

[46]Helmuth Kittel, Die Herrlichkeit Gottes (Geissen: Verlag von
Alfred Topelmann, 1934).

inner message that the righteous shall live by his faith. (Compare Moses

in Ex. 34:6).[47] A further amplification of Abrahams' emphasis upon the

inwardness of the doctrine of the כָּבוֹד is the memorable statement re-

garding the passing imagery used for the divine presence:

> The clouds are gone, the earthquake, the wind. Out of the primi-
> tive storm associations the only physical feature that endured was
> the illumination [light].[48]

Another contribution from this period is that of Gerhard von Rad.

His is among the most enduring. Contributing, along with Gerhard Kittel,

to the seminal Theological Dictionary of the New Testament, von Rad

reacts to the earlier analyses of theophanies and כָּבוֹד and gives his

own contribution to the discussion of כָּבוֹד in the Old Testament.

Despairing of any hopes of ascertaining the history of כָּבוֹד because of

the complications of undatable poetic archaisms and conformity to

fixed priestly traditions, von Rad nevertheless notes that in the con-

text of theophany reports, the etymological sense of weight is long gone,

and it is to be interpreted in such a manner that the impressiveness of

the being of God has priority, while the traits gathered from the thunder-

storm are secondary, representing the attempt to describe or char-

acterize Yahweh's כָּבוֹד .[49] Thus, the very impressiveness of God's

being is the key concept for understanding כָּבוֹד .

Von Rad's contribution to the subject does not conclude with the

dictionary article. He develops the influential concept of the tension

and opposition of Deuteronomy's "Name" [שֵׁם] theology with the priestly

document's "Kabod" theology. The Deuteronomic traditions are to be

---

[47]Abrahams, Glory of God, p. 24.

[48]Ibid., p. 56.   [49]TDNT, 2:239.

associated with the Ark in the early stages and with Shechem and the

Northern kingdom in later times, while the כָּבוֹד theology has its

antecedents in the "Tent of Meeting" and the Southern kingdom, Jerusalem,

and the temple.[50]

A comprehensive study of כָּבוֹד in the Old Testament was pub-

lished in 1939. In it, Stein accentuates the actual, concrete aspects of

כָּבוֹד which stand behind the development of the more abstract uses.

Stein's work has not been as widely utilized, however, for there is lit-

tle reference to it except in the bibliographies of works ten to fifteen

years later.[51]

The next major works on כָּבוֹד did not appear until the post-

World War II era. However, the number of theological word studies and

dictionaries began to increase. One may briefly note Koehler's lexicon,

which departed from the root-oriented work of Brown, Driver and Briggs.

It is significant here because of its attempt to separate the theolog-

ical from the non-theological uses of כָּבוֹד.[52]

L. H. Brockington made several contributions to the study of

כָּבוֹד and δόξα . Focusing upon the Septuagint, his primary emphasis

---

[50]Gerhard von Rad, Studies in Deuteronomy, trans. by David Stalker (London: SCM Press, 1963), pp. 37-44. A criticism of this position is to be found in the article by J. Gordon McConville, "God's 'Name' and God's 'Glory'" Tyndale Bulletin 30 (1979):149-63.

[51]Bernard Stein, Der Begriff Kebod Yahweh und Seine Bedeutung fur die Alttestamentliche Gotteserkenntnis (Emsdetten: Verlags Anstalt Heinrich and J. Lechte, 1939). One suspects that its distribution outside Germany was hindered by WWII and, in the course of time, it was by-passed. It is also possible that its use was limited by the limitation of the topic to the OT alone.

[52]KB, pp. 420-22.

was upon these terms as expressing God's presence.[53]

Study of the תָּבוֹד - δόξα matrix continued with works devoted

to a greater development of the Christological implications of the ter-

minology, particularly as expressed in the New Testament. This study of

כָּבוֹד tended to take the form of an introductory survey. The first of

these is A. M. Ramsay's The Glòry of God and the Transfiguration of Christ.

Ramsay, as suggested by the title of his work, sees a continuity between

the two. He believes the transfiguration to be an anticipation of the

parousia. Furthermore, the "creative mind and will" behind the story

"resided not in the theologizing of the early Christian communities nor

in the psychologizing of the disciples, but in the person of the Word-

made-flesh at a crucial moment in His earthly life."[54]

The second of these two studies is Bernard Ramm's Them He Glori-

fied, a systematic study of the doctrine of glorification. He devotes

more space to the survey of the Old Testament use of כָּבוֹד than Ramsey,

but his primary focus is to demonstrate how the final fulfillment of the

redemption of man in the eschatological glorification of the believer is

grounded in the glory of God, who has willed to share his glory with the

believer. Furthermore, this glorification is mediated to the believer

---

[53]L. H. Brockington, "The Presence of God (A Study of the Use of
the Term 'Glory of Yahweh')." Expository Times 57 (1945):21-25; "The
Greek Translation of Isaiah and His Interest in Δόξα ," Vetus
Testamentun 1 (1951):23-32; Alan Richardson, ed., A Theological Word
Book of the Bible (New York: The Macmillan Co., 1951), s.v. "Presence";
"The Septuagintal Background to the New Testament Use of Δόξα ,"
in Studies in the Gospels, Dennis E. Nineham, ed. (Oxford: Basil Black-
well, 1955).

[54]Arthur Michael Ramsay, The Glory of God and the Transfiguration
of Christ (London: Longmans, Green, and Company, 1949), p. 108.

by Jesus Christ, who is the Lord of Glory.[55]

A much shorter contribution which also demonstrates the direction being taken in the study of כָּבוֹד is Caird's article, "The Glory of God in the Fourth Gospel." Caird's contribution is very pithy and rich in content. Linguistic and syntactical aspects of both nominal and verbal forms of כָּבוֹד and δόξα are discussed in relation to their Septuagint background and usage.[56]

It seemed, at the outset of research for this thesis, that the above studies represented the most recent outcome of the study of כָּבוֹד. The subject was being subsumed into New Testament studies. The exceptions, of course, were the continuation of theological word books and new dictionaries and commentaries on Isaiah, and so forth. However, it was discovered that New Testament studies of δόξα was not the only direction in which the study of כָּבוֹד was being developed. The study of כָּבוֹד, with the exception of Maxwell's recent thesis, was being continued via a renewed interest in the general topic of theophany.

Representative of these is the work of J. Kenneth Kuntz, who undertakes to examine God's self-disclosure. He pays close attention to the literary form of the theophany reports (from a form critical perspective). Regarding the events at Mount Sinai as the most significant of the theophanies, Kuntz traces the role of theophanies throughout the

---

[55]Bernard Ramm, Them He Glorified (Grand Rapids: William B. Eerdmans Publishing Company, 1963).

[56]Caird, "Glory of God," pp. 165-77. For a more recent treatment of the same topic, see W. Robert Cook, "The 'Glory' Motif in the Johannine Corpus," The Journal of the Evangelical Theological Society 27 (1984): 291-97.

Old Testament, and concludes by applying the information to the role of

the theophany in the cult. Kuntz may be commended for his emphasis upon

the fact that ancient Israel perceived God not as immanent, but as pre-

sent. He reacts to the overemphasis upon the autumnal (enthronement??)

festival:

> Any proposal to the effect that Israel knew only one moment in her
> annual festival calendar in which Yahweh's presence could be effec-
> tively made known and truly felt within the cult must be labeled as
> dubious. Israelite sensitivities were loath to imply that even one
> religious festival existed in Israel in which human attendance was
> matched by divine absence.[57]

A different perspective was offered by Samuel Terrien in The

Elusive Presence. His task is reckoning with "the elusive presence,"

the problem of Deus absconditus atque praesens. Terrien studies the early

theophanic traditions where presence and promise come together, epiphanic

visitations to the patriarchs and the psychic experiences of the prophets.

Relying heavily upon the name/glory tension noted earlier in the discus-

sion of von Rad, Terrien especially focuses his interest on the Psalms,

believing the aforementioned tension to be demonstrated most eloquently

there, with Biblical faith resulting in the ability to balance the "emo-

tional contemplation within the confines of cultic space and ethical

passion for the world outside on the other. . . . They sang the name

while expecting the glory."[58] Terrien's presentation continues on to

the development of the theme of presence into the New Testament, cul-

minating in the incarnation, which is a "radically new mode of divine

---

[57]J. Kenneth Kuntz, The Self-Revelation of God (Philadelphia:
The Westminster Press, 1967), p. 222.

[58]Samuel Terrien, The Elusive Presence (San Francisco: Harper and
Row, Publishers, 1978), pp. 278-79.

nearness."[59] Terrien further highlights the incarnation as the means whereby "the ethical demands of the theology of the name were henceforth held in tension with the spiritual delights of the theology of glory."[60] Hence "presence" is the link between Old Testament and New Testament.

Meredith G. Kline advanced the study of כָּבוֹד with his _Images of the Spirit_. Kline thematically traces the Old Testament manifestations of the Holy Spirit, from Creation, the Garden of Eden (the Spirit of the Day), and on through the Old Testament. Significant for this study is the fact that Kline places the כָּבוֹד in conjunction with the Spirit, as the "Glory-Spirit."[61]

Wrestling with the same basic problem of theophany, awareness of divine proximity and the times in which it seems that God is absent (see Terrien), Terrence E. Fretheim's _The Suffering of God_ also deals with the manifestations of theophany and links them to God's purpose to interact with and act for humanity in a salvific manner. Fretheim stresses the tension between divine freedom and accessibility, noting that "God desires to be as effectively present as possible, in all times and places."[62] One of the most helpful insights, from the perspective of this current study is Fretheim's observation concerning the nature of God's presence. He speaks of "intensifications of the divine presence," ranging on a spectrum from a general presence in nature to His accompanying,

---

[59]Ibid., p. 405.   [60]Ibid., p. 449.

[61]Meredith G. Kline, _Images of the Spirit_ (Grand Rapids: Baker Book House, 1981).

[62]Terrence E. Fretheim, _The Suffering of God_ (Philadelphia: Fortress Press, 1984), p. 67.

presence, tabernacling presence, and so forth, on to the intensity of

theophanic encounter.[63] God's choice to interact with human beings in-

volves a vulnerability on God's part in that He suffers: (1) <u>because</u> of

the people's rejection of God as Lord; (2) <u>with</u> the people who are suffer-

ing; and (3) <u>for</u> the people.[64] In the latter case, it is evidenced in

the lives and sufferings of the prophets, who are also intercessors for

the people. In them and the Suffering Servant, the way is paved for the

incarnation and the ultimate identification with men [via atoning

sacrifice on the cross] and their sufferings.

The most recent contribution to the study of כָּבוֹד is Maxwell's

thesis exploring the significance of כָּבוֹד for the incarnation, and

specifically applying it to the New Testament and dogmatic concerns.

Maxwell's study begins with linguistic concerns, considering both con-

text and syntactical relationships to determine the semantic content of

כָּבוֹד . In his discussion, Maxwell notes both nominal and verbal forms,

chooses "honor" as a fundamental component of the meaning of כָּבוֹד ,

and applies it to the honor which is applicable to man and God, respec-

tively. An aspect which is not always encountered in presentations such

as this is the survey of related terms and concepts, ranging from Akkadian

and Ugaritic materials to the words which frequently appear in poetic

parallelism with כָּבוֹד and those which fulfill similar functions in

the Biblical text conceptually. Maxwell is exceptionally adept at ex-

pressing the sacramental aspects of the topic at hand.[65] Extension of

the study into the New Testament is not without precedent, but his further

---

[63]Ibid., pp. 60-65. [64]Ibid., p. 108.

[65]Maxwell, <u>Kabod and Incarnation</u>, pp. 59, 71.

enrichment of the discussion with dogmatic categories should give the work

additional practicality of application. One of the more memorable asser-

tions of his study is the observation concerning כָּבוֹד :

> It testifies to a gulf between God and man, but a gulf which God
> crosses when He chooses to dwell among men and manifest His presence
> in their midst. In general, it appears that kābōd accents a manifes-
> tation of the invisible God which is more visible and concrete. What
> makes kābōd "striking and dramatic" at times does not lie in its
> function as a manifestation of God, but in its function as a mani-
> festation of God. . . . Kābōd, then, emphasizes Jahweh's immanence
> while implying His transcendence.[66]

Summary

Chapter One has been devoted to providing a background for the

study of Isaiah's use of כָּבוֹד . The chapter includes the specification

that both dictionary definition and context have a role to play in deter-

mining the semantic content of כָּבוֹד . The range of dictionary defini-

tions from the secular honor and wealth or distinction of men to the awe-

some "glory" and honor of God manifesting His presence and power in the

midst of theophanic encounter, have been duly noted, being derived pri-

marily from the Pentateuch, but with reference to the Psalter. These

form the primary background for the traditions likely to have been avail-

able to Isaiah. Identifying Isaiah's seventh century background, the

focus turned to a comparison of the prophets preceding and contemporary

to Isaiah, noting the paucity of instances in which כָּבוֹד is used, in

contrast to Isaiah. Hosea's use in particular is interesting. The three

uses are basically non-theological and secular, with the possible ex-

ception of Hos. 10:5, which has possible religious connections when speak-

ing of "its glory" (that is, that of Israel) as departing into exile. In

---

[66]Ibid., p. 112.

short, none of the early prophets comes close to Isaiah in his use of

כָּבוֹד in either quantity or with as much theological content.

The chapter concludes with a summary of the progress of studies

on כָּבוֹד . Early twentieth century studies were concerned primarily

with investigations of the meteorological phenomena described in con-

junction with theophany accounts. This era passed, with greater atten-

tion being given to the discussion of the process whereby δόξα came to

be semantically enriched for use in the New Testament. This also meant

closer attention to the concept of כָּבוֹד itself, with several major

studies eventuating. New emphasis was given to the "impressiveness of

God's" power, and manifest presence as connotations of כָּבוֹד in addi-

tion to the usual "honor" and "glory." Post-war studies focused more

on the New Testament development of the δόξα theme in relation both to

Christology and personal eschatology. Gradually, with the continued

appearance of new theological dictionaries and word books and renewed in-

terest in the subject of theophany, the questions regarding כָּבוֹד

have been reviewed once again, with the greater attention focusing upon

the problem of Yahweh's presence and absence. The כָּבוֹד is seen in a

continuum of divine manifestations of His presence. Evaluation of the

various theories will be undertaken in the final chapter.

The task of the next chapter is to determine the semantic con-

notations and theological significance of the term כָּבוֹד as it is used

in Isaiah. The immediate context for this undertaking can only be deter-

mined via an exegetical study of the passages in which כָּבוֹד occurs in

Isaiah.

CHAPTER II

EXEGESIS OF PASSAGES ILLUSTRATING

ISAIAH'S USE OF KABOD

Introduction

Chapter Two is devoted to the exegetical study of the passages

in which כָּבוֹד occurs in the Book of Isaiah. The passages will be

considered in the canonical order. Special attention will be given to

the text both to determine if major textual difficulties present pro-

blems for understanding a given verse and to determine if the Dead Sea

and other relatively recent manuscript discoveries have contributed in-

sight into the meaning of כָּבוֹד in the passage. As previously indi-

cated, the purpose of this study is to gain a better understanding of

Isaiah's use of כָּבוֹד by means of examining the text and its context,

to discover when theological concerns are being communicated and just

what it is that Isaiah is saying about God and His dealings with mankind

in general and Judah/Israel in particular. Interaction with twentieth

century commentators is intended to update the study of Isaiah's use of

כָּבוֹד by identifying current thought concerning the text and content

of כָּבוֹד passages.

Putting the writings of Isaiah into their proper historical per-

spective has been one of the greater challenges of the study of Isaiah.

There is a relative consensus concerning the historical context of the

first thirty-nine chapters: Chapter 1 is often thought of as an intro-
ductory chapter for the book. Chapters 2-5 may be characterized as a
period of social criticism, beginning with the death of Uzziah until the
beginning of the Syro-Ephraimitic war. Some, however, believe that this
period of social criticism is prior to and ends with the death of Uzziah
and the spiritual encounter recorded in chapter 6. This would be the
first major period of Isaiah's ministry. The second major period of
Isaiah's activity would be during the crises of the Syro-Ephraimitic war
(c. 734-732 B.C.), and is the focus of chapters 7-9. Following his un-
successful efforts, Isaiah may have withdrawn for a time, perhaps for
several years (see 8:16-18). A third period of major activity for
Isaiah, then, is involved with the anti-Assyrian rebellion under the
leadership of Ashdod, (c. 713-711 B.C.). These matters provide the back-
ground for chapters 10-23. The fourth major period of Isaiah's ministry
is the concern of chapters 28-32 and 36-39. These chapters deal with the
events and atmosphere of the anti-Assyrian rebellion which dates from the
death of Sennacherib and extends to the seige of Jerusalem (c. 707-701
B.C.).[1] The remainder of the chapters of Isaiah are not so easily date-
able, due to the nature of the contents. Rejection of Isaianic authorship
of the entire corpus ascribed to him usually is accompanied with the
positing of an anonymous "second" Isaiah to account for "Babylonian" and
"Cyrus" allusions in an age otherwise concerned with the domination of
Assyria as the most influential world power (chapters 40-55) and even a
"third" Isaiah to account for the "Palestinian" elements in chapters 56-

---

[1]Klaus Koch, The Prophets, 2 vols. (Philadelphia: Fortress Press,
1983) 1:107.

66. A further aspect of this approach is the rejection of the possibility
of predictive prophecy, usually accompanied by the explanation that a pro-
phet must primarily be thinking only of his own day and directing his pro-
phecies to his contemporaries only. Following this scenario, a typical
reconstruction places the activity of the "great unknown prophet of the
Exile" (author of chapters 40-55, at least) within the reign of Nabonidus,
the last Babylonian ruler (c. 555-539 B.C.). The Third Isaiah's activities
would have been in the midst of the attempts of the exiles to return.[2]

Such a reconstruction has implications for the study of כָּבוֹד,
primarily because it would regard Ezekiel as part of the informing theo-
logy for the latter portions of Isaiah, thus influencing Isaiah's use of
כָּבוֹד and of כְּבוֹד יהוה. Further, it is normally linked to the
Documentary hypothesis (JEDP) which regards the "P" sections as late ad-
ditions in the editing process for the Pentateuch and places them in the
exilic period, perhaps based in part on Ezekiel and Isaiah II. As pre-
viously mentioned, such reconstructions are inadequate on the grounds of
rejection of special revelation and predictive prophecy. However, it is
most conceivable that Isaiah's prophecies did bring comfort and consola-
tion to God's people in the exilic and post-exilic times.

It is indeed interesting, however, to note that more recent com-
mentators acknowledge that there is some kind of unity, or at least con-
tinuity in the book of Isaiah.[3] With the general historical background

---

[2]Peter R. Ackroyd, "The Book of Isaiah," The Interpreter's One-
Volume Commentary on the Bible, ed. by Charles M. Laymon (Nashville:
Abingdon Press, 1971), p. 330.

[3]Ibid., p. 329. See also William L. Holladay, Isaiah: Scroll of
a Prophetic Heritage (Grand Rapids: William B. Eerdmans Publishing Co.,

in mind, the focus turns to the text itself.

Isaiah 3:8

The first occurrence of כָּבוֹד in the book of Isaiah is located

in 3:8. This verse is located within the larger context of a series of

prophecies concering Judah and Jerusalem, which is a major concern of the

first twelve chapters of Isaiah. According to the chronology adopted

above, this passage dates from the early days of Isaiah's ministry. Uz-

ziah was either dead or in his last days in a coregency with Jotham.

While Judah was enjoying relatively stable days at this point, Israel

was experiencing, or at least was emerging from, the period of political

upheaval, and would within the next twenty years be obliterated as a

national entity. This would be the era in which Hosea was ministering to

Israel. In closer proximity to this verse are the chapter and verses im-

mediately preceding it. Chapter 2 begins with a beautiful vision of the

last days (the Day of Yahweh) in which Jerusalem or Zion will be a focal

point for the nations who are seeking Yahweh (Is. 2:2-4). However, this

is followed by oracles of judgment upon Judah and Jerusalem for their

sins. Chapter 3 would seem to be the sentence which has been passed upon

the guilty. Specifically, 3:8 is part of a pericope consisting of the

first twelve verses of the chapter. Verses 1-7 describe the coming an-

archy and collapse of the civil order. Verse 8 again iterates the reason

for such judgment to fall upon Judah.

The verse may be translated literally, "For Jerusalem has

(1978), p. 17, and Ronald E. Clements, _Isaiah 1-39_, New Century Bible
(Grand Rapids: William B. Eerdmans Publishing Company, 1980), p. 21.

stumbled, and Judah has fallen, because their speech and their deeds are against Yahweh, defying the eyes of His glory." The verse has several grammatical and textual difficulties. The first grammatical/textual problem noted in the BHS is נָפָ֫ל, "has fallen," (Qal perfect, 3rd person masculine singular). Its subject is Judah, normally feminine. One solution to the problem is that of 1Q Isa[a], which "corrects" the problem by restoring the concord between subject and verb, making the verbal ending feminine.[4] A more likely explanation is that offered by Gesenius-Kautzsch. Normally, the names of countries and towns are feminine. However, the same proper nouns, when used as the name of a people, are rendered as masculine. Similarly, in Isa. 7:6, Judah, referring to the land itself, is feminine in form.[5]

The next problem of significance is to be found in the phrase at the end of the verse, עֲנֵי כְבוֹדוֹ. The problem is the defective spelling of עֲנֵי for עֵינֵי. The BHS apparatus suggests that should just simply be deleted, a rather extreme measure, since there just simply does not seem to be any textual evidence for its deletion. A more likely solution is that posed in 1Q Isa[a], which is in concord with the Qere reading in several medieval manuscripts. עֵינֵי should simply be spelled out in full and rendered "eyes."[6] The Septuagint apparently

---

[4]Joseph R. Rosenbloom, The Dead Sea Isaiah Scroll: A Literary Analysis (Grand Rapids: William B. Eerdmans Publishing Company, n.d.), p. 8.

[5]W. Gesenius and E. Kautzsch, Gesenius' Hebrew Grammar, 2nd English edition, ed. by A. E. Cowley (Oxford: Clarendon Press, 1910), p. 391-2. (Sec. 122i), hereafter cited as GKC.

[6]G. Moshe H. Goshen-Gottstein, ed., The Book of Isaiah. The Hebrew University Bible (Jerusalem: At the Magnes Press, the Hebrew University, 1975), p. 11.

had read שׁוּעַ,[7] or perhaps attempted to smooth out the defectively

written construct state, transforming it into the singular form of a

passive verb, ἐταπεινώθη .[8] The Syriac read עַן , or

"cloud."[9] In this case, the reference would seem to be the cloud in

which the glory of the Lord appeared above the tabernacle (compare

Ex. 16:9, 10; 40:34-38; Num. 16:41, 42).[10] Perhaps this latter could

represent an early theological interpretation of the passage.

The use of the Qal to describe Jerusalem's stumbling and the fall

of Judah is the so-called prophetic perfect, descriptive of the certainty

of that which is to come about in terms so vivid as to consider the deed

already done, the fact accomplished.[11] The defiance and rebellion of

Judah are underscored by the use of the hiphil infinitive (construct)

לַמְרוֹת (compare Is. 33:11; Ps. 78:17). While the Qal signifies to

thrust away in a refractory manner, the hiphil intensifies: to treat re-

fractorily, to set one's self rigidly in opposition.[12]

---

[7]George Buchanan Gray, A Critical and Exegetical Commentary on The Book of Isaiah. The International Critical Commentary (New York: Charles Scribner's Sons, 1912), p. 67.

[8]Isaac L. Seeligmann, The Septuagint Version of Isaiah. Medeleingen en Verhandelingen No. 9 (Leiden: E. J. Brill, 1948), p. 50.

[9]Gray, Isaiah, p. 67.

[10]Adam Clarke, The Holy Bible Containing the Old and New Testaments with Commentary and Critical Notes, Vol. 4: Isaiah to Malachi (New York: Abingdon-Cokesbury Press, n.d.), p. 34.

[11]H. C. Leupold, Exposition of Isaiah, 2 vols. (Grand Rapids: Baker Book House, 1976), 1:91.

[12]C. F. Keil and F. Delitzsch, Commentary on the Old Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Company, reprint ed., 1978), vol. 7: Isaiah by Franz Delitzsch, translated by James Martin, p. 135.

The basic thrust of the passage emphasizes both the blatancy of
the sins of Judah and Yahweh's awareness and concern about the situation.
The shock value and emotive content stems from the intentionality of the
offences. The effrontery calls to mind the common idiom and practice in
both ancient and modern times, illustrated by 2 Kings 25:7, which records
that Zedekiah's sons were slaughtered "before his eyes." In this sense,
Judah's actions could be seen as an affront to Yahweh's majesty.[13]

In a wider context, Isaiah is adept in his use of literary des-
criptions, which Koch has called "transferred personal characteristics."
While there is the general assumption that ultimately it is only through
Yahweh that human beings, earth, and reality can combine at all in a
meaningful process of events, it is only by means of these transferred
personal characteristics that Yahweh can be described. Isaiah is care-
fully consistent in his usage of such language. For example, if the
nations are portrayed as physical bodies, Yahweh confronts them as a
huge cosmic body, with a face and eyes which, through sin and a divine
recompense of disaster, become bitter and hide themselves. This is true
of the passage under consideration (3:8), as well as in 1:15 and 8:17.
In a similar vein, Yahweh's majesty rises up against human arrogance (2:
6-9). Furthermore, when the nations are depicted as trees, Yahweh works
with them as a woodcutter (10:33; compare verse 15) or sends fire (10:17).
The fire is seen to gush forth from the white heat of His wrath (5:15;
9:19), which in turn is linked with His nose and tongue (30:27; see also
5:25). There are frequent references to Yahweh's hand, for example,
stretched out over all nations and dealing with evil doers (14:26; 9:12;

---

[13]Koch, Prophets, 1:153.

17:21; 10:4; 5:25). Elsewhere, Isaiah speaks of the arm of Yahweh's

salvation (40:10), of His holiness (52:10), and of His strength (62:8).[14]

Normal applied Old Testament usage of עֵינֵי expresses know-

ledge, character, attitude, inclination, opinion, passion, and response.

With regard to men, it includes the spiritual dimension (see Gen. 3:5, 7)

and often mirrors a man's inner being (compare Prov. 23:6; 22:9; 6:17;

Ps. 17:11; Job 22:9; Isa. 2:11).[15] But this does not in and of itself

resolve the problem of the phrase עֵינֵי כְבוֹדוֹ in 3:8. The

biggest question in interpreting this passage centers around the question

of whether a theophany is implied, or whether כָבוֹד is to be understood

in another sense.

Before coming to a conclusion as to the significance of כָבוֹד

in 3:8, one must consider other factors in the context of this passage.

It must be noted that Isaiah has spoken of the "eyes of the loftiness of

men" being humbled in the preceding chapter (2:11). A closer examination

of that verse's context reveals that this will be done in the _manifes-_

tation of the "terror [פַּחַד] of the LORD and from the splendor of His

Majesty [גְּאֹנוֹ מֵהֲדַר]" (2:10 NASB), which are repeated

in the awesome description of the Day of Yahweh (the full passage is 2:12-

21; repetition of the phrase occurs in verses 19b and 21b).

---

[14]John Peter Lange, ed. _A Commentary on the Holy Scriptures_,
20 vols. (New York: Charles Scribner's Sons, 1884), vol. 11: _The
Prophet Isaiah_ by Carl Wilhelm Eduard Naegelsbach; trans. by Samuel T.
Lowie and Rev. Dunlop Moore, p. 70.

[15]Carl Schultz, "1612a עַיִן (ayin)," _Theological Wordbook of
the Old Testament_, 2 vols., ed. by R. Laird Harris, et al. (Chicago:
Moody Press, 1980), 2:662-63. Hereafter cited as _TWOT_.

A second clue from the context is the use of רֵיהֶם ׃ "their

faces," or countenance, in 3:9. Although it is possible that the refer-

ence of 3:9 is to a practice of being "respectors of persons" in a nega-

tive sense (called "discrimination" today), it would seem appropriate

to take the more natural sense of the countenance as being expressive of

one's inner attitudes and feelings. While favoring the interpretation of

partiality or discrimination, R. E. Clements seems also to have noticed

the significance of a word-play between verses 8 and 9. He believes that

it should read פְנֵי for עֵנֵי in the problematic reading of verse 8.[16]

Thus, a close relationship between the "eyes" of verse 8 and "faces" of

verse 9 would be indicated.

The involvement of the context in the interpretation of 3:8 should

assist in deciding whether some form of theophany may be implied by the

phrase עֵנֵי כְבוֹדוֹ . Edward J. Young argues that this means Yahweh's

omniscience and that His glory is that which has been displayed through

His works in creation.[17] H. C. Leupold believes that God's people are

assumed to be able to perceive His divine majesty shining forth from His

countenance.[18] Otto Kaiser notes that Yahweh's power and glory have been

clearly revealed to the people of the covenant in historical saving acts

and judgments.[19] In a similar vein, Bernhard Stein asserts that Judah is

---

[16]R. E. Clements, Isaiah 1-39, p. 48.

[17]Edward J. Young, The Book of Isaiah (Grand Rapids: William B.
Eerdmans Publishing Compnay, 1965), I, 151.

[18]H. C. Leupold, Exposition of Isaiah, 2 vols. (Grand Rapids:
Baker Book House, 1976), 1:92.

[19]Otto Kaiser, Isaiah 1-12[1]. Old Testament Library (Philadel-
phia: The Westminster Press, 1972), p. 42. Kaiser has a completely re-
vised second edition. Hereafter cited as Isaiah 1-12[1].

despising all that has been revealed about the character of Yahweh in

previous manifestations of the יְהוָה כְּבוֹד .[20] These would in-

clude Yahweh's activities in the Exodus and the Sinai experience with

the giving of the Law. The emphasis in either case is on the fact that

there had been enough revelation to render the transgressors fully

culpable.

Based on the various aspects discussed so far: the background

of the passage, a consideration of the textual problem, discussion of the

normal semantic connotations of the words used, and a further examina-

tion of the nearer context of our passage, several observations may be

made. The use of כְּבוֹד in Isa. 3:8 is indeed a technical theological

usage.[21] The use of עֵנֵי (eyes) in this passage serves both to high-

light Yahweh's omniscience and His discernment of the hearts and moti-

vation of humanity in general and of the people of Judah in particular.

Furthermore, the eyes serve as the organ expressing Yahweh's כְּבוֹד .

The language hints of theophany, but, taken with Isaiah 2 and the re-

mainder of chapter 3, is more of an impending theophany, with fulfill-

ment coming in that great and glorious Day of Yahweh. Delitzsch has ex-

pressed it well:

> The glory (chabod) of God is that eternal and glorious morphe which
> His holy nature assumes, and which men must picture to themselves
> anthropomorphically. . . . In this glorious form Jehovah looks upon

---

[20]Bernhard Stein, Der Begriff Kebod Yahweh und Seine Bedeutung
fur die Alttestamentliche Gotteserkenntnis (Emsdettin, Westphalia, Ger-
many: Verlags-Anstalt Heinrich & J. Lechte, 1939), p. 200.

[21]Ludwig Koehler and Walther Baumgartner, eds. Lexicon in Veteris
Testamentum Libros, 2 vols. (Leiden: E. J. Brill, 1953), 1:421. Here-
after cited as KB. See also Helmuth Kittel, Die Herrlichkeit Gottes
(Giessen, Germany: Verlag von Alfred Toepelmann, 1934), p. 152.

His people with eyes of glory. His pure but yet jealous love, His holy love which breaks out in wrath against all who meet it with hatred instead of with love, is reflected therein.[22]

It should be further noted that the Judahites are said to be guilty of rebellion against Yahweh in word and deed (3:8) and guilty of sinning shamelessly (linking their moral state to the wickeness of Sodom, 3:9). This would imply that the offenses are not merely against Yahweh's honor or reputation, but are offenses of a moral, ethical, and spiritual nature, thus insulting Yahweh's own majestic purity and holiness.

The discussion now turns to the next passage in which Isaiah's use of כָּבוֹד may be observed, Isa. 4:2-6. The term itself appears twice, in verses 2 and 5, so the primary attention will be given to those verses.

Isaiah 4:2, 5

The term כָּבוֹד is used twice in the pericope which encompasses Isaiah 4:2-6. Literally translated, verse 2 would read, "In that day, the Branch of Yahweh shall be for beauty and for glory, and the fruit of the earth [will be] the pride and adornment of the survivors of Israel." Speaking further of that great Day of the LORD, Isaiah writes, ". . . then Yahweh will create over all of the place [site, area] of Mount Zion and over her assemblies a cloud by day and smoke and the shining brightness of flaming fire by night; for over all all the glory shall be a canopy." (verse 5).

The words of this passage are relatively straightforward. However, a number of significant theological themes appear and must be

---

[22]Delitzsch, Isaiah, 1:136.

explained. The language of verses 5-6 is strongly reminiscent of

Israel's wanderings in the wilderness. What is of interest is that this

is in conjunction with such terms as צֶמַח (branch), צֹאָה

(filth), רָחַץ (to wash), and concepts such as the Day of Yahweh. Tex-

tual and grammatical problems will be examined first, then the histori-

cal setting discussed, followed by a review of the theologically

significant issues and words in this passage. Final conclusions then may

be drawn concerning the meaning of כָּבוֹד in this passage.

Isaiah 4:2 begins with a prepositional phrase, "In that day," a

typical variation of the phraseology used to introduce discussion of the

events/phenomena sssociated with the יוֹם יְהוָה or Day of Yahweh.

This is not the first encounter with this idea in Isaiah. In Isa. 2:2,

there is a description of what it would be like "in the last days,"

which is followed by an awesome description of the doom and destruction

of the Day of Yahweh in 2:6-9, and with the phrase "in that day" being

repeated in 2:17, 20; 3:7, 18, and so on.[23] This would seem to be some

indication that this present pericope is intended to be linked with the

chapters which have immediately preceded it.

The only textual variant of significance in verse 2 is suggested

by 1Q Is[a], which includes the phrase, וִיהוּדָה "and Judah," but which

seems only to be an explanatory gloss to ensure that Judah is understood

to be included even as the language about Mount Zion and Jerusalem

clearly indicated previously (see Isa. 1:1). There do not seem to be

other witnesses to support this reading.

_____

[23]Gerhard Lisowsky, <u>Konkordance zum Hebraischen Alten Testament</u>, 2nd edition (Stuttgart: Wurtembergerische Bibelanstalt, 1958), pp. 588-89.

The next item of significant grammatical note is to be found in verse 4. Gesenius has noted that the phrase אִם רָחַץ is to be understood in the sense of a _futurum exactum_, that is, an expression of actions or facts, which are meant to be indicated as existing in the future in a completed state. The phrase would thus be correctly rendered "when he shall have washed away" the filth of the daughters of Zion.[24] Leupold further underscores the fact that the temporal rather than the conditional sense of "when" is in view here. Verse 4 would thus be the protasis of verse 5 (apodosis).[25]

Verse 5 is also the locus of several textual questions. 1Q Isa[a] has provided a textbook example of the textual error of omission by homoioteleuton, or similar ending. In that manuscript, the words which intervene between the וְקָם of verse 5 and go on to eliminate nearly half of verse 6, where וְקָם appears again.[26] More significant is the contribution of the Septuagint. וּבָרָא is replaced by וּבָא (καὶ ἥξει) and הָיָה is replaced by הֲיָה (καὶ ἔσται) so that the reading is "Then he will come and stand" instead of "Then Yahweh will create . . ." The BHS and some commentators favor this reading.[27] The BHS also favors a reading supported by Alexandrinus, placing the הָיָה ommitted earlier with כֹּל כָּבוֹד , which would

---

[24]GKC, sections 1060, 1071, 112gg, 113e. and 164d. (pp. 313, 316, 335, 336, and 502, respectively).

[25]Leupold, _Isaiah_, 1:107.

[26]Ernst Würthwein, _The Text of the Old Testament_, trans. by Erroll W. Rhodes (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 107. See Jacob Weingreen, _Introduction to the Critical Study of the Hebrew Bible_ (New York: Oxford University Press, 1982), pp. 62-63.

[27]Clements, _Isaiah 1-39_, p. 54.

seem to make the reference to the glory of Yahweh explicit rather implicit from the "Exodus" language of the passage.[28] Attractive though this may seem, it could merely represent an effort to smooth out the Hebrew. Further explanations of the meaning of the passage will be undertaken after reviewing the historical context in which 4:26 is to be found.

Numerous contemporary scholars consider this pericope either entirely or partially a later addition to the text of Isaiah (or at least to the work of Isaiah of Jerusalem). At least part of the difficulty is due to the large number of themes which are drawn together in this brief passage. Indeed, the more this passage is examined, the more one discerns that one is dealing with one of the more theologically significant passages in Isaiah, both because of his contribution and because of later development of these themes. Some deny the entire passage to Isaiah because "the ideas and thought of the passage alone are sufficient to render a late date very probable."[29] This in part would seem to reflect a presumption that the appearance of such themes could only have occurred in the exilic period.

Otto Kaiser is an example of those who would deny only a part of the passage to Isaiah. On the one hand, he maintains that verses 3-6 represent a later scribal addition with concepts of a book of life and the cloud of glory appearing as a protective canopy,[30] and on the other

---

[28]R. Ottley, The Book of Isaiah According to the Septuagint, 2 vols. 2nd edition (Cambridge: At the University Press, 1909), 1:74-75, and 2:122.

[29]Gray, Isaiah, p. 77. Gray seems to agree with Cheyne on this point.

[30]Otto Kaiser, Isaiah 1-12[1], p. 53.

that the passage is inserted primarily because of liturgical use of the

Isaiah scroll.[31] In either case, Otto Kaiser favors a date as late as

the third or early second century B.C.[32] Such conclusions are parti-

cularly radical in the light of the discoveries related to the Dead Sea

Scrolls. At the very minimum, centuries must have passed before the

earliest date which might be ascribed to the Dead Sea Isaiah scrolls.[33]

Brevard Childs is among the more recent who have lamented the fact that

all too often, "critical scholarship has atomized the book of Isaiah in-

to a myriad of fragments, sources and redactions which were written by

different authors at a variety of historical moments."[34] A more fruit-

ful approach would be one which takes into account all of the material

ascribed to him, with more rigorous external control other than stylistic/

subject matter variations being the basis for determining authorship.[35]

It is indeed somewhat helpful to note certain similarities in

organizational structure with Jeremiah (Septuagint version in particular)

and Ezekiel. Otto Eissfeldt believes that Isaiah 1-35 follow a pattern

of threats against his own people, threats against other nations   and

---

[31]Otto Kaiser, Isaiah 1-12[2], 2nd edition, trans. by John Bowden. Old Testament Library (London: SCM Press, 1983), p. 84. Hereafter cited as Isaiah 1-12[2].

[32]Kaiser, Isaiah 1-12[1], p. 54.

[33]Millar Burrows, The Dead Sea Scrolls (New York: Viking Press, 1955). For a similar, more recent view see Herbert M. Wolf, Interpreting Isaiah (Grand Rapids: Zondervan Publishing House, 1985), p. 37.

[34]Brevard S. Childs, Introduction to the Old Testament As Scripture (Philadelphia: Fortress Press, 1979), p. 324.

[35]Roland K. Harrison, Introduction to the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1969), p. 776.

promised for his own people.[36] However, one sees these features in various patterns, so it is best to realize that such organizational structures should not be rigidly and artificially imposed on the text.[37]

Some indication of the role of Isaiah 4:2-6 may be seen in the light of the section which begins with the superscription at chapter 2:1, "concerning Judah and Jerusalem." That section begins with a distant look at an idealized Jerusalem (2:2-4), but then proceeds to prophetic oracles of the coming of judgment and the Day of Yahweh. This continues on through Isaiah chapter 3, finally focusing on the women of Jerusalem. Throughout, Yahweh is exalted and seen in the glory of His majesty, judging men and nations. Isaiah 4:2-6 would seem to form a conclusion to the section with a return to a theme of the blessing of "that day," with a reminder that before such a day of blessing can come, Yahweh will have to wash away the filth and purge the blood of Jerusalem (4:4).[38] This would indicate that the pericope does indeed have a role to play in its larger context and thus is not merely an arbitrary addition.

The historical setting may more easily be understood, falling within the context of Isaiah's early ministry. The superscription of the book indicates that Isaiah's ministry was "during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (1:1). Chapter 6 is most frequently thought of as Isaiah's inaugural vision and calling as a

---

[36]Otto Eissfeldt, The Old Testament: An Introduction, trans. by Peter R. Ackroyd (New York: Harper and Row, Publishers, 1965), p. 306.

[37]Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), pp. 194-95.

[38]Joyce G. Baldwin, "Ṣemaḥ as a Technical Term in the Prophets," Vetus Testamentum 14 (1964):93.

prophet. Based on that, one would have to date this current passage
from the year in which Uzziah died (c. 742 B.C.) (Isaiah 6:1) or perhaps
later, within Jotham's reign and prior to the Syro-Ephraimitic crisis of
the reign of Ahaz.

Jacob Milgrom has set forth an interesting theory that Isaiah's
prophetic ministry actually began during the reign of Uzziah. He
maintains that the peace, prosperity, military preparedness, agricul-
tural program, and most of all, the noteworthy earthquake of Amos 1:1 and
Zechariah 14:4-5 are most characteristic of Uzziah's reign. Perhaps this
earthquake is responsible for some of the vivid description of Isa. 2:
10-22. Whether it was prophetic warning of impending disaster in that
earthquake which is envisioned or whether that earthquake served as
abundant warning of how bad the Day of Yahweh would really be, it seems
clear that this terrible earthquake is history by the time Isa. 5:25 was
written,[39] thus placing the present text in the context of such pro-
clamations.

While Milgrom's theory would seem to be weak at the point of
suggesting that the Temple and Jerusalem are forgotten as a cultic cen-
ter and that Isa. 4:2 has no reference to "the messianic king," it does
serve to highlight at least a part of the background against which the
warnings of chapters 2 and 3 may be understood.[40] Many Americans can re-
member the famous earthquake of San Francisco of 1906, due largely to
its coverage in film and photograph. More can remember the earthquake of

---

[39] Jacob Milgrom, "Did Isaiah Prophesy During the Reign of Uzziah?"
Vetus Testamentum 14 (1964):165-67.

[40] Ibid., p. 168.

Mexico City of 1985 or the eruption of Mount St. Helens or Hurricane

Camille which were responsible for so many deaths. The earthquake of

Amos 1:1 certainly provided vivid testimony to the terror of the Day

of Yahweh (See Amos 5:18-20), and would have been instructive to all

who lived then or in the years which followed. The time period indi-

cated, then, is the latter years of Uzziah and/or early in the reign of

Jotham.

Having examined the general time setting of this passage, the at-

tention of this study focuses on the semantic and theological signi-

ficance of the themes brought together in Isa. 4:2-6. Mention will be

made of the meaning of צֶ֫מַח in the present context and its contribution

to the understanding of Isaiah's use of the term. More detailed treatment

is being given to the other theological ideas present in this passage in

order to provide a better grasp of Isaiah's own concerns as well as to

provide background for themes which are found repeatedly throughout

Isaiah.

The first concept is the Day of Yahweh, the יוֹם יְהוָה , or

the Day of the LORD. This theme has been mentioned previously. As indi-

cated, that theme is the very heart of chapters 2 and 3, as well as chap-

ter 4. The basic point of the proclamations about the Day of Yahweh

here is salvation. There is a need to herald what is happening or what

is about to happen in order that men might repent. However, there is al-

ways the possibility that they will not. In that case, the significance

of the judgment which is to happen is to be clearly understood. The role

of the prophets themselves and their proclamation of the Day of Yahweh is

expressed by Theodore Vriezen as follows:

They are distinguished by their directly personal calling and by the intensity of their preaching. Their message is characterized by the radical terms in which Yahweh is proclaimed (Yahweh alone) and by their actualization of faith (at this very moment Yahweh is acting and claiming man). This explains their insistence on repentance and the severity with which they point out the sins of the people-cultic sins, but especially those in the realm of social and religious ethics. Ultimately the prophetic message is dominated particularly by their application of the eschatological expectations, always current in Israel, (the New Age, the Day of the Lord) to the present and immediate future. The realization of this expectation is preached as a severe judgement which will restore only a remnant of the people. The prophets view Israel's salvation in the light of the catastrophes of the present. Their radical actualization of Israel's faith leads to the more profound sincerity of inward contrition and also to an "eschatologization" of spiritual life in its entirety.[41]

Furthermore, because the prophets understand God, a living, righteous, holy God to be at work in history, revealing Himself in the sinful world and purging it by fire, and so forth, they are convinced that they have a message for their age: the twofold message of repentance and future salvation.[42]

To further explicate the significance of "that day," the Day of Yahweh in Isaiah 4:2, one may think in terms of a law/gospel tension in chapters 2-4. With the declaration of the law in the previous chapters, chapter 4:2-6 reveals the efficacy of the gospel as well as the ultimate

---

[41]Theodore C. Vriezen, An Outline of Old Testament Theology, 2nd ed. (Newton, MA: Charles T. Branford Company, 1970), p. 68. For further discussions of the Day of Yahweh, see also Christopher R. North, The Old Testament Interpretation of History (London: The Epworth Press, 1953), pp. 126-32, and Gerhard von Rad, " ἡμέρα " in Theological Dictionary of the New Testament, 10 vols., ed. by Gerhard Kittel, trans. by Geoffrey W. Bromily (Grand Rapids: William B. Eerdmans Publishing Compnay, 1964), 2:943-47. Hereafter cited as TDNT. Von Rad emphasizes the prophets' redefining the popular expectation of the Day of Yahweh as a day of salvation for Israel and a day of judgment for all others (particular enemies), p. 945.

[42]Vriezen, OT Theology, p. 68.

outcome of Yahweh's salvation. A distinctive note of the message of this passage is that sin is dealt with thoroughly by a cleansing and purging (4:4).

The next major theme to be recognized is the significance of the term צֶמַח, literally translated as sprout, branch, or growth. Its significance is to be noted in that, of the twelve appearances of the noun in the Old Testament, at least five are to be understood as messianic. There is some indication that Phoenecian צדק צמח and Ugaritic (15th century B.C., sph iṭpn, "the shoot or progeny of Lṭpn") cognates suggest its usage which may either mean legitimate heir or a technical term for scion or son. Walter C. Kaiser believes this is what David is thinking about when, in 2 Sam. 23:5, at the end of his days, he reflects on the everlasting covenant which Nathan had previously announced to him, and rhetorically asks, "Will not God cause all my salvation and all my desire to sprout?" Typical of later inspired responses is Ps. 132:17, a Psalm of Ascent, wherein the answer is emphatically in the affirmative. Both of these scriptural passages could legitimately serve as informing theology for Isaiah, who now takes up the term and amplifies it as the צֶמַח יהוה.[43]

Such concerns are in keeping with what is known about the rest of Isaiah's contributions. It is interesting to speculate as to what Isaiah's vocation/station in life was in addition to that of prophet, whether he was a priest, a noble, a scribe, or what. What is known about Isaiah is that he had ready access to the king (Isa. 7:3, 38:1, 39:3), that he apparently was among the king's council, and that he was involved in the

---

[43]Walter C. Kaiser, "1928a צֶמַח (ṣemaḥ)" in TWOT, 2:749-50.

composition of official records for the monarchy (2 Chron. 26:22).[44] In

such a case, he would be privy to any extant Davidic and subsequent

materials for study and meditation. However, the coining of the phrase

and the scene envisioned in 4:2-6 must be attributed to divine inspira-

tion.

Does the passage under consideration have a legitimate messianic

content? Subsequent developments of this theme are more explicit in their

messianic interpretation. Indeed, Jer. 23:3-5; 33:14-26 and Zech. 3:8;

6:9-15 may be considered to be commentaries on this very passage. The

Targum very explicitly renders צֶמַח as מְשִׁיחָא "the Messiah."[45]

Most contemporary commentators do not deny that the later pas-

sages have used the term in a technical sense. Rather, they simply deny

that it is so understood here. Their reasoning is that the צֶמַח

refers exclusively to the land, in the light of the poetic parallelism w

with the fruit of the earth. Thus, it would neither refer to any mes-

sianic king nor to the holy remnant. Otto Kaiser correctly notes that

there is a clear link in Old Testament thought between the bounty and

fertility of the Land and the moral and religious perfection of the

people. He cites Ps. 72:3, 16 and Deut. 28:1-5 to buttress his rea-

soning.[46] One cannot quarrel with the somewhat wholistic linkage

---

[44]Robert T. Anderson, "Was Isaiah a Scribe?" _Journal of Biblical Studies_ 79 (1960):59.

[45]J. Q. Stenning, ed. _The Targum of Isaiah_ (Oxford: At the Clarendon Press, 1949), p. 15. Other passages translated with the term מְשִׁיחָא in the Targum are 9:5; 10:27; 14:29; 16:5; 28:5; 43:10; and 52:13. See J. B. van Zijl, _A Concordance to the Targum of Isaiah_ (Missoula, MT: Schlars Press, 1979), p. 112.

[46]O. Kaiser, _Isaiah 1-12_[2], p. 86.

between spiritual conditions and the productivity of the land. In 2 Chron.

7:14 a beautiful passage describing the dedication of the Temple links

forgiveness of sins with the healing of the land. However, this overlooks

the fact that, in Biblical poetry, the parallelism often extends an idea:

> biblical lines are parallelistic not because B is meant to be a
> parallel of A, but because B typically supports A, carries it further,
> backs it up, completes it, goes beyond it. This is a slight, but
> very important nuance.[47]

Furthermore, Kaiser overlooks the plain statement that this is

לִפְלֵיטַת הַ יִשְׂרָאֵל, "for the survivors in Israel" (verse 2b).

A similar parallel is to be observed in Isa. 28:5: "in that day, the

LORD of hosts will become a beautiful crown and a glorious diadem to the

remnant of His people." (NASB) It would seem best to acknowledge that

in this verse (Isa. 4:2) Isaiah has originated a new expression[48] which

has messianic overtones and which would be capable of further develop-

ment and clarification. It is to be seen in conjunction with the in-

forming theology of 2 Sam. 23:5 and perhaps Ps. 132. Thus one may

legitimately translate it "Branch" (as in the NIV and NASB) and not merely

"branch."

---

[47]James L. Kugel, The Idea of Biblical Poetry (New Haven: Yale
University Press, 1981), p. 52. Torrey has been noted for the observa-
tion that Deutero Isaiah likes to use the same word in different senses
in near contexts. Perhaps a similar observation could be made regarding
the use of כְּבוֹד in the present context. Charles Torrey: The Second
Isaiah (Edinburgh: T. and T. Clark, 1928), pp. 199-202; See George A. F.
Knight, Deutero-Isaiah (New York: Abingdon Press, 1965), p. 17; George R.
Driver, "Linguistic and Textual Problems: Isaiah 40-66," Journal of
Th.eological Studies 36 (1935):406. For another view of D. F. Payne,
"Characteristic Word Play in 'Second Isaiah': A Reappraisal," Journal of
Semitic Studies 12 (1967):207-29. On the subject of repetition see also
James E. Muilenburg, "A Study in Hebrew Rhetoric: Repetition and Style,"
Supplements to Vetus Testamentum 1 (1953):97-111, esp. pp. 98-99.

[48]Delitzsch, Isaiah, 1:153.

The rendering of כָּבוֹד is rather straightforward in Isa. 4:2.

Although it is a noun, it is often rendered as an adjective, "glorious."

It is poetically linked to צְבִי , which basically means decoration (could

there be an intentional contrast with the bawdy adornment of the women

of Jerusalem in chapter 3?),[49] or beauty.[50] However, it is also often

translated as glory or glorious inasmuch as it is indicative of what is

best in regards to splendor and honor.[51] There does not seem to be any

connotation of theophany, and כָּבוֹד is a virtual synonym to צְבִי in

this verse. It is thus a non-technical use of כָּבוֹד and reflects normal

secular usage.[52]

There is a word of grace and consolation for the survivors or the

escaped of Israel. In verse 2, they are the פְּלֵיטַת , who are basic-

ally people who have escaped a calamity or a disaster or who are survi-

vors in a battle or a war. In this passage, these survivors are used in

a collective sense to refer to a remnant of Jews who had escaped either

death or deportation at the hands of an enemy.[53] In verse 3, however,

they are referred to as the הַנִּשְׁאָר and הַנּוֹתָר , literally, "the one

being left" and "the one remaining," respectively. Delitzsch notes that

---

[49]Young, Isaiah, 1:178. See also Isa. 28:5.

[50]KB, p. 792.

[51]John E. Hartley, "1869a צְבִי (şebi)" in TWOT 2:751. For simi-
lar terminology and phraseology, see Ex. 28:2, where the high priest's
garments are intended to enhance and be in keeping with the dignity of
his office. They are to beלְכָבוֹד וּלְתִפְאָרֶת. Lee Maxwell, The Use of
the Hebrew Term KBD and Its Significance for the Incarnation (Portland,
OR: Theological Exchange Network, 1985), p. 35. Hereafter cited as
Kabod and Incarnation.

[52]KB, p. 420.

[53]Victor P. Hamilton, "1774b,c פָּלִיט (pālit)" TWOT, 2:725.

הַ נִּשְׁ אָ ר involves the idea of intention, "that which has been left behind" as opposed to הַ נִּ וֹ תָ ר , which merely expresses the fact that something remains, "that which remains."[54] The mention of a remnant which shall survive or remain is another of the themes which is mentioned from time to time in Isaiah's prophetic work.

The important thing about those who are left in Zion and who remain in Jerusalem is that they shall be called קָ דוֹ שׁ , "holy." One should note the prominent position of קָ דוֹ שׁ at the beginning of the phrase, at least partially for emphasis. Although it is not explicit, it is implicit that those who are called holy are as a matter of fact holy. In the New Testament, those who are the redeemed are frequently called "saints" (see Rom. 1:7 κλητοῖς ἁγίοις), which Young sees as a fulfillment to this prophecy.[55] One should hasten to note that this is not something that man achieves, but is something that is divinely given! However, as will be seen in verse 4, there has to be a cleansing before the holy community can be constituted.[56] That this holiness is to be understood as more than ritual or cultic purity alone is implied by the condemnations of Isa. 1:10-15. Indeed, those addressed in chapter 1 were told emphatically, " רַ חֲ צוּ הִ זַּ כּוּ " (1:16) "Wash [and] make yourselves clean!," all in a context which decries empty ceremonial observances (1: 10-15). Even there, there is a promise of a thorough cleansing from sins unless there is a ͜continued refusal and rebellion (Isa. 1:

---

[54]Delitzsch, Isaiah, 1:153.

[55]Young, Isaiah, 1:180.

[56]Leupold, Isaiah, 1:105.

18-20). Indeed, both in 1:16 and 4:4 the connotation of 𝀤ττ‎ꭓ is cleans-
ing from sin and not only the ritual washing of sacrificial animals or
the worshipper.[57] This is in keeping with Isaiah's emphasis on Yahweh
as the Holy One of Israel.[58]

Isaiah 4:5 then progresses to what conditions will exist once
this cleansing has been accomplished. The Masoretic Text (MT) states
that Yahweh will "create" (𝀤ꭓꞟꞟ) a cloud of smoke by day and a bright-
ness of flaming fire by night which will cover the entire temple pre-
cincts (Mount Zion), as well as all who are assembled there.

The use of ꭓꞟꞟ is objectionable to the editors of the BHS, at
least partly on the basis of the Septuagint reading, as noted previously.
This would seem to be the more difficult reading, since it would not be
likely to be placed in the passage except for the scripture writer's own
purpose. The attractiveness of the Septuagint reading diminishes somewhat
when it is recalled that the phraseology used in conjunction with "And he
shall come," "and He shall stand," (Greek, καὶ ἔσται) is a typical
circumlocution for the Tetragrammaton (compare 8:18 and 28:21).[59] It
would seem to be an attempt to harmonize the first verb with the transla-
tor's own circumlocution. On the other hand, retention of the reading of
ꭓꞟꞟ serves to indicate the element of the supernatural and miraculous

[57]William White, "2150 𝀤ττꭓ (rāhas)," TWOT, 2:843. Maxwell per-
ceptibly notes that in Yahwism ꭓꞟꞟ has a revelatory nature while Ɪꞟꞟ
tends to have an ethical character. The two are not to be separated, but
are complementary emphases. Maxwell, Kabod and Incarnation, p. 111.

[58]See Gray, Isaiah, pp. xc-sci.

[59]Isaac L. Seeligmann, Septuagint Version, p. 66.

in what is to transpire. Indeed, it underscores that the work of salvation is solely due to the immediate activity and agency of God.[60] In fact, the whole process sounds startlingly like a new creation.[61]

The language of Isa. 4:5 which mentions cloud, and smoke by day, and a flaming fire by night is strongly reminiscent of the Exodus and the wilderness wanderings (Ex. 16:7, 10; 19:9; 24:16-17; 40:34-35; Lev. 9:6, 23; Num. 14:21-22; 16:19, 42; 20:6, and so forth). The כָּבוֹד itself was veiled by the cloud, and so forth, but was a visible expression of Yahweh's presence in their midst. It was a vivid witness to Yahweh's intent to dwell in the midst of the people. Yet, one also recalls both the preparations and the precautions which were required of this covenant people in order that the Holy God might remain in their midst (see Exodus 19:1-20:4 and Exodus 33). In the Exodus account, however, Yahweh chose to utilize the Tabernacle as the focus of His dwelling with Israel, as well as the worship center. By Isaiah's time that function had been taken over by the Temple. What is significant here is the fact that the divine presence of Yahweh is to be expanded beyond the Holy of Holies and even the Temple building itself, to encompass the entire precincts of Mount Zion, including all the cleansed survivors (verses 3-4).

This extension is described by the phrases "over all of the place of Mount Zion" (verse 5a) and "over her assembly" (verse 5b), for "over all [the] glory will be a canopy." This last word, canopy חֻפָּה is normally used elsewhere in scripture as a term for the bridal tent (Ps. 19:

---

[60]Delitzsch, Isaiah, 1:155; and Young Isaiah, 1:185.

[61]John F. A. Sawyer, Isaiah, 2 vols. The Daily Bible Studies Series (Old Testament) (Philadelphia: The Westminster Press, 1984), 1:45.

5; Joel 2:16).[62] However, its poetic parallel is the term used for the

temporary shelters used in the festival of Succoth (סֻכָּה),[63] The

sense of protection from trouble is conveyed by the depiction of this as

a shelter from the heat of the day as well as from storm. The overall

picture is one of a city washed clean by the fury of a violent storm

now basking in the beauty of full sunlight.[64]

Isaiah 4:2-6 is a significant theological passage in the Book of

Isaiah. Isaiah spoke as a preacher/prophet to the men and conditions of

his day. In his bold condemnation of sin (which had characterized the

first three chapters) Isaiah, speaking by the Holy Spirit, also included

a word of Gospel. There is to be a remedy for sin, but it is to be via

a cleansing and fiery purgation. In this passage it is linked to the

appearance of the Branch, later understood more fully to be the Messiah.

In this passage, the messianic significance is as a bud which has been

newly formed. One doesn't know just what it will turn out to be yet.

Later prophecies of Isaiah gave a fuller portrait of what the Messianic

age would be like. Development of Isaiah's Branch theme came as early as

Jeremiah and Zechariah. As noted, even the Targum specifically gave the

passage a Messianic interpretation. By the time of the New Testament era,

fruitfulness of the land was a common expectation of the Messianic age.

---

[62]R. D. Y. Scott, "The Book of Isaiah: Exegesis," in The Interpreter's Bible, 12 vols. ed. by George A. Buttrick, et al. (New York: Abingdon Press, 1956), 5:195. Hereafter cited as IB.

[63]The word order seems to emphasize "booth" in v. 6 by placing it first. Perhaps there is an intended contrast with Isa. 1:8, where the nation had become a mere booth, while here one finds the booth as a shelter (perhaps similar to those utilized by shepherds) from inclement weather. Young, Isaiah, 1:187.

[64]Leupold, Isaiah, 1:107.

What is of most significance for this study is the linkage of

כָּבוֹד to the subject matter. In 4:2, the emphasis seems to be on the

glory of the Branch, whereas in 4:6, it is linked to the very phenomena

which was characteristic of the Holy God dwelling in the midst of His

people. The final word of the passage is one of sheltering protection,

but only after sin has been dealt with in a thorough manner. That some

should be cleansed and survive is solely due to the activity of God's

grace. That Yahweh's presence was to be extended beyond the precincts of

the Holy of Holies itself points to a time which was yet to come, and

seems to suggest elements of an incarnational theology. As Maxwell has

indicated, the ultimate fulfillment of this passage will come in Christ's

Second Coming, when He shall come to judge the nations and to consign

the wicked to hell and the righteous to everlasting glory with Him.[65]

This passage must be seen in its relationship to the context in

which it is found, as well. Another of the key motifs of Isaiah is that

of holiness, particularly as it is connected to morality. It should be

remembered that after the judgment that Jerusalem and her citizens are

to be pronounced holy. The washing of verse 4 points back to the washing

away of sins in chapter 1, while the spirit of burning looks forward to

the purification of the prophet's unclean lips by the burning coal in

chapter 6. While the nomenclature of the Holy One of Israel does not ap-

pear here explicitly, it is in keeping with Isaiah's usage elsewhere.

---

[65]Maxwell, Kabod and Incarnation, p. 126-27. Maxwell also notes
the sacramental overtones of what is signified by this passage. "The
'word' is God's promise to be the God of His people and to dwell with
them, while the 'element' is His glory dwelling in the tabernacle and
temple," p. 124.

Isaiah 5:13

The next passage in which כָּבוֹד is to be found is Isa. 5:13.

It is located in the midst of the six "woe oracles" of chapter 5, immediately following the famous "Song of the Vineyard," (verses 1-7). The verse under consideration may be translated as follows:

> Therefore my people will go into exile for lack of knowledge:
> their honored men will be famished by hunger;
> and their masses will be parched with thirst.

The first segment of the discussion will be devoted to the textual and translation problems, followed by a general overview of the context. The study will then progress to a closer examination of the contents of the verse itself and how כָּבוֹד is to be understood here.

It is easier to discern the sense of the verse than it is to render it into idiomatic English. The first part of the verse is relatively easy to understand. Isaiah's people are going to be exiled. This is the first explicit mention of exile in this book. Previous warnings had foretold devastation and destruction, from which only a remnant might survive. גָּלָה ("to leave" or "to go into captivity/exile") only appears here and in 24:11 and 49:21. It may be seen as an extension of the meaning of the root, "making bare" to a clearing out or uncovering of the land.[66] Now it was foretold with unmistakable certainty, as is suggested by the use of the Qal perfect. This seems to be another example of the "prophetic perfect."[67]

---

[66] Hans Jürgen Zobel, "גלה galah," _Theological Dictionary of the Old Testament_, 4 vols, ed. by G. Johannes Botterweck and Helmer Ringren, trans. by John T. Willis, rev. ed. (Grand Rapids: William B. Eerdmans Publishing Company, 1975), 2:476. Hereafter cited as _TDOT_.

[67] Leupold, _Isaiah_, 1:125. See GKC, sec. 106n; Isa. 3:8.

More difficult to render is verse 13b רָעָב מְתֵי וּכְבוֹדוֹ.

Literally, the phrase could be rendered, "its glory is men of famine/

hunger." The text as it stands reads מְתֵי, "men of," the noun מֹת

being in the construct state. The recommendation of the standard lexica

and a number of commentators is to emend the reading to מְזֵי in the light

of a similar phrase in Deut. 32:24, which would then be translated as

"weak with hunger." In one sense, it is helpful to look to similar

phraseology, but the greater difficulty is the emendation of the MT on

the basis of what is otherwise a hapax. The meaning of the text is not

materially altered, however, by this suggestion.[68]

Another option, which is recommended by the BHS apparatus, is the

reading of מֵתֵי, which, unlike the previous conjecture, involves only

a change of pointing rather than an emendation of the consonantal text.

This would in effect make the translation read, "their glorious ones are

dying from hunger," with the verbal root מוּת√. In support of this

reading are manuscripts from most of the versions (Septuagint, Syriac,

Vulgate, and Targum). The chief objection to this is that it does not

make as smooth a poetic parallel for the verbs, "dying" versus being

"parched."[69] However, the word chosen by this writer, "famished" could

conceivably encompass both being weakened and the final stages of the pro-

cess of dying of hunger.

_____

[68]Hans Wildberger, _Jesaja 1-12_. _Biblischer Kommentar Altes Testa-_
ment (Neukirchen-vluyn: Neukirchener Verlag., 1972), p. 177. See also
O. Kaiser, _Isaiah 1-12_[2], p. 94; and Ronald E. Clements, _Isaiah 1-39_, p.
64. See also BDB and KB in support of this reading. That this is not a
new suggestion may readily be seen in Delitzsch's discussion of the pas-
sage, Delitzsch, _Isaiah_, 1:171.

[69]Wildberger, _Jesaja 1-12_, p. 177.

For a fuller understanding of the meaning of Isa. 5:13, the discussion turns to closer examination of the context and interpretation of this verse. As previously noted, Isa. 5:13 is in the midst of a series of "Woe Oracles." It is clear that 5:13 represents some sort of announcement of doom or judgment upon "my people" (most likely Judah) being given, as retribution for their sins and transgressions.

Several theories have been advanced to explain the background of this literary device. Even a surface examination could discover that the "woes" are exclamatory reproaches, usually linked to threats of doom.[70] Normally scholars discuss the "Six Woes" of chapter 5 or the "Seven Woes," if Isaiah 10:1-4 is included. Some have speculated that the woe oracles originated in the context of the funeral lament, with the "woe" of the mourners being utilized to reckon these transgressors as good as dead. A second option is some survival of the primitive incantation or curse. A third option, which may be seen as including some elements of the previous two, yet including further characteristics, would be to view these as related to Wisdom literature and its concerns. In this latter view, the "woe" would be the obverse of Wisdom literature's אַשְׁרֵי "blessed" or "happy is he who . . . ."[71] In our present passage, one could conceivably also utilize the term דַעַת in verse 5a to buttress the

---

[70] Scott, IB, 5:198.

[71] Erhard Gerstenberger, "The Woe-Oracles of the Prophets," Journal of Biblical Literature 81 (1962):249-63. Sawyer ably summarizes the application to this present passage. Sawyer, Isaiah, 1:52-53. For further study see R. B. Y. Scott, "The Literary Structure of Isaiah's Oracles," Studies in Old Testament Prophecy (Edinburgh: T. and T. Clark, 1950), pp. 175-86. An evaluation and critique of Scott's position may be found in Claus Westermann, Basic Forms of Prophetic Speech, trans. by Hugh Clayton White (Philadelphia: The Westminster Press, 1967), pp. 44-48. The issue is further discussed by Richard J. Clifford, "The Use of Hôy in the Prophets," Catholic Biblical Quarterly 28 (1966):458-64.

argument for such a connection for this passage.[72]

Exile or captivity has its first mention in this passage, as previously discussed. Once again, the certainty of the doom is underscored by the use of the prophetic perfect. It should be recognized that the Babylonians were not the first to utilize this as a means of maintaining control over conquered subjects. Indeed, in just a few short years, Israel would suffer such a fate at the hands of Assyria. That it did not occur in Judah until some time later, is due to God's grace, extending time for repentance (see the extension of Hezekiah's life in Isa. 38:5 and 2 Peter 3:8-10). This is in contrast to the rather limp translation of "drifting away" or "dwindling away" advocated by G. R. Driver and adopted by the NEB. Driver's assumption is that Isaiah could have known nothing of exile.[73]

The sentence of exile upon "my people" is due to their "lack of knowledge," as it has been translated for this paper. Their lack of knowledge could conceivably be due to the dulling of the senses inflicted by the effects of drunkenness, "without knowing it" or "unawares."[74] This does not seem to be quite adequate, especially in view of the similar phraseology found in Hos. 4:6. While one could argue that the knowledge of God in Hos. 4:6 is the knowledge of God in the Torah for which

---

[72]See also J. William Whedbee, Isaiah and Wisdom (Nashville: Abingdon Press, 1971), pp. 97-100, for further discussion of wisdom related themes.

[73]G. R. Driver, "Isaiah I-XXXIX: Textual and Linguistic Problems," Journal of Semitic Studies 13 (1962):37-38.

[74]Gray, Isaiah, p. 92; Delitzsch, Isaiah 1:171. For a more recent detailed study, see Roger Lee Lambert, A Contextual Study of YD^c in the Book of Isaiah, Ph.D. Dissertation Fuller Theological Seminary, 1982 (Ann Arbor: University Microfilms International, 1983).

the priest is responsible,[75] the fuller context of Hosea would include

both the divine law and the basic deeds of salvation in Israel's early

history.[76] That this must be the referent here is indicated by the con-

text immediately preceding (Isa. 5:12b).[77] With this understanding in

mind, it is clear that it was not mere ignorance which eventuated in the

exile, but sin.[78]

The key question for the purposes of this present study is with

regard to the meaning of כָּבוֹד in Isa. 5:13. The best means of ac-

counting for "their glory" in this passage is to reflect upon what is

honorable or notable with regard to a people. Von Rad argues that a

people's כָּבוֹד is its nobility.[79] These, then would be the "honored

ones" or the "glorious ones." This would be further underscored by see-

ing the parallelism found in verses 13b and 13c. The two members which

are most important are not the verbs (which concern led to the emenda-

tions proposed above) so much as it is the nouns. הָמוֹן is the

"multitude" or "masses" or the "commoners." This would then suggest a

merismus linking all drunkards great and small whether from Judah's finest

---

[75]Francis I. Anderson and David Noel Freedman, Hosea. Anchor
Bible (Garden City, NY: Doubleday and Company, 1980), p. 353.

[76]Hans Walter Wolff, Hosea, trans. by Gary Stansell, ed. by Paul
D. Hanson. Hermeneia. (Philadelphia: Fortress Press, 1974), p. 79.

[77]Jack P. Lewis, "848cדַּעַת (da'at)," TWOT, 1:367.

[78]Young, Isaiah, 1:211. See also Leupold, Isaiah, 1:116.

[79]Gerhard von Rad, Old Testament Theology, trans. by D. M. G.
Stalker (New York: Harper and Row, Publishers, 1962), I, 239. See also
von Rad, "δόξα," TDNT, 2:238, and Ridderbos, Isaiah, Bible Students
Commentary, trans. by John Vriend (Grand Rapids: Zondervan Publishing
House, 1985), p. 71.

or the dregs of society.[80] All alike will suffer the same doom of exile.

The significance of גֵּאוּת is highlighted in this passage by an

application of the distinction of כָּבוֹד to men. There is no indication

of a religious usage, theophany or hypostatic representation. כָּבוֹד

in this passage, as noted,refers to the nobility of Judah. Because the

people, whether nobles or commoners, have ignored the activity of God in

their midst and have turned the backs on basic morality, righteousness

and justice, exile will come. Drunkenness and revelry will only hasten

their doom. While utilizing the device which could be labelled a "woe

oracle," Isaiah goes beyond merely addressing the adverse affect of

alcoholic consumption on the physical level, to an incisive thrust at

the depth of spiritual insensitivity (verse 12b) which will result not

in just another warning, but a sure and certain doom. In so doing, he

goes beyond conventional "wisdom" concerns to confront the people with

their need and the certain fact that they are dealing with a Holy God,

that is, the Holy One of Israel (see Isa. 5:16, 19, 24).[81]

Isaiah 6:3

Isaiah chapter 6 is one of the virtual mountain peaks of the

Scriptures. It is noteworthy as the intimate description of a man's

encounter with God. Indeed, it is a pivotal experience in the life and

ministry of the prophet. Because of the nature of its contents and its

---

[80]For an excellent discussion of merismus, see A. M. Honeyman,
"Merismus in Biblical Hebrew," Journal of Biblical Literature 71 (1952):
11-18.

[81]Whedbee, Isaiah and Wisdom, pp. 99-100.

emphases, it has been called an "Isaiah in miniature."[82] For the pur-

poses of our study, however, the third verse is of the most relevance.

It may be translated as follows:

> And one kept calling to another and saying,
> "Holy, Holy, Holy is Yahweh Sabaoth.
> The whole earth is full of His glory."

Isaiah 6:3 is not plagued with textual difficulties, as may be

inferred from the lack of notice in the BHS apparatus. Some studies have

been generated by the Dead Sea Scroll discoveries, however. The usual

assessment is that the differences are of a minor orthographic nature or

are indicative of an attempt to smooth out or simplify the text.[83]

The BHK had conjectured that originally there was only one קָדוֹשׁ present

in the text, possibly highlighted by the Paseq or Note-line in the MT

immediately following the first קָדוֹשׁ . Further speculation was gene-

rated by the fact that 1Q Isa[a] has a two-fold קָדוֹשׁ , thought perhaps

to be evidence of a conflation of the original one occurrence of the word

combined with a scribal notation of a dual repetition of the word found

in other texts. The translation of the "Disagion" would be "exceedingly

holy." However, these reconstructions do not seem to have a very wide

---

[82]Hummel, _Word_, p. 202. C. R. North notes that the outstanding
themes of Isaiah's theology are already explicit or implicit in Isa. 6:
(1) Yahweh's sovereignty (6:3); (2) Yahweh's holiness (6:3); (3) Human
sin (6:5; compare 1:2-15); (4) Faith in Yahweh; (5) The remnant (6:13;
compare 10:20-23; 11:11, 16; 28:16). George A. Buttrick, ed., _Inter-
preter's Dictionary of the Bible_ 5 vols. (New York: Abingdon Press, 1962),
s.v. "Isaiah," by C. R. North. Cited hereafter as _IDB_.

[83]Joseph R. Rosenbloom, _The Dead Sea Isaiah Scroll: A Literary
Analysis_ (Grand Rapids: William B. Eerdmans Publishing Company, 1970),
p. 13; R. Laird Harris, "The Dead Sea Scrolls," _New Perspectives on the
Old Testament_, ed. by J. Barton Payne (Waco, TX: Word Books, 1970), p.
206.

acceptance.[84] Furthermore, the support in the manuscript and versions

is virtually nil.

Although ×‏ ‏ ‏ and ‏ ‏ are both Qal perfects the trans-

lation chosen reflects them as converted perfects, following the imper-

fects of the preceding verse, accentuating the iterative idea of the

imperfect as dominating the whole picture: they kept covering themselves

with their wings; they kept calling; they kept saying, and so forth.

Each of these activities was continually to be observed by the onlooker.[85]

It is possible that this was being sung antiphonally (‏ ‏ ‏)

by the seraphim.[86]

Further discussion of the phrase   ‏ ‏   ‏ will

be found later in the exegetical considerations of this study. From this

writer's perspective, if one is to preserve the technical term, one would

virtually transliterate the divine appellation, Yahweh Sabaoth. However,

if one is translating for a more general audience, one could render it

Yahweh of Hosts or LORD of Hosts, which still presents the question of

just exactly what the Hosts are and what this divine name signifies.

More problematic is the latter part of Isa. 6:3. The traditional

and nearly universal English translation is "The whole earth is full of

His glory." A more literal rendering, at least with regard to the word

---

[84]Norman Walker, "The Origin of the 'Thrice-Holy,'" New Testament
Studies 5 (1958-59):132-33. See also the response by Burton M. Leiser,
"The Trisagion of Isaiah's Vision," New Testament Studies 6 (1959-60):261-
63, and Norman Walker, "Disagion Versus Trisagion," New Testament Studies
7 (1960-61):170-71.

[85]Leupold, Isaiah, 1:141. Also, GKC, p. 332, sec. 112k.

[86]Gray, Isaiah, p. 106.

order of the MT is suggested by Leupold, "That which fills the earth con-

stitutes his glory."[87] In a similar vein, Young prefers to render it with

מְלֹא as the subject, "the fullness of all the earth is his glory," al-

though he recognizes that כָּבוֹד may be the subject, in which case a

literal translation would be "his glory is the fullness of all the earth,"

the meaning of which is virtually the same.[88] A more lyric quality,

suitable to the hymnic context of this Song of the Seraphim, is that of

the traditional translation. This translation is basically based on the

analogy of Isa. 8:8, where the fullness of the earth is more clearly the

predicate, as well as Ps. 72:19 where there is a prayer (let the whole

earth be filled with his glory) and Num. 14:21 (all the earth is/shall be

filled with the glory of Yahweh).[89] Furthermore, such a word order and

syntax would be supported by both the Septuagint and the Targum (al-

though the Targum says it is "the brightness of his glory"). Gesenius-

Kautzsch-Cowley describes מְלֹא in this passage as an "adjectival pre-

dicate."[90] Thus, for the purposes of this discussion, the traditional

---

[87]Leupold, Isaiah, 1:128, 132.

[88]Young, Isaiah, 1:245.

[89]Joseph Addison Alexander, Commentary on the Prophecies of Isaiah 2 volumes in 1 (Grand Rapids: Zondervan Publishing House, rep. 1974), 1:148.

[90]GKC, p. 454, sec. 141 l. See Francis Brown, S. R. Driver, and Charles A. Briggs, eds., A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1953), pp. 458, 571. (Hereafter cited as BDB); Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, eds. Theologisches Worterbuch zum Alten Testament (Stuttgart: Verlag W. Kohlhammer, 1982), s.v. "מְלֹא " by Heinz-Josef Fabry, 4:879. (Hereafter cited as TWAT); KB, 525. For a more detailed examination of the grammar involved, see Bernhard Stein, Der Begriff Kebod Jahweh und Seine Bedeutung fur die alttestamentlische Gotteserkenntnis, pp. 172-73. Maxwell resolves the problem by noting that מְלֹא is pointed as an infinitive

translation, refined as it is, will be utilized. The essential semantic

content is not altered except for emphasis. Perhaps the word order of

the MT is as it is to emphasize the fullness and overflowing quality.

The study of Isaiah 6:3 progresses from this point with an

overview of the problems associated with the context of the verse, both

in the book of Isaiah and in its contemporary environment. Treatment of

these features are somewhat more lengthy than for other passages in which

Isaiah uses כָּבוֹד, due to the nature and theological significane of

the passage. However, since this study is primarily concerned with

Isaiah's use of כָּבוֹד, it is only possible to summarize the relevant

issues for the passage. Therefore, the study of the context of the verse

will proceed with a discussion of the problems related to the historical

context of the passage, necessitated by the explicit dating in verse 1,

followed by a review of the problem of the nature of the passage. Is

this an account of the prophet's call or is it a commissioning for a

specific task? Then, there is the problem of the location of Isaiah's en-

counter with Yahweh. Does the experience take place in the Temple or

elsewhere? This particular segment of the study of Isaiah's use of

in Isa. 6:3 will close with the discussion of the literary features of

the verse and passage, as they have been described by contemporary scho-

lars. From thence will proceed the actual comments on the verse

itself.

The problem of the historical time context for Isa. 6:3 is

---

construct, hence the translation, "what fills the whole earth." However,
this could also be pointed as an infinitive absolute. Consequently, any
form of the verb could be supplied, for example, "is full." Maxwell,
Kabod and Incarnation, p. 60. n. 57.

generated by the explicit statement in 6:1 that in the year that King

Uzziah died, Isaiah had the experience or encounter with Yahweh described.

That would place the event c. 742 B.C., according to the chronology

adopted for this study. It is unclear as to whether the incident occurred

prior to Uzziah's death, but within the same chronological or calendar

year or whether it was in a year's time after the event. It is note-

worthy that this is the first explicitly dated event in the book al-

though the superscription in chapter 1:1 gives the broad parameters of

Isaiah's ministry.[91]

It is clear that there was a coregency with Jotham necessitated

by Uzziah's sacrilege, attempting to burn incense on the altar of in-

cense in the temple. Indeed, Uzziah's punishment was swiftly executed,

being smitten with leprosy, which rendered him unclean and ineligible to

continue in public office (2 Kings 15:5-7; 2 Chron. 26:16-21).

Whether it is this event which is referred to in Isa. 6:1 has

been the subject of some discussion down through the years. Most commen-

tators readily accept this as a reference to the literal death of Uzziah.

However, some have thought the reference is to a "civil" death inasmuch

as Uzziah was disbarred from his royal office. Support for this may be

found in Rashi[92] and is implied in the Targum.[93]

The death of Uzziah was obviously the end of an era, coming as it

did at the end of a 52 year reign (total), a reign which had otherwise

---

[91]Sawyer, Isaiah, 1:66.

[92]David C. Steinmetz, "John Calvin on Isaiah 6," Interpretation 36 (1982):161. The entire article provides a superb capsule summary of the history of the exegesis of Isaiah 6 up to the time of Calvin.

[93]Stenning, Targum, pp. 20-21.

been remarkably characterized by success and expansion. Furthermore, it seems to have come within a few short years of the end of the long and stable rule of Jeroboam II in the kingdom of Israel to the north. Unfortunately, in that case, a period of infighting, assassination and turbulence followed. Fears of the future and the loss of a well-loved ruler whose era had brought prosperity to most Judahites could have served as contributing factors to Isaiah's own receptivity to this tremendous revelation of Yahweh which he was to experience.

There were perhaps other, more theological reasons for the climactic vision of God. In this vein, it is interesting to note some of the observations of some of the patristic and medieval commentators. Jerome believed that the death of Uzziah was a necessary precondition for the vision of God in the temple, inasmuch as God could not be seen in a temple defiled by Uzziah's illicit offering of incense. A number of these early commentators (for example, Eusebius, Chrysostom, Cyril, Theodoret of Cyr) believed that not only was there no vision of God, but that there were no more prophetic oracles during the remainder of Uzziah's reign after his affliction with leprosy. Indeed, it was his death that marked the resumption of prophecy.[94] While interesting, these perspectives are seldom considered in contemporary literature. Most discussion is centered around the question of whether Isaiah 6 describes a call or a commissioning experience, a topic which will be considered shortly.

To summarize, however, it would seem most likely that the date of Isaiah 6, at least with regard to the experience described, should be

---

[94]Steinmetz, "Calvin on Isaiah 6," p. 161.

reckoned during either Jotham's coregency or in the early days of his reign, subsequent to Uzziah's death. Admittedly the text could refer to a time within a year either before or after Uzziah's death.[95] The mention of Uzziah's death can scarcely be a casual chronological footnote. It must have been a well-remembered event with which Isaiah's listeners would have been familiar. It may also have served to underscore both the traditional concerns of people in times of national crisis or transitions in leadership as well as the theological issues of the relationship of an unclean king, unclean people, and unclean prophet before a Holy God, the Holy One of Israel. Indeed, Isaiah 6 serves as a revelation of both the character of Yahweh and the intent of Yahweh concerning what He was going to do about sin in the lives of individuals and the nation.

The next major concern of this passage is the question of whether it is to be understood as a divine call to be a prophet or whether, in fact, it refers only to a commissioning for a specific task. Opinion on this issue has fluctuated from time to time, but the more recent commentators and critics tend to classify it as a call.

Typical arguments for this as a call narrative are as follows. Wolf notes that this is to be considered as a prophetic call because: (1) Isaiah's ministry is rather lengthy, extending through the crises of 701 B.C. and perhaps beyond, thus making a date very much earlier than the year of Uzziah's death unlikely, (2) The response of Isaiah in verse 5

---

[95]It seems too radical to posit a reconstruction which would maintain that not only Uzziah, but Jotham also had deceased by this time. This would in effect mean that we have no extant prophecies from earlier than the Syro-Ephramitic crisis. Clements, Isaiah, pp. 9, 71.

and the commission in verses 9-10 are best understood as a description of

his initial call, (3) There is a similarity with the calls of Jeremiah

and Ezekiel (being sent; the word of God; recipients of the prophetic

message being characterized by reluctance in common with both Jeremiah

and Ezekiel; and the touching of Isaiah's mouth, Jer. 1:9), (4) Isaiah

wishes to underscore the message of chapters 2-5 and its intended impact

on the people of Judah with the further revelation of the holiness of

Yahweh which he himself had experienced, further underscoring their sin-

fulness.[96]

Clements and others have underscored the autobiographical nature

of the narrative, with its appearance in the present passage as part of

a memoir or Denkschrift.[97] Gray further underscores the nature of what

is transpiring in Isaiah 6:

> [Isaiah] heard , understood, and obeyed His call to service. This is
> record of _fact_; but the fact is spiritual experience, which must be
> described, though inadequately, by means of material terms and pic-
> tures.
> The central fact is the decision of the prophet to deliver Yah-
> weh's message to His people; and this decision was taken on a single
> particular day.

Various efforts have been made to compare and categorize Isaiah's

"call." As noted previously, Isaiah may be compared to Jeremiah and Eze-

kiel. Others, such as Norman Habel, have viewed Isaiah's experience in

a different light, comparing it to the account of Micaiah ben Imlah in

---

[96]Wolf, Isaiah, p. 85; see also p. 42.

[97]Clements, Isaiah, p. 71. This view is further developed by
Nielsen who believes the Denkschrift is a mini drama highlighting the con-
flict between Yahweh and the people and emphasizing Yahweh's ultimate
sovereignty. Kirsten Nielsen, "Isaiah 6:108:18 as Dramatic Writing."
Studia Theologica 40 (1986):1-16.

1 Kings 19-21, because of certain similarities in content, notably the heavenly throne-room and council. These latter features will be dealt with in more detail later. However, the elements of a divine call which these two passages have in common are explicitly applied by Habel to Isaiah in the following manner: (1) Divine confrontation (Isa. 6:1, 2; compare the messenger of fire in Ex. 3:2-3); (2) An introductory word (Isa. 6:3-7); (3) The commission (Isa. 6:8-10); (4) The prophet's objection (Isa. 6:11a); (5) Reassurance (Isa. 6:11-13; The message of the remnant is indeed a part of Isaiah's message); and possibly (6) A sign (Habel links the sign of Immanuel in Isaiah 7 to the call).[98] It is helpful to look for patterns and similarities. However, one must remember it is the prophet and his experience which make the pattern and not the pattern which makes the prophet. Allowance must be made for the uniqueness of the individual.

A second option for understanding the nature of Isaiah's experience which he relates in Isaiah 6 is to regard it as a commissioning for a special task. Chief factors in regarding this as a commissioning rather than a call are the problem of the location of chapter 6 and the problem of the content of the commission, which seems to imply a dismal task of the hardening of the hearts of the people (verses 9-13).

One of the major factors in the perception of chapter 6 as a commissioning is the tendency to view chapters 1-5 as some of Isaiah's early oracles and that Isaiah 6 is presented in a somewhat sequential

---

[98]Norman Habel, "The Form and Significance of the Call Narratives," _Zeitschrift fur Alttestamentische Wissenschaft_ 77 (1965):309-10. Habel also applies this pattern to Isaiah 40 (see p. 314).

order. In support of this, there has been a long tradition of Christian

interpreters who seem conservative about the canonical shape of the text

as it has been received from the synagogue by the church.[99] One may also

note the experience of Luther and Wesley as men who in their religious

vocations, had some sense of what ought to be right about mankind and

sin, revealed in the scriptures available to them when their key religious

experience occurred. The same could be true of Isaiah.[100] Furthermore,

the contents of the commission in verses 9-13 have prompted the observa-

tion that this "implies the tone of one who had already experienced of the

people's obstinancy."[101] In this case, the revelation of the outcome,

that is, the hardening, could actually be a word of encouragement to

Isaiah, with the realization that there were more factors and issues at

stake than Isaiah himself as the prophetic messenger, with all the fac-

tors which might be attributable to human personality, whether as means

or barriers to the accomplishment of the task God had given him.

Unfortunately, it is this very issue of hardening which has been

a stumbling block to many interpreters.[102] Mordecai Kaplan, for instance,

explains the entire experience away as a vivid psychological metaphor

---

[99]Steinmetz, "Calvin on Isaiah 6," p. 167.

[100]Gray cites Mohammed as one who had long felt that his people
were astray from God before the day when the call came to him. Gray,
Isaiah, p. 101.

[101]A. R. Faussett, "Isaiah." A Commentary, Critical, Experimen-
tal, and Practical on the Old and New Testament, ed. by Robert Jamison,
A. R. Faussett, and David Brown, 6 vols. (Glascow: William Collins and
Sons, and Company, n.d. [1868]), 3:581.

[102]For a fuller study of the issues raised in Isaiah 6:9, 10, see
Jean C. MacGregor, "A Study of Isaiah 6:9, 10 in Old Testament and New
Testament Contexts" S.T.M. Thesis, Covenant Theological Seminary, 1983.

generated by Isaiah's sense of despair at lack of acceptance of his message and ministry.[103] If Isaiah 6 is written in retrospect, to justify the results of either the proclamations of the first several chapters or those which follow, then it cannot be ascertained when or even whether Isaiah himself had anything to do with the passage itself, concludes Otto Kaiser. Seemingly, there is simply too complex a theological notion for Isaiah to have this insight without considerable theological reflection and formulation.[104] Such nihilistic comments arise from a failure to fully take into account the possibility of divine revelation.

Several observations are in order with regard to the nature of the passage and the problem of the hardening. First of all, its authenticity is underscored by the fact that such a task is not what would normally be humanly projected (hence the difficulties in attempting to psychologize Isaiah's state of mind in receiving/reporting this as part of his mission). Second, Isaiah is not the only person in the history of salvation to be called upon to fulfill a difficult task or to be challenged to obey, trusting God for the ultimate outcome. One could think of Abraham, who was asked to sacrifice his son whom God had indicated would be a key in the fulfillment of His promises to Abraham.

Third, the "hardening" element of Isaiah's call must be taken in its fullest context. It is as Habel affirmed that the result/promise

---

[103]Mordecai M. Kaplan, "Isaiah 6:1-11," Journal of Biblical Literature, 45 (1926):251, 259.

[104]O. Kaiser, Isaiah 1-12^2, p. 120. This is a marked change from his first edition. For a similar view, C. F. Whitley, "The Call and Mission of Isaiah" Journal of Near Eastern Studies 18 (1959):38-48. Whitley maintains that much of the chapter is "late."

of a remnant is indeed a part of the commission given to Isaiah.[105] One

should see this in a larger perspective, remembering that the people were

already sinful at the beginning of Isaiah's prophetic career. His preach-

ing would not cause them to begin to sin. Rather, it would cause them

to become hardened while they continued to sin. Furthermore, although

Yahweh foresaw the continued rebellion of His people, he was refusing to

break His part of the covenant. In this case, in the person of Isaiah,

He was sending a prophet to make His will plain and clarify His demands

upon the people (Compare Deut. 18:15-22). Furthermore, one should under-

score the responsibility of unbelievers for their predicament. Indeed,

it is clear that Yahweh wills Isaiah to speak His Word. It has been ob-

served that it is accidental to that Word, rather than essential to it,

that it blinds the people who hear it. In and of itself, the Word is

life-giving. However, when it meets adamant unbelief, it leaves the un-

believing hearers in a far worse state than when it found them. The Word

of God, never ineffectual, either produces death or life. It never leaves

things as they are.[106]

In summary, attractive arguments may be made for both the inaugu-

ral and sequential views of Isaiah 6. As noted, earlier commentators

tended to regard this as a commissioning rather than an inaugural call

to prophetic office. More recent studies have noted the kinship of this

passage not only to such prophets as Jeremiah and Ezekiel, but more

---

[105]Habel, "Call Narratives," p. 312.

[106]Steinmetz, "Calvin on Isaiah 6," p. 166. For a similar view,
see Heikki Räisänen, The Idea of Divine Hardening (Helsinki: Finnish
Exegetical Society, 1976), pp. 58-66.

specifically to the experience of Michaiah ben Imla. Although there are similarities, there are enough factors to mark Isaiah's own experience as unique and distinctive. Nevertheless, there are sufficient common features to identify this as Isaiah's call to the prophetic ministry.

This call/commissioning must have come relatively early in Isaiah's career, primarily because of the span of time involved. Objections to the autobiographical nature of the account on the basis of the "hardening" aspect of the commission are inadequate because of failure to see that Isaiah's experience enabled him to go ahead with a difficult assignment, because of his awareness of the character of the God whom he was to serve, confident that Yahweh would both do what was right, and would be able to accomplish His holy purposes. Indeed, the theological dimensions of what occurred in Isaiah's experience on that notable day were to color his entire ministry and all his prophecies.

Having identified Isaiah 6 as a call to the prophetic office, the focus of the study of this passage turns to the examination of the background of Isa. 6:3 by means of a brief look at what literary features might be present. This involves the mention once again of the problem of the present location of Isaiah 6 and just how it relates to its context in the book of Isaiah.

Contemporary scholarship regards the entire chapter as a literary unit, often described as a personal memoir or Denkschrift, due primarily to its first person narrative form (6:1-8:18).[107] It has been

---

[107]Clements, Isaiah 1-39, p. 71. Wildberger, Isaiah 1-12, p. 234. The idea originated with K. Budde.

described as a frontispiece for memoirs of the Syro-Ephramitic War

(7:1-9:6),[108] or the introduction of the Book of Immanuel (6:1-12:6).[109]

Milgrom, on the other hand, maintains that chapter 6 is a logical ter-

minus of the first period of Isaiah's prophetic career.[110] In effect,

the attempts to claim that Isaiah 6 originally stood at the beginning

in some relation to chapter 1 have largely been abandoned, taking more

seriously the text as we have it. While there is some disagreement as

to the length of the Denkschrift,[111] one can see that chapter 6 is re-

lated to the text and narrative in both directions, the first chapters

summarizing the messages Isaiah proclaimed in his early ministry,

calling upon Judah to repent before worse days would come, and then in

the midst of the first of a series of such days, that is, the Syro-

Ephramitic War, seeing his prophetic counsel ignored and rejected. The

position of chapter 6 would thus both reveal his divine calling (un-

derscoring the authority of his message and ministry) and point forward

to the accounts of what actually transpired in response to his minis-

try.[112]

There is something of an hymnic element in the passage,

---

[108]Remi Lack, La Symbolique du Livre d'Isaïe. Analecta Biblica No. 59 (Rome: Biblical Institute Press, 1973), p. 46.

[109]Paul Auvray, Isaïe 1-39. Sources Bibliques. (Paris: Librairie LeCoffre, 1972).

[110]Milgrom, "Isaiah During Uzziah," p. 173.

[111]For example, favors Isaiah 6:1-8:16. Clements, Isaiah 1-39, p. 71.

[112]For the intricate interrelation between chapters and passages written Isaiah, see Leon J. Liebreich, "The Compilation of the Book of Isaiah" The Jewish Quarterly Review 46 (1956):259-77 and 47 (1957): 114-31, especially the latter.

particularly in 6:3, which is the focus of this study. It is this feature which Auvray highlights as an introductory device for the next several chapters, which finds a closure in the hymn of chapter 12.[113] Westermann, citing the work of Gunkel, compares the Song of Miriam, the Song of Deborah, and the Song of the Seraphim of Isaiah 6. Gunkel's thesis is that hymnody grew out of worship. However, as he acknowledges, none of these can really be classified as cultic in the strictest sense, but that they spring forth as responses to the fact that God has acted in history to aid and save His people. Therefore praise _must_ be sung. However, as Westermann notes, the Song of the Seraphim is nearer to what may be called cult, inasmuch as it is God in the fullness of His being and His dealings with the world which calls forth praise, rather than one specific intervention of God in history. In the Songs of Miriam and Deborah, they recount, "Yahweh has done," whereas in Isaiah 6, it is stressed that "Yahweh is."[114]

The next major concern is the consideration of the occasion and possible location of the experience of Isaiah as described in Isaiah 6. There is little to suggest that the setting is not at least temple-related. The more recent discussions have tended to review the passage in the light of the theories of the existence of cultic prophets as opposed to the earlier presupposition of an inimical prophet/priesthood rivalry and clash (with the prophet as the protagonist and institutionalized worship as the antagonist).

---

[113]Auvray, Isaïe 1-39, p. 84.

[114]Claus Westermann, Praise and Lament in the Psalms, trans. by Keith R. Crim and Richard N. Soulen (Atlanta: John Knox Press, 1981), p. 22.

In a classic statement of this perspective, Scott envisions

Isaiah as in the temple

> participating as an official prophet in the ceremonies of the cult,
> standing with the priests 'between the porch and the altar' (cf. Joel
> 2:17; II Chron. 20:4-19) and gazing through the open portals of
> the sanctuary, now filled with the swirling smoke of incense, toward
> that innermost chamber where the Lord dwelt.[115]

Indeed, according to Scott, the occasion is the annual Enthrone-

ment Festival.[116] This has been theorized as a version of the New Year

feast and is thought to have been a "New Year feast of Yahweh": or a

"feast of Yahweh's enthronement," or a "Feast of Yahweh's Kingship,"

based somewhat on the Babylonian parallels in which it was proclaimed

"Marduk has become King!" Roland de Vaux, however, in a more balanced

view, argues forcefully against the existence of such a feast and cultic

festival in which the whole mythical/ritual enthronement of Yahweh would

have taken place. Rather, de Vaux maintains that the nature of the

materials available in Psalms 47, 93, and 96-99 are more correctly in-

terpreted as affirmations of Yahweh's kingship as opposed to an enthrone-

ment.[117] If this is the case, then the experience of Isaiah could have

occurred on any of the great festival occasions or in the midst of such

solemnities as the Day of Atonement, although the Song of the Seraphim

occurs in the context of Isaiah's vision of Yahweh as King.

Although, strictly speaking, the visionary experience of Isaiah

---

[115]Scott, IB, 5:207.   [116]Ibid., p. 208.

[117]Roland de Vaux, Ancient Israel, 2 vols. (New York: McGraw-
Hill Book Company, 1961), 2:504-505. Also Clements, Isaiah, p. 73. For
another view, see Theodor H. Gaster, Festivals of the Jewish Year (New
York: William Sloan Associates, Publishers, 1953), pp. 113-16.

in chapter 6 could have occurred under other circumstances,[118] it does

seem most probable that the basic setting is in the midst of temple wor-

ship, and therefore must have transpired in the context of the temple

precincts. It is indeed possible that a Psalm such as Psalm 99 (espe-

cially verses 3, 5, 9) was being sung.[119] The point of the episode is

not so much to obtain a definitive description of the temple's furnish-

ings[120] or whether Isiah could or could not see into the Holy of Holies,

so much as the fact that Isaiah's experience of the visible worship was

transported into the heavenly throneroom via prophetic vision.[121] That

Isaiah has been transferred into the heavenly realm is underscored by

the appearance of the seraphim as opposed to the cherubim which are char-

acteristic of the Ark of the Covenant. It should be remembered that

there is a connection to be observed between the earthly sanctuary in

Jerusalem as a type of the heavenly sanctuary. Furthermore, scriptures

such as Micah 1:2-3; Ps. 29:9; 18:6, 9; 11:4; and 1 Kings 22:19 underscore

the existence of such a counterpart.[122] It is safe to say that whether

Isaiah was present as a worshipper or as part of the officiating entourage

(whether as a priest or prophet), he was suddenly swept from the realm of

the temporal to the eternal.

Furthermore, it should not be forgotten that part of the

---

[118]Fohrer, cited in Clements, Isaiah, p. 73.

[119]O. Kaiser, Isaiah 1-12[2], p. 126.

[120]See 1 Kings 8:6-8; de Vaux, Ancient Israel, 2:318-19.

[121]O. Kaiser, Isaiah 1-12[1], p. 75; see John Bright, "Isaiah I,"
Peake's Commentary on the Bible, ed. by Matthew Black and H. H. Rowley
(Hong King: Nelson, 1962), p. 494.

[122]Leupold, Isaiah, 1:129.

background of Isaiah's terror and sense of woe once he discovered him-
self to be in the very presence of Yahweh Sabaoth may well be linked to
the mention of Uzziah in connection to this vision. In our earlier dis-
cussion, the early Christian commentators had made a point of the sacri-
lege of Uzziah. Could not the remembrance of how Uzziah became a leper
have come to him, even as he beheld the altar of incense (compare Isa. 6:
6). There is a difference, however, between Uzziah and Isaiah: "The
holiness that made Uzziah a leper can kill and maim; Isaiah discovered
it could also cleanse and forgive (6:6)."[123]

With the overview of the passage and its context accomplished, the
attention of this study turns more specifically to Isa. 6:3 itself.
There are four basic concerns which will be taken up in order. The first
is the understanding and implications of the "Trisagion." The second is
the concept of Yahweh Sabaoth as a divine title and its meaning. The
third area to be explained is the sense of $\rlap{,}\text{מֶלֹא}$. The fourth and
final concern is the ascertainment of the significance of כְּבוֹד in this
passage, including a summary of the exegesis of this passage.

The threefold repetition of קָדוֹשׁ in Isa. 6:3 is technically
and liturgically referred to as the Trisagion. As indicated previously,
there is little evidence to support an "original" with the occurrence of
קָדוֹשׁ once or even twice, instead of the triple repetition. At the
very least the Trisagion must mean "exceedingly holy."[124] The expansion
of the Targum seems to be primarily explanatory:

---

[123]Sawyer, Isaiah, 1:67.

[124]Walker, "Thrice-Holy," pp. 132-33. However, it is aesthetically
appealing to think of the cry of קָדוֹשׁ echoing throughout the throne-
room/sanctuary: Leiser, "Trisagion," p. 263.

Holy in the highest heavens, the house of his Shekinah,
Holy upon earth, the work of his might,
Holy for endless ages is the Lord of Hosts:
the whole earth is full of the brightness of his glory.[125]

The titles for Yahweh in this passage are אֲדֹנָי (verses 1, 8,
11), יְהוָה (verse 12); הַמֶּלֶךְ (verse 5); and יְהוָה צְבָאוֹת
(verses 3, 5). The appellation קְדוֹשׁ יִשְׂרָאֵל does not actually ap-
pear in the present passage, but it may be assured that it is likely to
have been utilized largely because of this passage. Indeed, J. M. Roberts
has characterized the epithet, "the Holy One of Israel" as the center of
Isaianic theology, noting the prominence of the theme of "holy" and "holi-
ness" throughout Isaiah:

> The adjective "holy" (qadoš) is used in reference to Yahweh 17
> times in material normally assigned to First Isaiah (1:4; 5:16, 19,
> 24; 6:3; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11-12, 15; 31:1; 37:23),
> and the niphal (5:16) and the hithpael (8:13; 29:23) of the verb of
> the same root are used with God as either the subject or the object
> of the action. Yahweh himself is called a sanctuary (miqdaš, 8:14),
> and his abode is characterized as a mountain of "holiness" (qodeš),
> 11:9.
> Second Isaiah uses the adjective "holy" (qadoš) of God 13 times
> (40:25; 41:14, 16, 20; 43:14, 15; 45:11; 47:4; 48:17; 49:7; 55:5).
> He uses the noun "holiness" (qadoš) three times, once to characterize
> Yahweh's arm (52:10) and twice to characterize Yahweh's city (48:2;
> 52:1).
> [In what is sometimes termed Third Isaiah] The adjective qadoš
> is used of God twice (60:2, 14), and the noun qodeš, apart from two
> references to God's spirit (63:10-11), is used only of things that
> have a close relationship to God, such as his abode, mountain, city,
> courts, house, people, way, or special day (4:3; 35:8; 56:7; 57:13;
> 58:13; 62:9, 12; 63:15, 18; 64:9-10; 65:11; 66:20).[126]

Indeed, the favorite name of God which is utilized by Isaiah is
"the Holy One of Israel," echoes the "thrice-holy" of the Song of the
Seraphim. Delitzsch goes so far as to maintain that קְדוֹשׁ יִשְׂרָאֵל

---

[125] Stenning, _Targum_, p. 20-21.

[126] J. M. M. Roberts, "Isaiah in Old Testament Theology,"
Interpretation 36 (1982):131n.

is virtually a trademark or seal of Isaiah's prophecies. According to

his analysis it occurs twenty-nine times in the first thirty-nine chap-

ters and seventeen times in chapters 40-66. This is in contrast to the

three occurrences in Psalms (Ps. 71:22; 78:41; and 89:19) or the two

times it occurs in the text of Jeremiah (Jer. 1:29; 51:5), which may be

allusions to Isaiah.[127]

What is especially noteworthy in this passage is the linkage of

קָדוֹשׁ with the concept of כָּבוֹד in Isa. 6:3. This is further am-

plified and underscored by the assertion in Isa. 5:16 that the holy God

will show Himself holy in righteousness (צְדָקָה). Furthermore,

Isaiah's response in Isa. 6:5 demonstrates something far more profound

than a mere sense of creatureliness and awe in the Presence of Deity;

rather he senses his own sinfulness and uncleanness, along with that of

his people.[128]

Isaiah's sinfulness/uncleanness is categorized in verse 5 as טָמֵא

which normally refers to a ritual or ceremonial impurity (see Lev. 11-16).

However, it is often used by the prophets in a metaphorical sense to des-

cribe moral pollution and uncleanness (see Hag. 2:13, 14; Ezek. 36:17).[129]

---

[127]Delitzsch, Isaiah 1:193. See also Jer. 2:2 (Septuagint). Eich-
rodt believes the title "The Holy One" was originally used as a cult name
to characterize the unapproachable Majesty, which could be made visible
in its כָּבוֹד or shining brilliance, hence an expression of the moral
power of God. Walther Eichrodt, "Prophet and Covenant: Observations on
the Exegesis of Isaiah," in Proclamation and Presence. Old Testament
Essays in Honour of Gwynne Henton Davies, ed. by John I. Durham and J. R.
Porter (Macon, GA: Mercer University Press, 1983), pp. 169-71.

[128]Norman H. Snaith, Distinctive Ideas of the Old Testament (New
York: Schrocken Books, 1964), pp. 49-54.

[129]Edwin Yamauchi, "809a טָמֵא (tame)," TWOT, 1:350-51. In the
OT, holiness and uncleanness are absolutely antithetical (Isa. 6:3-4; 35:8;

The remedy and cleansing is not the normal ritual washing or even sacrifice, but rather being touched by a coal from the altar.[130] The moral dimension is underscored by the use of חַטָּאת (sin) and עָוֺן (guilt) in verse 7. In particular, it is stated that Isaiah's sin is atoned for כֻּפַּר a further possible, though tentative link with the Day of Atonement.[131] However, the touching of the mouth with the coal would be underscoring both the cleansing necessary to speak (in response) in the divine council and to carry out the holy task of speaking for Yahweh as His prophet.[132] In this context, Edmond Jacob notes:

> Because he is the God of the covenant, Yahweh does not jealously keep his holiness for himself, shielding it from all contamination by making it the barrier between the spheres of the divine and human. His jealousy impels him, on the contrary, to manifest his holiness: thus the holiness revealed to Isaiah is not only a power which annihilates him but one which raises him up and makes him a prophet full of the power of Yahweh and charged with displaying it before the eyes of the peoples.[133]

The next challenge in the verse is the significance of the use of יְהוָה צְבָאוֹת. Interest in this particular divine name is generated primarily because of its occurrence in the Song of the Seraphim in Isa. 6:3. However, its significance for the understanding of Isaiah's

---

52:1, 11). Helmut Ringgren and G. Andre, טָמֵא (tamē)," TDOT, 5:331.

[130]See Leviticus 15 and 16. Ivan Egnell speculates that use of a live coal in a ritual of cleansing in the Jerusalem temple was regularly repeated. However, Clements and others feel this goes beyond what may reasonably be inferred from this passage. Clements, Isaiah 1-39, p. 75.

[131]Lev. 16:12-13. Wolf suggests that coals of fire from the altar were taken inside the Most Holy Place on the Day of Atonement.

[132]Bright, "Isaiah," p. 494.

[133]Edmond Jacob, Theology of the Old Testament, trans. by Arthur W. Heathcote and Phillip J. Allcock (New York: Harper & Row, Publishers, 1958), p. 88.

theology is underscored by the distribution of its usage. The phrase,
which occurs some 285 times in the Old Testament, is more prominent in
the prophetic literature than in the books of Samuel (11 times) or Kings
(5 times) or Chronicles (2 times). It is used frequently in Jeremiah
(82 times) and Isaiah (62 times, 56 of which occur in chapters 1-39),
but is also found in some of the post-exilic prophets such as Haggai (14
times), Zechariah (53 times), and Malachi (24 times).[134] The majority of
the remaining thirty-four references are to be found in the Psalms.
Noteworthy for the purposes of this study is the fact that this term is
actually used more times than the Holy One of Israel, which is, as indi-
cated above, more distinctively characteristic of Isaiah.

Perhaps the best summary of the various theories which have been
set forth is that of Helmut Ringgren. Noting the initial difficulty posed
by the grammar of the phrase (a proper noun normally cannot be construed
with a genitive).[135] Ringgren notes that the greater difficulty in
understanding the phrase is the meaning of Sabaoth or "hosts." Thus
the first theory attributes the reference of the "hosts" to the Israelite
army itself, based on the use of the epithet in conjunction with the ark
of the covenant as a war shrine (see 2 Sam. 6:2, 18; 7:2, 8, 26-27) and
the fact that Yahweh is called the God of the armies of Israel (1 Sam.

---

[134]Tryggve N. D. Mettinger, "YHWH SABAOTH--The Heavenly King on
the Cherubim Throne," Studies in the Period of David and Solomon and Other
Essays, ed. by Tomoo Ishida (Winona Lake: Eisenbrauns, 1982), p. 109.

[135]The development of the study of the grammatical issues to re-
viewed in Mettinger's article. Ibid., p. 110. However, Tsevat believes
it is an appositional phrase or nominal sentence, giving Yahweh the ap-
pellation of its "armies," but with the emotive connotation of Yahweh as
the God of martial might (mighty man of war?). Matitiahu Tsevat,"YHWH
Seba'ot," The Meaning of the Book of Job and Other Biblical Studies
(New York: KTAV Publishing House, 1980), pp. 119-30, esp. 126-27.

17:45).. However, it should be duly noted that even with the ark, and especially in the prophetic corpus, there is reference to Yahweh as an enthroned king (1 Sam. 4:4) rather than emphasizing any warlike aspects of the Deity. The second and third alternatives are related. Some think the hosts are the hosts of the stars as in Isa. 40:26. Others prefer a reference to angels or some other heavenly beings. It is this option which encompasses the concept of the heavenly council. As Ringgren has noted, these two are closely intertwined in the ancient near east, where the stars were considered to be gods. (Obviously, the perpetual challenge to Yahwistic theology and practice would be a proper understanding of the heavenly council as composed of created beings and not some henotheistic pantheon with Yahweh as chief deity.)[136] The fourth option is that proposed by F. M. Cross, who proposed that the epithet means "he who creates the (heavenly) armies," but this has not been widely accepted.[137] The fifth option is that proposed by Otto Eissfeldt, that the word "sabaoth" be taken as an abstract noun in the plural, meaning "the one characterized by Sabaoth" or "the God of Sabaoth-ness," that is, the God whose power is the epitome of all power.[138] This latter is

---

[136]For a helpful examination of the ramifications of these issues, see Gerald Cooke, "The Sons of (the) God(s)," Zeitschrift für die Alttentamentlische Wissenschaft 76 (1964):22-47. For another perspective see R. N. Whybray, The Heavenly Counsellor in Isaiah 40:13-14 (Cambridge: At the University Press, 1971). Whybray believes that the older Israelite tradition of the heavenly council recedes into the background of Isaiah 40, to refer more to "the Babylonian mythology of his time," p. 80-81.

[137]Frank Moore Cross, Jr. "Yahweh and the God of the Patriarchs," Harvard Theological Review 55 (1962):256.

[138]Otto Eissfeldt, "Jahwe Zebaoth," Kleine Schriften, 6 vols., ed. by Rudolf Sellheim and Fritz Maass (Tübingen: J. C. B. Mohr, 1966), 3: 103-23. In particular, Eissfeldt translated Sabaoth as "Mächtigkeit."

supported by the Septuagint translation of παντοκραωρ .[139] It

is interesting to note that this is the rendering selected by the

NIV.[140]

The connection with the heavenly council seems most appropriate

here in Isaiah 6, whether one compares the context and content of the

prophet Micaiah in 1 Kings 22:19-21, (as has been done for other details

of Isaiah's call),[141] or whether one goes further into the informing

theology of the term Yahweh Sabaoth.[142] Such studies have been updated

by Tryggve Mettinger, with a special emphasis on the discovery of the

Sitz im Leben of the divine designation. Pertinent to our study is the

linkage of Yahweh Sabaoth to Mount Zion (Isa. 8:18).

Mettinger develops the insight of Eissfeldt concerning the quali-

fying phrase הכרבים ישב , which describes Yahweh Sabaoth as the One

who is enthroned upon the Cherubim (compare 1 Sam. 4:4 and the prayer of

Hezekiah in Isa. 37:16; see also 1 Sam. 6:2). It is Mettinger's conten-

tion that the Sitz im Leben is primarily that of the Solomonic temple,

although as noted in the references in 1 Samuel, there seems to have been

acknowledgement of Yahweh as king even in the sanctuary at Shiloh.

---

[139]The overall summary appears in Helmer Ringgren, Israelite Re-
ligion, trans. by David E. Green (Philadelphia: Fortress Press, 1966),
p. 68-69.

[140]The Committee on Bible Translation, "Preface," The Holy Bible,
New International Version (Grand Rapids: Zondervan Bible Publishers,
1978), p. ix.

[141]Edwin C. Kingsbury, "The Prophets and the Council of Yahweh,"
Journal of Biblical Literature 83 (1964):280.

[142]See Matitiahu Tsevat, "Studies in the Book of Samuel," Hebrew
Union College Annual 36 (1965):49-58; J. P. Ross, "Jahweh Sebaoth in
Samuel and Psalms," Vetus Testamentum 17 (1967):76-92.

However, by the time of Isaiah in particular, Yahweh Sabaoth is a term

used in the Jerusalem cult, specifically referring to the God who sits

invisible on the immense cherubim throne in the most sacred chamber of

the Solomonic temple.[143] In addition, the recognition of the temple

as Yahweh's royal abode and as a unique place where heaven and earth meet

is significant.[144]

The nature of $\times \mathbb{1} \mathcal{I}$ "hosts" is also clarified by the study of

1 Kings 22:19-23 (2 Chron. 18:18-22), Ps. 103:19-22, and Ps. 148:1-5,

each of which emphasize the concept of heavenly beings in Yahweh's royal

presence. On the other hand, the aspect of Yahweh as king in connection

with the Yahweh Sabaoth designation is to be found highlighted in Ps.86:

6-19; Isaiah 6; 1 Kings 18:15 and 2 Kings 3:14; along with 44 occurrences

in Zechariah 1-8.[145]

It is the very characteristics which have been noted that are pro-

minent in conjuction with other uses of Yahweh Sabaoth that are important

in Isa. 6:3. Isaiah is in the temple, whether as worshipper or as an of-

ficiant, when he suddenly becomes aware that somehow he has been caught

up into the heavenly realm, into the very presence of Yahweh, who is per-

ceived as a king on a throne and acclaimed by heavenly creatures (in this

case the seraphim) as Yahweh Sabaoth. The awesome impression of Yahweh

---

[143]Mettinger, "YHWH Sabaoth," p. 118; see 128-38.

[144]Ibid., pp. 122-23. This is highlighted both by the heavenly
mountain themes (see Isa. 14:13-14, Ps. 48:2-3) and the likelihood of
the cherubim as further tangible representations of the heavenly di-
mension perhaps even a part of the thought of God's chariot of clouds
(see Deut. 33:26; 2 Sam. 22:11; Isa. 19:1; Ps. 18:11; 68:5, 34; 104:3).
Nor should one forget the understanding of the temple portrayed in
1 Kings 8.

[145]Ibid., p. 125.

as king is twice repeated by Isaiah in verses 3 and 5. That which

transpires in the following verses may be characterized as taking place

in the context of the heavenly council.[146]

The next concern of this study of Isa. 6:3 concerns the word

מְלֹא . As indicated in the section on translation, מְלֹא is ren-

dered as an adjectival predicate which is placed at the beginning of

the clause for emphasis. The semantic content of the word indicates a

fullness or that which fills something, or what fills up a large number

(Gen. 48:19). Most frequently, however, this word is used with land and

speaks of the fullness or the entire contents belonging to the Lord, as

in Deut. 33:16 or Ps. 24:1, or even to the threatening invader (compare

Mic. 1:2; Amos 6:8; Jer. 8:16; 46:27; 47:2; Ezek. 12:19; 19:7).[147] If

one stresses מְלֹא as the subject as does Leupold, the emphasis of this

word and passage is on all that fills the earth, or on the various as-

pects of the created order, constitute Yahweh's כָּבוֹד.[148] However,

when one considers other passages, as Num. 14:21, Isa. 11:9, and Hab. 2:

14, there is a greater emphasis on Yahweh's glory as the subject. One

could plausibly deduce a teaching of omnipresence (see also Jer. 23:24).[149]

---

[146]There is some critical thought that in late pre-exilic times
there was a transition in emphasis from a theology of divine presence to
one of divine transcendence. In particular, in the deuteronomistic trad-
ition name-theology is prominent. In 1 and 2 Kings the שֵׁם functionally
replaces the יהוה צבאות designation. Furthermore, on the level of
theological conceptions, כָּבוֹד occupies the place in Ezekiel where one
might have expected to find יהוה צבאות in the context of the temple,
more specifically, above the cherubim. Mettinger, "YHWH Sabaoth," p.
137-38.

[147]Walter C. Kaiser, "1195b מָלֵא (melō')" TWOT, 1:506.

[148]Leupold, Isaiah, 1:131. Young, Isaiah, 1:245.

[149]W. Kaiser, "מְלֹא," TWOT, 1:505.

Ridderbos notes this as the "effulgence of the fullness of his [Yahweh]

attributes.[150] Scott notes that the whole earth "overflows," emphasizing

Yahweh as king and creator.[151]

G. W. Wade has a more limited perspective in view, suggesting that

the emphasis is on an overflowing of Yahweh's glory beyond Judah and

Israel's national boundaries or spheres of influence, contrary to the

normal manner of national gods.[152] The conclusion is that, whether

speaking of national boundaries, the created order, or the attributes of

Yahweh Himself, the emphasis of מְלֹא כָל־הָאָרֶץ is filling and

even overflowing.

The final consideration of Isa. 6:3 is the most significant for

the purposes of our study, that is, just what does כְּבוֹדוֹ signify in this

verse? For something which is so familiar, it might be presumed that the

response to this question is rather cut and dried. However, one finds a

broad range of ideas concerning its meaning. Gray interprets this as

Yahweh's revelation in dealing with men. His rendering of the phrase

would indicate that the world reflects the luster of His brightness, tak-

ing into account Num. 14:21; Ps. 72:19; and 96:3.[153] Johannes Hermann

believes it to mean "Ehre," honor or reputation.[154] Otto Kaiser, compar-

ing the verse to Ps. 72:19 and noting its preceding mention of Yahweh's

---

[150]Ridderbos, Isaiah, p. 77.   [151]Scott, IB, 5:209.

[152]G. W. Wade, The Book of the Prophet Isaiah, Westminster Com-
mentaries (London: Methuen and Company, 1929), p. 40.

[153]Gray, Isaiah, p. 107. See Julian Morganstern, "Biblical Theo-
phanies," Zeitschrift fur Assyriologie 28 (1914):36-37.

[154]Johannes Hermann, "Herrlichkeit," Calwer Bibellexibon, ed. by
Karl Gutbrod, et al., 2nd ed. (Stuttgart: Calwer Verlåg, 1967), p. 519.

honor, believes that the primary significance of כָּבוֹד here in Isa. 6:3

is praise (see Hab. 3:3).[155] Helmuth Kittel regards it as "Macht," or

power, emphasizing כָּבוֹד as Yahweh's omnipotence, by which means He is

able to see to it that right prevails over wrong.[156] Eichrodt would

agree with such an assessment, noting that כָּבוֹד, in its shining bril-

liance as an expression of Yahweh's holiness, "becomes for Isaiah in the

hour of his call an expression of the moral power of God above the

world."[157] Recognizing the strong overtones of the temple context and

its traditional background, Westermann believes it is the majesty of

Yahweh which is being emphasized.[158] Utilizing the same basic contextual

background, that is, that of the temple and cultic traditions, M. Weinfeld

believes that the phenomena of smoke, cloud, incense, and so forth, firm-

ly established as indicative of Yahweh's presence in the tabernacle/temple,

provide the very setting in which Isaiah receives the theophanic vision

of Yahweh.[159] Thus the emphasis is on the divine activity and acts of

salvation. John Oswalt underscores the same information and applies it

more specifically to the whole phrase which speaks of Yahweh's glory

filling the earth. There is indeed the legitimate sense of Yahweh's

---

[155]O. Kaiser, Isaiah 1-12[1], p. 127.

[156]Helmuth Kittel, Die Herrlichkeit Gottes (Giessen: Verlag von Alfred Toepelmann, 1934), p. 152.

[157]Walter Eichrodt, "Prophet and Covenant," p. 170.

[158]Claus Westermann, "כבד kbd schwer sein," Theologisches Hand- wörterbuch zum Alten Testament, ed. by Ernst Jenni (Munich: Christian Kaiser Verlag, 1971), I, 804-805. Hereafter cited as THAT.

[159]M. Weinfeld, "כָּבוֹד kābōd," TWAT, 4:33.

reputation for greatness (which Yahweh alone deserves both because of His

kingly position and because of His unsurpassed activity as a deliverer

and savior), but it is not merely Yahweh's reputation which fills the

earth, it is the very reality of His presence.[160]

In order to make sense of all this and draw appropriate conclu-

sions concerning the meaning of כָּבוֹד in Isa. 6:3, one must review the

important factors relevant to the understanding of the term. The first

of these is the remembrance that the context of the vision and call of

Isaiah was the temple. Although disagreeing with the specific identi-

fication of the feast/festive occasion as an autumnal enthronement festi-

val,[161] the fact remains that the context clearly suggests the temple as

the locus of the vision. Indeed, that is exactly where one such as Isaiah

would expect to find Yahweh.

In this context, one may recall the renewed interest of recent

scholarship in the phenomena (that is, the smoke, cloud, and so forth)

specifically identified as concomitants indicating Yahweh's presence in

the tabernacle and temple. One means of categorizing this has been to

identify this as Yahweh's "covenantal presence." This would be the spe-

cial presence of Yahweh with Israel under the terms of the covenant made

at Sinai and renewed from time to time thereafter. Indeed, for the aver-

age Hebrew, this was experienced via participation in the cultus with

its sacramental participation in the life and power of the Deity. This

presence would be distinguished from the manifestation of Yahweh's

---

[160]John N. Oswalt, "943e כָּבוֹד," TWOT, 1:427.

[161]Ivan Egnell, The Call of Isaiah. Upsala Universitets Årsskrift
No. 4. (Upsala: Lundequisteka Bokhandeln, 1949), p. 43.

presence in a theophany, which is, by nature, but a momentary encounter between God and man circumscribed by a particular time and place.[162]

The sacramental aspect of the above-mentioned "covenantal presence" has also been described under the rubric of "cultic presence." The former might well focus on the covenant renewal ceremonies as unique sacramental encounters emphasizing participation in the covenantal community as the people of Yahweh, chosen and elected by Him. The latter terminology would seem to be somewhat broader in the sense that it would encompass the sacramental aspects of the ongoing worship of Yahweh in the temple via the sacrificial system and the cultic aspects of Israel's worship, as well as His ongoing activity in human events.[163]

In the context of the above, Isaiah 6 is problematic because of the tension between the report of Isaiah's experience of a theophany and the Seraphic Song proclaiming Yahweh's transcendence beyond the normal temple/city/national boundaries (which one would expect as part of the implications of a covenantal relationship to one's god) to the inclusion of the whole earthly complex of creation and human affairs.

Probably the most helpful exegetical insight which accounts for the tensions and the data is the idea of "differing intensifications of the divine presence." The fundamental or foundational reality would be

---

[162]Page H. Kelley, "Israel's Tabernacling God," Review and Expositor 6 (1970):486. Terrien points to the sacramental aspect wherein there is both symbolic repetition and recitation of an event, as well as the involvement of a hope enacted in a mimetic form ahead of its fulfillment, resulting in a sacramental renewal and recreation of the worshipper. Samuel Terrien, The Elusive Presence (San Francisco: Harper and Row, Publishers, 1978), p. 16.

[163]For a fuller discussion of this perspective, see IDB, s.v. "Presence of God, Cultic," by Walter Breuggemann, Supp.:680-83.

a general structural (an all-pervading) presence of God in creation.

One could then delineate a spectrum of intensification including such

points as an "accompanying presence" [Yahweh's accompaniment of His

people in all their journeyings-similar to the "covenantal presence"

mentioned above], a "tabernacling presence" [involving choice of a spec-

ific place to dwell among the people -ark, temple- somewhat in continuity

with the "cultic presence" denoted above], and so on to the intensity of

divine presence manifested in theophanies.[164]

Such a schematization would not necessitate some sort of evolu-

tionary scheme from simple to complex as men become more religiously and

mentally astute. Rather, it affirms Yahweh's power and perfect freedom

to interact with His creation and humankind.

> . . . And so God, knowing the need for God's presence in the total-
> ity of their existence, has chosen to enter both time and space, to
> be with them there in the varying intensities of their experience,
> and to meet their need for the specific, the tangible, the personal,
> and the articulate. These varying intensities of the divine pre-
> sence are thus related to the varying intensities of human need and
> experience.[165]

A second characteristic of the account of Isaiah 6 is the dis-

tinctive accent on the royalty of Yahweh. Indeed, Yahweh is vivdly per-

ceived by Isaiah as the King![166] This is further underscored by the

Yahweh Seba'oth nomenclature: He who is enthroned above the cherubim,

---

[164]Terrence B. Fretheim, The Suffering of God (Philadelphia: Fortress Press, 1984), pp. 60-65. This is probably Fretheim's most significant contribution.

[165]Ibid., p. 62. Fretheim further underscores that "God's dwelling among men is an act of grace, based on promise," p. 65.

[166]Egnell, Call of Isaiah, p. 43. Egnell underscores the commission to Isaiah as that of a royal emissary. It should also be noted that the Yahweh Seba'oth theme was characteristic of the Jerusalem cult.

and who also is revealed as presiding over the heavenly council. These

factors emphasize divine majesty.

A third noteworthy characteristic of the passage under considera-

tion is the revelation of Yahweh as holy. The character of this holi-

ness, as has been previously noted, is one which has a moral content,

both in the light of Isa. 5:16, 24 (where holiness and righteousness are

linked), and of Isaiah's reaction in Isaiah 6, where the prophet perceives

himself as an unclean sinner and not merely as a poor insignificant crea-

ture standing in awe of the Almighty. (The three-fold affirmation of

the Trisagion serves to emphasize the intensity and perfection of that

holiness.) Furthermore, the remedy for Isaiah's sinfulness was an atone-

ment whereby he was cleansed. This would signify that Yahweh is not mere-

ly "Wholly Other," but that He is pure, righteous, moral, and just.

A fourth factor in this understanding of this passage is compari-

son with parallel scriptural passages. Ps. 72:19, Hab. 2:14, and Num.

14:21, are most frequently mentioned. In the latter, Yahweh responds to

Moses' intercession for Israel to be forgiven for its rebellion, with an

affirmation that His glory already fills the earth.[167] Further compar-

ison with Hab. 2:14 reveals a context in which there is power, judgment

and an external manifestation, as well as a spiritual dimension (that

is, Hab. 2:4, the just shall live by faith!). This serves to underscore

the message of Isaiah 6 as a proclamation of right as well as a manifes-

tation of might.[168]

---

[167]Israel Abrahams, The Glory of God (Humphrey Milford: Oxford
University Press, 1925), p. 43-44.

[168]Ibid., p. 24-25. Abrahams strongly rejects von Gall's theses
concerning כָּבוֹד as merely impressive meteorological phenomena which are

Ps. 72:19 adds further depth to the understanding of the current
passage, for it is a prayer that Yahweh's glory shall indeed fill the
earth. The Psalm as a whole has been recognized as Messianic by both
Jewish and Christian traditions.[169] It has in recent years been classi-
fied among the "royal" psalms, with a pre-exilic provenance likely.[170]
Although verses 18-20 are also recognized as functioning as a doxological
terminus for Book II of the Psalter, the annotation of verse 20 as end-
ing "the prayers of David" is likely quite early, much in advance of the
complete structuring of the Psalter into five books. Hence, verses 18-19
are likely to have been original to the Psalm.[171] The point to observe,
however, is that both Isaiah 6 and Ps. 72:19 are congruent in their theo-
logical concerns.[172] In the language of doxology (as in Psalm 72),
there is a cry and prayer for what is ultimately true, to be made manifest
in the present reality of life and the affairs of men and nations (com-
pare Isaiah 6 and the Lord's Prayer).

Contemplation upon Isaiah 6 in general and Isa. 6:3 in particular
leads to the conclusion that one meets elements of the full spectrum of

---

devoid of any moral or ethical content.

[169]Edward J. Kissane, The Book of Psalms (Dublin: Browne and
Nolan, 1953), pp. 314-15.

[170]Mitchell Dahood, Psalms II. The Anchor Bible (Garden City, NY:
Doubleday and Company, 1968), p. 179. For a discussion of earlier posi-
tions regarding the date of the psalm see also William G. Seiple, The
Seventy-Second Psalm (Leipzig: W. Drugulin, 1914), pp. 2-6. Seiple ad-
vocates a rather late post-exilic date, however. More recent scholar-
ship judges it to be pre-exilic, based on Ugaritic parallels. Helen G.
Jefferson, Vetus Testamentum 13 (1963):87-91.

[171]Artur Weiser, The Psalms. The Old Testament Library (London:
SCM Press, 1962), pp. 504-505.

[172]KB, p. 421.

Yahweh's attributes, power, moral might, and so forth. In this passage,

one sees Yahweh as awesomely holy, as the omnipotent King/Ruler of the

universe, whose moral power can accomplish whatever He purposes, whether

judgment or redemption, accompanied by the solemn affirmation of an

omnipresence which transcends the normal revelation of Yahweh's express

intent to dwell with man, specifically identified with the covenantal

relationship with Israel. Seldom are both the immanence and transcendence

of God so vividly revealed together. The nature and intensity of Yahweh's

presence which Isaiah experienced may well be described as a theophany.

Yet the attribute most prominently displayed to Isaiah is that of Yahweh's

holiness. The interrelation of the transcendent and immanent attributes

as revealed to Isaiah may be characterized as follows:

> . . . man is blind to the glory of God to which all reality bears
> witness, until he is convinced of his holiness. Both God's glory
> and God's holiness are always recognized simultaneously. Only some-
> one who knows of his holiness also recognizes his glory. Conse-
> quently, one can follow Herntrich's comment on the passage, which in
> its turn follows the Würtemburg divines Oetinger and Bengel, in say-
> ing that God's holiness is his hidden, concealed glory. . . . But
> his glory is his holiness revealed.[173]

Indeed, this concept dominates all the other theological uses of

קָבוֹד throughout Isaiah.

Excursus: Further Developments in the
Exegesis of Isaiah 6:3

The above discussions have highlighted the semantic content of

in Isaiah 6:3. Subsequent theological reflections upon the pas-

sage as a whole have affected the translation of the passage. One may

well note that, in general, the application of the term קָבוֹד to Yahweh

---

[173]O. Kaiser, _Isaiah 1-12_[1], pp. 78-79.

may be referred to by stating that "the glory of Yahweh" denotes the physical phenomena indicative of the divine presence.[174] A certain shift in emphasis may be seen in the Septuagint characterization of the train of Yahweh which filled the temple (Isa. 6:1) as πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ . Whether the rendering is due primarily to the concerns of Alexandrian theology (either mitigating or disparaging anthropomorphisms and anthropopathisms) is a matter of some controversy. Nevertheless, such a rendering does point to a greater emphasis upon כָּבוֹד as a manifestation of Yahweh's presence rather than upon any of His other attributes.[175] The Targum likewise speaks of the יְקָרָא דַיְיָ (6:1) sitting upon the throne and the temple filled with the brightness of His glory:זִיו יְקָרֵיהּ. This is repeated in verse 3 and linked with the Shekinah in verse 6.[176]

---

[174]Gray, cited in George Ricker Berry, "The Glory of Yahweh and the Temple," Journal of Biblical Literature 56 (1937):115-17.

[175]Charles T. Fritsch, "The Concept of God in the Greek Translation of Isaiah," Biblical Studies in Memory of H. C. Alleman, ed. by J. M. Myers, Otto Reimherr, and H. M. Bream (Locust Valley, NY: J. J. Augustin, Publishers, 1960), p. 165. Fritsch maintains that alterations are theological rather than stylistic. However, Orlinsky argues that such changes are stylistic only, with no theological concerns. This is probably an over-simplification. Orlinsky's evidence for numerous literal renderings of anthropomorphic and anthropopathic references should be noted to bring a more balanced view. Harry M. Orlinsky, "The treatment of Anthropomorphism and Anthropopathisms in the Septuagint of Isiah" Hebrew Union College Annual 27 (1956):193-200. See also Seeligman, The Septuagint Version of Isaiah, pp. 95-121. Seeligman believes that hellenistic influences have been over-emphasized. (See esp. pp. 120-21).

[176]Bruce D. Chilton, The Glory of Israel: The Theology and Provenience of the Isaiah Targum. Journal for the Study of the Old Testament Supplement Series (Sheffield, JSOT press, 1983), p. 70. See Stenning, Targum, p. 21 and Sperber, Targum, p. 12.

Christian interpretation has been influenced by the allusion to

the passage and the quotation of verses 9-10 in John 12:41, indicating a

Christological understanding, with $\delta\delta\xi\alpha$ apparently lending itself to

an understanding of $\delta\delta\xi\alpha$ as a hypostatic revelation of Christ.[177]

Isaiah 8:7

The next passage in which נָהָר occurs in Isaiah is 8:7, which

is part of a pericope including verses 5-8 and is closely related to both

verses 1-4 which precede it and verses 9-10 which follow. The verse

itself may be translated as follows:

> Therefore, Behold, the Lord is bring up aganst them
> the mighty and many waters of the River
> The king of Assyria and all his glory,
> And it shall rise over all its channels
> And go over all its banks.

The pericope at hand has been described as "a veritable nest of

grammatical, exegetical, and critical difficulties."[178] The diffi-

culties do not affect the literal rendering of anything in verse 7,

which is our primary concern, nor do they change the significance of

the word נָהָר in this verse, so it will be sufficient to summarize the

issues and problems involved. The study of Isa. 8:7 will thus progress

with basic observations concerning the text, grammar and translation.

---

[177]Steinmetz, "Calvin on Isaiah 6," p. 163. Steinmetz further
notes that Christian interpreters have often regarded the voice which
spoke in this theophany in Isaiah 6 as the voice of the Holy Spirit, in
the light of Acts 28:25-26. See also C. H. Dodd, The Interpretation of
the Fourth Gospel (Cambridge: At the University Press, 1953), p. 207:
Whereas Isaiah bluntly states, "I saw the Lord," John records him as see-
ing the glory of the Lord, "εἶδεν τήν δοξαν αὐτοῦ" indicating the
manifestation of divine presence and power.

[178]Kemper Fullerton, "The Interpretation of Isaiah 8:5-10," Jour-
nal of Biblical Literature 43 (1924):253.

The scriptural context and historical circumstances will be examined as well as the basic literary features involved. Then the problems affecting the understanding of the verse will be discussed, including the expression "this people," Shiloach, the River, Assyria, followed by the discussion of the meaning of תֹּבֻֽר in this passage.

Most of the textual difficulties are to be found in verse 6. The most controversial is the problem of what is meant by וּמְשֹׂושׂ . Should it be understood "rejoice in, exult in," in its literal sense. That could be the sense if the primary referent of "this people" earlier in the verse is Israel or the northern Kingdom as a political entity. However, if the primary referent is Judah, then it is possible that there is theoretical support for the reading suggested by the BHS and many others, וּמָסֹס, meaning "to melt before [in fear/despair]." To this is often added the emendation "before the face of" מִפְּנֵי , to complete the thought "to melt in fear before Rezin and the son of Remeliah."[179] The rationale is the confusion of homonyms reflecting a transition stage when the sibilants ס and שׂ were interchangeable.[180] However, this emendation has still left a number of scholars dissatis= fied.[181] Clements suggests reading מְשֹׂושׂ as "gently" as a poetic parallel with לְאַט thus "slowly and gently," with the prime referent

---

[179]BDB, p. 965. This is the translation adopted by the RSV: A. R. Hulst, Old Testament Translation Problems. Helps for Translators Series, Volume I (Leiden: E. J. Brill, 1960).

[180]A. M. Honeyman, "Traces of an Early Diacritic Sign in Isaiah 8:66," Journal of Biblical Literature 63 (1944):47.

[181]Ibid., p. 46. See also Gray, Isaiah, p. 147, Young Isaiah, 1:305; Delitzsch, Isaiah, 1:232-33, Fullerton, "Isaiah 8:5-10," p. 263.

being the water of Shiloach, and ignores the rest of the verse as a

gloss.[182] A. M. Honeyman emends the word to read שׂוֹשׂ from שׂשׂה ,

"to pull up, draw out (from water)," meaning that Judah has chosen to

draw her water from the remoter wells, only to draw out the dangerous

Rezin and the detested Pekah.[183] Admittedly, none of the proposed solu-

tions are without their difficulties.

The best solution seems to wrestle with the grammar of the text

as we have it, if possible, along with an attempt more fully to under-

stand what is implied by "this people." Looking to the grammar of the

verse, it should be noted that שׂוֹשׂ is not followed by a direct accusa-

tive and that the word תֵא could be taken as a preposition meaning

"with respect to."[184] Thus "this people" could be rejoicing with respect

to either Rezin's assertive threatening posture or in anticipation of his

defeat at the hands of the new ally, Assyria. Obviously, the former

would either have to be people of Israel and the northern kingdom or else

Judahites with questionable sympathies[185] (if rejoicing is indicative of

support and approval) or premature exuberance at the alliance with

Assyria which would undoubtedly relieve the stress in the short term.

The textual and interpretive problems in verse 7 itself are not

nearly so difficult. The BHS suggests the omission of the initial waw of

the verse based on its omission in the Septuagint, Syriac, some Targum

---

[182]Clements, Isaiah 1-39, p. 96.

[183]Honeyman, "Traces," p. 50. See KB, p. 571.

[184]Young, Isaiah, 1:305n.

[185]Fullerton, "Isaiah 8:5-10," p. 255. Perhaps there was an Anti-
Assyrian party in Judah.

manuscripts, and the Vulgate. <u>GKC</u> notes this as a <u>waw</u> <u>copulativum</u>.[186] Nevertheless, such strong manuscript support would suggest the possible correctness of the suggestion.

The only other textual problem in verse 7 is whether 7b, "the king of Assyria and all his glory," should be omitted as a gloss. The various commentators agree that the explanation for the metaphor is correct. Delitzsch claims this as Isaiah's own gloss.[187] Young cites Ewald against the over-zealous claims of the existence of certain words, phrases, or ideas as a gloss. Indeed, the more an expression occurs, the less likelihood that it is a gloss.[188]

Previous mention has been made of the interrelation between chapters 6-8. The general historical context is that of the reign of Ahaz in Judah in the midst of the Syro-Ephramitic crisis.[189] It is noteworthy that up to this point Assyria has only been mentioned as a threat to the kingdom of Israel. The pericope itself is concerned with the judgment that is going to include Judah as well as Israel. It deals with basically the same subject matter as verses 1-4, but differs in its mode of presentation. In verses 1-4, the coming judgment is proclaimed, but verses 5-8 give the reason for it, as well as a clear expression of its full effect, keeping in mind the close relationship with the subject matter of the preceding chapter.[190] Furthermore, the formula beginning verse 5

---

[186]<u>GKC</u>, sections 112c, t; 154b.

[187]Delitzsch, <u>Isaiah</u>, 1:233.   [188]Young, <u>Isaiah</u>, 1:305n.

[189]Eissfeldt, <u>Introduction</u>, p. 311.

[190]John Mauchline, <u>Isaiah 1-39</u> (London: SCM Press, 1962), p. 103.

shows this is an additional prophecy to that of verses 1-4. Here it is

clear that Ahaz's decision to appeal to Assyria has been made. The

exact time elapse between the two is unknown, but it is probably less

than a year.[191]

Several features of the passage stand out. The first is the

autobiographical nature of the account.[192] A second aspect is the

characteristic of this prophetic oracle as an announcement of Judgment.

Westermann has designated verse 6a as the accusation, 6b as the develop-

ment, the $\text{יְהוָה} \ \text{כֹּה}$ of verse 7a as the "messenger formula," 7b as

the announced intervention of God, with 7c-8a giving the results of the

divine intervention.[193] Edwin Good has noted the incisive use of the

ironic metaphor to contrast the gentle life-giving flow of Shiloah and

the devastating force of the Euphrates.[194]

Turning more specifically to the problems in understanding the

meaning of the Isa. 8:5-8 in general and verse 7 with its use of קְבוֹד

in particular, several issues will be briefly examined. The first of

these is the troublesome phrase $\text{הָעָם} \ \text{הַזֶּה}$, "this people."

---

[191]Clements, Isaiah 1-39, p. 96. Scott believes this could have
transpired as early as 738 B.C., following Tiglath-Pileser's first forays
into the region. Furthermore, the overthrow of the Syro-Ephramitic al-
liance is still in the future. Scott, IB, 5:223. Gray, however, believes
the inscription of vv. 1-4 occurred in 735 B.C. and the child foretold
born and named by sometime in 734. Gray, Isaiah, p. 142.

[192]Eissfeldt, Introduction, p. 311.

[193]Westermann, Prophetic Speech, p. 174.

[194]Edwin M. Good, Irony in the Old Testament (Philadelphia: The
Westminster Press, 1965), pp. 116-17. This same type of irony had been
used by Isaiah in chapter 7, contrasting the "smoldering tails" of 7:4
with the "heads" of 7:7-9a. Hummel characterizes these contrasts in 8:
5-8 as sarcasm. Hummel, Word Becoming Flesh, p. 204.

Obviously it is used as an expression of exasperation. It is one of the

indications given to the prophet by Yahweh that something is disturbing

the relationship between Himself and His covenant people. They are no

longer "my people" or "his people." Any attempt to reckon with the term

must take into account its occurrence in Isa. 6:9, 10; 8:6, 12; 9:15; 28:

11, 14; and 29:13, 14. In each of these occurrences the tone is one of

disparagement.[195]

Gray has correctly observed that it raises the question concern-

ing whom Isaiah's message was to be addressed, whether to Judah only or

to Israel as well. Indeed, Isa. 9:7; 14:1-2; and 28:1-4 are directed in

whole or in part to the Northern kingdom, while the contents of chap-

ters 6-8 certainly include Judah.[196] This is further underscored in 28:

14, where it refers to the rulers of "this people" in Jerusalem. Another

approach which this writer felt to be helpful is to examine the desig-

nations given to Judah and Israel. Various designations occur, includ-

ing "house of Jacob," "house of Israel," and so forth. It is interesting

to discover that the prophets even in the days of the divided monarchy

use "Israel" as a religious term to indicate all the tribes, whereas in

the books of the Kings, it is normally used as a political term for the

Northern kingdom. In Isaiah, Yahweh is always "the Holy One of Israel"

and never "the Holy One of Judah"![197] Furthermore, when Isaiah addresses

---

[195]O. Kaiser, Isaiah 1-12[1], p. 82; Isaiah 1-12[2], p. 131. See
also Julius Boehmer, "Dieses Volk," Journal of Biblical Literature 45
(1926): 134-48. The phrase also frequently occurs in Jeremiah, with pre-
dominatly, but not exclusively negative connotations. See also Mic.
2:11, Hag. 2:14; Zech. 8:6.

[196]Gray, Isaiah, pp. 109-10.

[197]L. M. Muntingh, "The Name 'Israel' and Related Terms in the

"this people" later in chapter 8 (our present context, verse 11) the

oracle that he is to give speaks of Yahweh Sebaoth as a sanctuary "for

both houses of Israel" (verse 14). This would underscore the validity

of the previous observations. However, for Isaiah, the phrase "this

people" also is addressed to Judah alone (compare Isa. 6:9, 10 and 2:1).

In either case, the emphasis is upon the social entity as separated from

the God to whom it properly belongs, thus accentuating the religious di-

mension.[198] Thus, Gray and Delitzsch, for instance, conclude that both

Judah and Israel are encompassed in the "this people" expression, with

each having its own set of culpable contributions to the coming judg-

ment.[199] It should be noted that the message becomes clear in verse 7

that Judah will not go unpunished nor will it emerge unscathed.

As previously indicated, Isaiah is making masterful use of an

---

Book of Isaiah," Studies in Isaiah, ed. by W. C. van Wyk, OTSWA 22 and
23 (1979-80), (Pretoria: NWH press, 1980), pp. 160-61. See also Hans K.
La Rondelle, The Israel of God in Prophecy (Berrien Springs, MI: Andrews
University Press, 1983), pp. 81-97.

[198]Scott, IB, 5:211. Eichrodt regards the phrase "both houses of
Israel" as an emphasis upon the separated parts of the nation belong-
ing together as members of that same people of Yahweh who were origin-
ally chosen to be redemmed, but are now equally to be abandoned to
hostile forces. Eichrodt, "Prophet and Covenant," pp. 171-72. The
phrase "House of Israel/Jacob" has also been noted for its uniqueness as
a national self-designation, in contrast to the more usual ancient near
eastern pattern designating the current dynastic name (for example, House
of Omri) as the official political nomenclature. In the present con-
text, it may be viewed as underscoring the actual proximity of religious/
political values of the ideal theocracy in Judah/Israel. Daniel I.
Block, "Israel's House: Reflections on the Use of BYT YSR'L in the Light
of Its Ancient Near Eastern Environment," Journal of the Evangelical
Theological Society 28 (1985):257-75.

[199]Gray, Isaiah, p. 145; Delitzsch, Isaiah, 1:232. However, Leu-
pold represents the view that "this people" refers to Israel in v. 6, but
includes Judah in v. 7. Leupold, Isaiah, p. 169.

ironic metaphor to communicate the word of God entrusted to him. Appreciation of the concrete allusion heightens the understanding of the irony. The significance of the gently flowing waters of Shiloah may be seen from several factors. Obviously, the reference here is to the conduit from the Gihon which served as a significant part of Jerusalem's water supply prior to Hezekiah's famous tunnel (see Isa. 7:3, 2 Kings 18: 17). John Bright notes that the Gihon was a locus of the coronation of kings (1 Kings 1:33-35) and thus likely had strong associations with the theology of the Davidic dynasty.[200] Gray has observed that these waters, which are so closely associated with Zion, the Temple, and the royal dynasty, emphasize the contrast of "living waters" with those of the elaborate cistern water-gathering system also familiar to ancient Judahites.[201] To these observations should be added details which have come to light as the result of the recent release of findings of Yigal Shiloh's archaeological work in the city of David:

> . . . the Siloam Channel also starts at the Gihon Spring. It leads the spring water south along the valley floor, through a channel that was partly rock-hewn and stone-covered and partly a rock-hewn tunnel. The Siloam Channel extended for a length of about 1,300 feet. This channel served several purposes. First, it carried the waters of the Gihon Spring to reservoirs at the southern end of the City of David. Reservoirs were especially important to collect the Gihon Spring waters, because, unlike water sources at other sites in Israel the Gihon Spring does not flow constantly, nor is it below a water table. In order to capture the intermittent flow, the result of a relatively unique hydrological condition that creates a kind of siphon, it is necessary to provide for reservoirs. The Siloam Channel also provided irrigation for the fields in the Kidron Valley. In the eastern wall of the Siloam Channel, facing the valley, window-like apertures were built that could be blocked or opened to provide a flow to the agricultural plots in the valley. Finally, openings in the higher (western) wall of the Siloam Channel allowed the capture of runoff water as it flowed down the slope. The major disadvantage of this

---

[200]Bright, "Isaiah," p. 496.   [201]Gray, Isaiah, p. 146.

system was its vulnerability, since its entire course lay outside the fortified area of the city. Thus, it was necessarily a peace-time system.[202]

The intermittence of the flow and other similar factors no doubt added to the mysterious quality attributed to the stream, although linkage with the hidden river of God may be speculated.[203] The more likely symbolism, however, is tied in with the rule of God founded on Mount Zion,[204] and thus by implication to the temple, to the house and lineage of David, and by extension, to the Kingdom of God.

The meaning and significance of הַנָּהָר "The River," is obviously a reference to the Euphrates, and thus a metaphor referring to Assyria. The grammatical sequence of עַל ... עָלָה emphasizes the overflow descriptive of a flood stage.[205] Notably, the negative connotation of this passage helps to distinguish this as a reference to the Euphrates as opposed to the Nile, for in the case of the Nile, the overflowing of the channels was viewed as a positive phenomenon in Egypt, where it was a source of additional silt and fertility.[206]

The reference to Assyria has often been identified as an explanatory gloss. It is the position of the present writer that not only is

---

[202]Hershel Shanks, "The City of David After Five Years of Digging," Biblical Archaeology Review 11 (1985):36. Pp. 34 and 35 give an excel- illustrative reconstruction of the Siloam Channel.

[203]Peter R. Ackroyd, "Isaiah," The Interpreter's One-Volume Commentary on the Bible, ed. by Charles M. Laymon (Nashville: Abingdon Press, 1971), p. 338.

[204]Ridderbos, Isaiah, p. 93.   [205]See BDB, p. 748.

[206]See Moshe H. Goshen-Gottstein, ed. The Book of Isaiah. The Hebrew University Bible (Jerusalem: At the Magnes Press, 1975), p. 5 note on Isa. 8:7. See R. Laird Harris, "1315a נָהָר (nahar)" TWOT, 2:558.

it a correct observation regarding the meaning of the metaphor, but that its insertion is likely due to either the prophet himself or due to his influence. A number of studies have clarified the nature of Assyria's actual role in the life and religion of Judah and Israel. There is some suggestion that the religious apostasy in Judah is a more indirect result of Assyrian aggression and occupation than the direct result of Assyrian stipulations.[207] Nevertheless the power and presence of Assyria's might created harsh conditions in Israel and Judah for the next century.

The meaning of כָּבוֹד in Isa. 8:7 is similar to that of Isa. 5:13 in that it is an application of the term on the human level and has no particular religious significance or heavy theological overtones. Thus כָּבוֹד may well be thought of as the "Macht" or might of the Assyrians, if one is concentrating on the abstract meaning, but paralleling it with the express "might" of the flooding and overflowing waters just named in the verse.[208] In a more concrete manner, it could be understood as the men or people who are the honor/distinction of the kingdom.[209] However, if one were to be even more concrete in characterizing

---

[207]For complementary studies on the impact of Assyria in the region see Morton Cogan, *Imperialism and Religion* (Missoula, MT:Scholars Press, 1974) and John McKay, *Relgion in Judah Under the Assyrians: 732-689 B.C.* (London: SCM Press, 1973).

See also Oded Bustenay, *Mass Deportations and Deportees in the Neo-Assyrian Empire* (Wiesbaden: Ludwig Reichert Verlag, 1979). H. W. F. Saggs, *The Might That Was Assyria* (London: Sidgwick and Jackson, 1984); and Brevard S. Childs, *Isaiah and the Assyrian Crisis* (Naperville, IL: Alec R. Allenson, 1967).

[208]Moshe Weinfeld, "כָּבוֹד." *TWAT*, 4:25.

[209]KB, p. 420. See M. R. Gordon, "Glory," *The Zondervan Pictorial Encyclopedia of the Bible*, 5 vols., ed. by Merrill C. Tenney and Steven

that which is the כָּבוֹד of the king of Assyria, and that which is the

vehicle of wielding its might, then one would have to speak of his ar-

mies.[210] This is somewhat the same reasoning as that utilized when

speaking of the "nobility" in Isa. 5:13. From a different perspective,

but with the same semantic connotation is I. W. Slotki's observation

that the usage of כָּבוֹד in verse 7 refers to that in which the king of

Assyria glories, that is, his mighty army.[211]

The basic content of Isa. 8:5-8 is an oracle of judgment an-

nouncing doom upon Israel and Judah, pointedly removing any doubts as to

whether Judah was to suffer from the intervention of Assyria. The prophet

has made this divinely inspired pronouncement cast in the vivid imagery

of ironic metaphor and, in the process of preserving the message for

generations to come, made explicit the interpretation of the figure of

the oncoming devastating flood which would nearly drown Judah herself as

well as overpowering Israel. Thus, Isaiah speaks of the armies of Assyria,

characterizing them as the כָּבוֹד of the king of Assyria.[212]

Barabas (Grand Rapids: Zondervan Publishing House, 1975), 2:732. Here-
after cited as ZPEB.

[210]A. Haire Forster, "The Meaning of Δόξα in the Greek
Bible," Anglican Theological Review 12 (1929):315. See also Gordon, ZPEB,
II, 732; and Maxwell, Kābōd and Incarnation, p. 26.

[211]I. W. Slotki, Isaiah. Soncino Books of the Bible (London: The
Soncino Press, 1949), p. 39.

[212]Beyond the scope of this discussion are the questions of the
relation of 8:8 to vv. 9-10, the identification of Immanuel, and so forth.
However, in concord with Sawyer, Isaiah, 1:88-91, Ridderbos, Isaiah, pp.
92-97; Young, Isaiah, 1:300-308 and others; verses 8-10 are correctly
interpreted as Messianic in import.

Isaiah 10:3

The next occurrence of כָּבוֹד in Isaiah is to be found in Isa.

10:3, which is part of a pericope encompassing Isa. 10:1-4. The first

aspect to consider is the text and translation. This will be followed

by a consideration of the larger context into which the present peri-

cope fits, along with comments concerning the literary features of the

passage and verse, and finally an examination of the significance of

כָּבוֹד in this passage.

The translation of 10:3 is as follows:

And what will you do on the day of visitation
    when disaster comes from afar?
To whom will you flee for help?
And where will you leave your ill-gotten gains [weath]?

Apart from the question of the relationship of 10:1-4 to chap-

ters 9 and 5, there are no textual difficultes to obscure the understand-

ing of כָּבוֹד in verse 3. Those questions will be taken up after the

comments on the grammar and translation of the verse.

It should be noted, first of all that 10:1-4 is another of the

"Woe-oracles" to be found in Isaiah. An overview of this genre was

given in the discussion of Isa. 5:13, and that discussion should be kept

in mind with regard to the present passage. Verse 3 goes beyond the spe-

cific accusations, which Otto Kaiser has characterized as a woe "against

those who make laws to suit their own purposes."[213] In its present con-

text, verses 1-4 is the fourth in a series of poetic strophes, and also

fills the function of making a transition from the presentation of past

events illustrating the sins and punishments of Ephraim to the present

---

[213]O. Kaiser, Isaiah 1-12[1], p. 70.

condition and impending doom of Judah.[214]

Carl Nägelsbach has noted that the waw at the beginning of the verse (with ‏מָה‎) is to be understood in an adversative sense.[215] The imperfects have the future sense. Indeed, Watts notes that with regard to time, there is a reference to a subsequent time: that is, a future time which will be subsequent to yet another future, as in verse 4b following verses 3 and 4a.[216]

The first of the three rhetorical questions in verse 3 asks, "What will you do in the day of visitation [‏לְיוֹם פְּקֻדָּה‎]?" The latter expression has the primary significance of its verbal cognate, intervention by a superior power, whether by God or a king, in order to make a great change in the situation of a subordinate. Usually this is a change for the worse, but not always (see Job 10:12).[217] The Septuagint frequently translated this word as "ἐπισκοπή" and rendered this phrase as "ἡμέρα τῆς ἐπισκοπῆς." This expression, then, bears essentially the same significance as the "Day of the LORD."[218] Furthermore, if the lahmed at the beginning of the phrase is indeed temporal,[219]

---

[214]R. B. Y. Scott, "Isaiah," IB, 5:238.

[215]Nägelsbach, Isaiah, p. 149.

[216]James W. Watts, A Survey of Syntax in the Hebrew Old Testament Rev. edition (Grand Rapids: William B. Eerdmans Publishing Company, 1964), p. 31.

[217]Victor P. Hamilton, "1802a ‏פָּקַד‎" TWOT, 2:732. For the guilty, it at least has all the emotive connotations of the expectation of an IRS audit or a grand jury indictment.

[218]Hermann W. Beyer, "ἐπισκοπή," TDNT, 2:607. See Wildberger, Jesaja 1-12, p. 199. This is close to Hosea's message in Hos. 9:7.

[219]Leupold, Isaiah, 1:195.

could it not be that the thrust is on the certainty of the coming of that day (that is, not "if," but "when").

The next phrase is, "when disaster comes from afar." The noun שׁוֹאָה means "destruction, run." It is usually used with the verb בּוֹא here.[220] Because of an Akkadian cognate, it is frequently understood in the sense of a devastating storm. Gray notes that this may be an oblique reference to the meteorological phenomena of a theophany. In any case, men would be moved to seek refuge from the onslaught, but the true refuge is the one who caused the storm![221] Even so, the word here occurs in a figurative sense of "destruction, run" (Septuagint θλίβω, θλῖψις).[222] Here in Isaiah, the emphasis is on the suddenness and unpredictability of such devastation.[223] The emotive force of this word may also be under- scored by its use in modern Hebrew as the term for the "holocaust" of the Nazi era.[224] The most likely sense for "from afar" is a reference to the coming of Assyria.

The next question is, "To whom will you run/flee for help?" There is an interesting use of עַל־מִי for אֶל־מִי. However, such is not un- usual for Isaiah (compare Isa. 10:25; 11:8; 22:15; 24:22; 29:11, 12; and 36:12).[225] The verb נוּס denotes rapid movement away from someone or

---

[220]Nägelsbach, Isaiah, p. 149.   [221]Gray, Isaiah, pp. 192-93.

[222]Schlier, "θλίβω, θλῖψις," TDNT, 3:141.

[223]Victor P. Hamilton, "2339a שׁוֹאָה," TWOT, 2:908. See Isa. 47:11, part of a lament for Babylon.

[224]Sawyer, Isaiah, 1:108.

[225]Nägelsbach, Isaiah, p. 149. It is also used in this manner in Jeremiah.

something, usually with the connotation of escaping a perceived danger.[226]

The help שֶׁזְרָה mentioned may either be human or divine. In the references where military aid is implied, the aid proves to be ineffectual.[227]

The final question which Isaiah asks in verse 3 is, "And where will you leave your ill-gotten gains?" The verb עָזַב has a basic meaning of leaving, forsaking, or abandoning although it can also mean to entrust something (compare Gen. 39:6; Job 39:11).[228] Discussion of the meaning of כָּבוֹד will be deferred.

The basic historical context of Isa. 10:3 in the text as it stands would lead us to believe that it is to be taken in conjunction with the material of 9:8-21. If this is so, then it appears in the context of prophetic word addressed to the Northern Kingdom some time after the Syro-Ephraimitic disaster, but prior to the fall of its capital Samaria in 722 B.C. Nevertheless the attention now is directed to Judah as well, much in the same fashion as in chapters 1-5.[229]

That Isa. 10:1-4 is indeed linked to the latter part of chapter 9 is underscored by the division of the passage as a whole into four strophes, each of which has the refrain, "For all this his anger is not turned away, and his hand is stretched out still." (9:12, 17, 21; 10:4).[230]

---

[226]Leonard J. Coppes, "1327 דּוּן," TWOT, 2:563.

[227]Carl Schultz, "1598b עֶזְרָה," TWOT, 2:661.

[228]Carl Schultz, "1594 עָזַב," TWOT, 2:658.

[229]Sawyer, Isaiah, 1:102.

[230]Walter C. Kaiser, Jr. Toward An Exegetical Theology (Grand Rapids: Baker Book House, 1981), p. 215. Slotki, Isaiah, p. 48; see also Young, Isaiah, 1:353-58.

Yet the occurrence of this same phrase in 5:25, as well as the general
context of this as a "Woe Oracle" has raised questions as to how the pas-
sages are to be understood in relationship to one another. Many scho-
lars favor relocating the passage entirely, and do so in their commen-
taries.[231] It is true that 10:1-4 differs from the preceding verses in
that the whole nation is indicated in the preceding three strophes,
whereas here there is a focus on a single class in Judah.[232] It is in-
deed possible that materials related to those of Isaiah's earlier ministry
have been adapted to the present context.[233] Nevertheless, one cannot
ignore the present context, which has its importance also. Isaiah 10:1-4
serves as a biting climax to the poem that begins in 9:8, using it to now
make the application of the impending fate of Israel to Judah.[234]

Already note has been taken of the use of the "Woe Oracle," as

---

[231]O. Kaiser places 10:1-4 at end of Isa. 5:24. O. Kaiser,
Isaiah 1-12[1], pp. 70-71, as does Wildberger, Jesaja 1-12, pp. 199-201.
Clements places 10:1-4 at the head of the "Woe Oracles." Clements,
Isaiah 1-39, pp. 60-62. Bright's observation is helpful: "This section
should be studied in connection with 5:8-29. It is generally agreed that
5:25-29 forms its conclusion, though possibly this conclusion origi-
nally followed 9:8-21. Since the tenses in these strophes are for the
most part perfects, it is probable that they describe disasters which have
already overtaken northern Israel, while 5:26-29 predicts the crowning
blow, the Assyrian invasion. In 10:1-4 there is a 'woe' of the type of
those in 5:8, 24, but with the refrain of the preceding strophes; it
seems to address evildoers in Judah, and may have been placed here when
the original peroration was detached, thus applying the lessons of the
foregoing to the southern state as well. The date is before the Assyrian
invasion of 733, which 5:26-29 announces." Bright, "Isaiah I," p. 497.

[232]Leupold, Isaiah, 1:197.

[233]Lack, La Symbolique, p. 52. Lack believes 10:1-4 was adapted
from the context of 5:26-29 to fit the present context to serve as an in-
troduction to 10:5-15. For a similar view, see Auvray, Isaïe, p. 129.

[234]Sawyer, Isaiah, 1:107.

well as the use of the poetic division into stropes. Isaiah has made

masterful use of the rhetorical, even unanswerable question (three times

in verse 3). The imagery of storm and destruction are stark and vivid.

The violations are specific, in violation of the spirit and content

of Ex. 22:21-24.

This brings us to the consideration of the meaning of כָּבוֹד in

Isa. 10:3. In a broad sense, כָּבוֹד could be conceived of as whatever

these influential people had boasted of or placed their trust in.[235] In

a very ironic sense, one could think of this as a loss of "honor."[236]

In a more concrete sense, however, כָּבוֹד should be seen to refer to

the wealth ("Reichtum") and distinction ("Ansehen") of these transgress-

ing jurists.[237] However, if one takes into account the social evils de-

cried in preceding chapters, particularly, chapter 5, as well as the clear

pronouncement here, one could bring out the emotive semantic content by

saying "ill-gotten gains." Nevertheless, the observation must be made

that כָּבוֹד in Isa. 10:3 is a use which is applied to men, albeit in a

non-theological sense. It therefore should be rendered with the basic

root significance of "wealth," "honor," and so on, as has been done.[238]

Isaiah 10:16, 18

The word כָּבוֹד occurs twice in close proximity in verses 16 and

18 of chapter 10. Since they are part of the same pericope, the two

verses will be considered together.

---

[235]Young, Isaiah, 1:357.   [236]Good, Irony, pp. 133-34.

[237]Westermann, "כָּבוֹד," THAT, 1:798.

[238]H. Kittel, Die Herrlichkeit Gottes, p. 61.

Although there is no absolute consensus, scholars usually regard

verses 16-19 either as part of the rest of the chapter (which is to be

seen as a beginning of the oracles against the nations), or as an addi-

tion to the material contained in verses 5-15, added as an afterthought

or to make explicit what seems to be implicit in verses 5-15 regarding

the ultimate fate of haughty Assyria. For the purposes of this study,

verses 16-18 are to be taken as a part of the preceding passage.

Verses 16-18 may be translated as follows:

16 Therefore the Lord Yahweh Sebaoth will send leanness among his
   fat ones
   and under his glory will be kindled a burning like the
      burning of fire.
17 Then the light of Israel will become a fire
      And his Holy One a flame
   And it shall burn and devour his thorns and briers
      In a single day
18 And the glory [splendor] of his forests and his gardens
      It will consume, from soul to flesh
   And it will be as when a sick man wastes away.

The use of ‏לָכֵן‎ is evidently meant to connect these verses

with those immediately preceding them. In Isaiah's oracles this expres-

sion normally introduces the announced judgment or doom for the transgres-

sions which have been enumerated. In this case it is Assyria's prideful

exaltation.

The author and implementer of the coming judgment on Assyria is

none other than the Lord Yahweh Sebaoth (verse 16)! The BHS suggests the

elimination of ‏הָאָדוֹן‎ on the basis of a few Greek manuscripts.[239]

The entire phrase Lord Yahweh Sebaoth at least has the full semantic

---

[239]See BHS; Clements, _Isaiah 1-39_, p. 113. Leupold argues against
its elimination merely on the basis of metrical concerns only. Leupold,
Isaiah, 1:213.

content discussed in chapter 6. Furthermore the addition of the appel-

lation 𝗬𝗛𝗪𝗛 may well serve to underscore for Assyria's benefit

that the mighty and powerful LORD of Hosts is Lord over the Assyrians as

well.[240] Indeed, the word 𝗬𝗛𝗪𝗛 is used by Isaiah to emphasize

Yahweh's sovereign power.[241]

The verse begins with a notice that Yahweh is going to "send"

(𝑆𝐻 -Qal imperf.). In the Qal it is used in the sending of one

person by another, of the sending of official envoys or prophets, of the

sending of signs and wonders.[242]

That which Yahweh is sending is 𝑅𝐴𝑍𝑂𝑁 or "leanness" or "emacia-

tion."[243] This may be seen in contrast to the fact that this is to befall

the "fat ones" or "stout ones", 𝑀𝐼𝑆𝐻𝑀𝐴𝑁 referring to the Assyrians.

The fatness characterized does not have the twentieth century American

horror of obesity in mind, for the basic idea was one of well-being and

prosperity.[244] This, then, is applied by extension to characterize the

Assyrian warriors.[245] The suggested translation offered above intends to

bring out the force of the word-play. However, if one takes into account

the metaphor of the sick man of verse 18, as well as perhaps a veiled

---

[240]Young, Isaiah, 1:365n. This similar expression is found in
Isa. 1:24; 3:1, 15; 10:23, 24, 33; 19:4; 22:5, 12, 14, 15; 28:22.
Nägelsbach, Isaiah, p. 155. See also Karl Heinrich Rengsdorf, "δεσπότης,
οἰκοδεσπότης, οἰκοδεσποτέω," TDNT, 2:46, for usage in the Septu-
agint.

[241]Gottfried Quell, "Κυριος" TDNT, 3:1061. See also the dis-
cussion of Yahweh Sabaoth in the exegesis of Isa. 6:3.

[242]Hermann J. Austel, "2394 שׁלח (shālah)," TWOT, 2:928.

[243]KB, p. 883.   [244]Austel, "2410 שׁמן," TWOT, 2:936.

[245]See KB, 577; BDB, 1032.

reference to the plague which decimated the Assyrians beseiging Jerusalem in 701, then it could be rendered as the NIV, "a wasting disease."[246]

The second phrase of verse 16 has been translated as "and under his glory will be kindled a burning like the burning of fire." In the Hebrew one can quickly note the cognate accusative. Indeed, the repetitious use of the root meaning to kindle or set on fire creates a kind of onomatopoeic effect "that enables one almost to hear the crackling of the flames as they burn."[247] The translation of the preposition תַחַת as "under," could derive in part from the everyday observation that one lights his kindling from underneath when trying to get a fire started. If that is the case, then כָּבוֹד refers in verse 16 to the כָּבוֹד of Assyria in the same basic sense as in verse 18. However, if it refers to the locus from whence the kindling is coming, rather than where the kindling is taking place, then the referent could well be the Lord Yahweh Sebaoth and the significance that of the כְּבוֹד יְהוָה as in Isaiah 6. However, this latter suggestion is unlikely since this would destroy the poetic parallelism. The emphasis is on the fire of judgment in either case, however.

The BHS suggests the reading of יְקֹד instead of the יְקֹד of the Masoretic Text based on מִיקֹד found in the Targum. The problem does not materially affect the understanding of the verse, so much as attempt a tidier grammatical package. In the text as we have it, there is a twofold repetition of the infinitive used in a nominal sense.[248]

---

[246]See Leupold, _Isaiah_, 1:205.   [247]Ibid.

[248]BDB, 428. See Thomas O. Lambdin, _Introduction to Biblical Hebrew_ (New York: Charles Scribner's Sons, 1971), pp. 127-28, 138-39, 157. With regard to the Aramaic, see C. Levias, _A Grammar of the Aramaic Idiom_

This particular use of ‏ד ק י‎ is unique to Isa. 10:16. The problem no doubt is complicated by the factor that the root is a _Pe_ _Yod_ verbal root. The emendation suggested by the BHS would make the first infinitive absolute, rather than construct. The BHS does not really comment so much on the second infinitive, although it has generated a certain amount of discussion in and of itself. Paul Wernberg-Moeller has noted the reading of 1Q Isa[a], which suggests the possibility of an original "a-infinitive," which is not preserved in the Masoretic punctuation, but is found with an "a-imperfect" in Deut. 32:22.[249]

In the case of the second of these, Alexander Sperber proposes that it should be translated as "like a burning fire," rather than "like the burning of fire," inasmuch as he maintains that ‏כ י ק ד ה‎ as a nominal phrase has an adjectival meaning, which ‏א ש‎ occurs in the absolute state.[250]

Verse 17 picks up on the fire/kindling/burning theme, but with the explicit explanation that it is indeed Yahweh himself who is the agent responsible for the destruction.[251] Yahweh is designated the "light

---

(Cincinnati: The Block Publishing and Printing Company, 1900), p. 65; J. T. Marshall, _Manual of the Aramaic Language_ (Leiden: E. J. Brill, 1929), p. 17; and Alger F. Johns, _A Short Grammar of Biblical Aramaic_ (Berrien Springs, MI: Andrews University Press, 1978), p. 47-52.

[249]Paul Wernberg-Moeller, "Studies in the Defective Spellings in the Isaiah Scroll of St. Mark's Monastery," _Journal of Semitic Studies_ 3 (1958):251. See _KB_, p. 397.

[250]Alexander Sperber, _A Historical Grammar of Biblical Hebrew_ (Leiden: E. J. Brill, 1966), p. 608.

[251]Kittel believes that the ‏י ה ו ה‎ ‏כ ב ו ד‎ is implied in an abstract sense in v. 16 and its manifestation in judgment (the vengeance of God or "strafgericht Gottes"), and is portrayed quite concretely in v. 17. Kittel, _Die Herrlichkeit Gottes_, p. 153.

of Israel" (see Isa. 60:1; Micah 7:8, Ps. 27:1; Isa. 9:1) and is referred

to as "his Holy One."[252]

Verse 17 also speaks of the briers and thorns ‎ר וּשְׁמִיר‎ ‎שָׁמִיר‎,

a common phrase of Isaiah, also found in Isa. 5:6, 7:23, 24, 25; 9:18;

10:17 (applied to Assyria); and 27:4. It also appears with slight dif-

ference in terminology in Isa. 32:13, 33:13; 7:19; and 55:13 (notably

speaking of a reversal of the doom of vineyards and cultivated land being

despoiled and desolate).[253] The briers and thorns in this present

verse are usually understood as a metaphoric reference to the soldiers of

the Assyrian Army.[254]

The imagery of verse 17 is continued in verse 18. The signifi-

cance of ‎כָּבוֹד‎ in this verse will again be dealt with later. However,

the intent would seem to be to emphasize the completeness of the destruc-

tion by including the forests[255] and cultivated plots as well as briers

and thorns. In the case of the gardens or cultivated plots (‎כַּרְמֶל‎),

---

[252]Obviously a variation of "the Holy One of Israel." See the
discussion of this characteristic Isaianic phrase in the discussion of
Isa. 6:3. See also Otto Procksh, "ἅγιος, ἁγιάζω, ἁγιασμός,
ἁγιότης, ἁγιοσυνη ," TDNT, 2:94. Once again, Yahweh's holiness
is highlighted.

[253]See Clements, Isaiah 1-39, pp. 91-92. Clements notes that
these occurrences usually refer back to Isaiah's Parable of the Vineyard
in Isa. 5:1-7. See also Gerald T. Sheppard, "The Anti-Assyrian Redaction
and the Canonical Context of Isaiah 1-39," Journal of Biblical Literature
104 (1985):211.

[254]Clements, Isaiah 1-39, p. 114.

[255]Paul R. Gilchrist, "888a ‎יַעַר‎ (ya'ar)" TWOT, 1:391. For
an excellent study of the forests and trees of the Holy Land, see Richard
St. Barbe Baker, Famous Trees of Bible Lands (London: H. H. Greaves,
1974). Machline notes the biblical injunctions for sparing trees in time
of war (2 Kings 3:19; Deut. 20:19-20), Machline, Isaiah 1-39, p. 124.

the reference seems to be to the ancient practice of planting a garden

between rows of fruit-bearing trees.[256]

The next phrase, "from soul to flesh" is somewhat troublesome

because it is an unusual reference for vegetation. This is the probable

motive for the recommendation by the BHS that it be eliminated. However,

the lex difficilior would seem to be applicable here. It is clearly a

merismus, emphasizing the totality of the object in question. Literally,

it could mean "body and soul," but could be figuratively understood to

indicate the whole person.[257] Idiomatically it could be rendered into

English as "From inside out."

The translation selected for יְכַלֶּה , "It will consume,"

presumes the referent of the pronominal subject to be the fire and flame

of the Light of Israel and the Holy One spoken of in verse 17. The word

order of the syntax would be that of English poetry rather than a smoother

prose translation. However, the suggestion of a change from active to

passive, based on the Septuagint and Vulgate, is not without merit. It

involves only a change in pointing and would then have the immediately

preceding nouns as the subject. The basic idea of the root כָלָה is "to

bring a process to completion" and implies its complete accomplishment.[258]

The last phrase is quite troublesome also, as attested by the

various attempts at translation. The picture seems to switch to a com-

parison to a sick man consumed by fever. However, the illustration is not

---

[256]R. Laird Harris, "1041 כַּרְמֶל (Karmel)" TWOT, 1:455.

[257]Wilfred G. E. Watson, Classical Hebrew Poetry (Sheffield: JSOT
Press, 1984), p. 321. See Nägelsbach, Isaiah, p. 155. See Isa. 1:6;
Ps. 16:9; 128:26, 134:3.

[258]John N. Oswalt, "982 כָלָה (kāla)," TWOT, 1:439.

so far-fetched if one takes into account George Driver's suggestion that the Akkadian <u>nasāsu</u> "to sway to and fro, be convulsed" may be the intent in describing the burning of trees in a forest fire. He also favors the inclusion of the Septuagintal addition, "in a burning fire."[259] The picture, terrible as it is, could thus refer to the convulsions of the person with high fever, or, even more revolting, the convulsive movement of the muscles of one burning to death as the body is consumed by fire. In this last case, the thread which would tie it all together would be the terrible imagery of the conflagration of fiery judgment.

Several observations may be made concerning the literary features and figures contained in Isa. 10:16-18. One quickly notes the repetition of figures appearing elsewhere in the Isaianic corpus. There seems to be a close relationship to the imagery of chapter 9 and 17 (for example, "light" in 9:2).[260] Previously noted has been the use of "briers and thorns" and the unique word-play on יקד "to kindle." This passage has been described as a public oracle of Isaiah.[261] Without a doubt, that which is portrayed is influenced by the tradition of the theophany of judgment.[262]

The pericope being studied is set within a larger setting. Verse 5 starts with a woe on Assyria. As a matter of fact, "The whole passage,

---

[259]George R. Driver, "Isaiah 1-39: Textual and Linguistic Problems," <u>Journal of Semitic Studies</u> 13 (1968):41-42. However, see also Edward Robertson, "Some Obscure Passages in Isaiah," <u>American Journal of Semitic Languages</u> 49 (1932-33):320-21.

[260]Clements, <u>Isaiah 1-13</u>, p. 113.

[261]Scott, "Literary Structure," p. 175. Scott further characterizes this as Isaianic material added to chapter 10 shortly after his death. Scott, "Isaiah," <u>IB</u>, 5:160.

[262]O. Kaiser, <u>Isaiah 1-12</u>[1], p. 145.

which at first hearing seems to be about the brutality of Assyria, is really about God's retribution on Assyria."[263] There seems to be little consensus with regard to its exact historical origin. Scholarly opinion ranges from this as a product of "the early period of Isaiah,"[264] to shortly following Isaiah's death,[265] to the possibility of this as the product of a Josianic era redaction,[266] or, most radically, to the Seleucid period.[267] The present writer sees no need to excise the pericope from its present canonical context. An early date in the Isaianic chronology would not be unlikely.

If verses 16-18 are taken in the context of chapter 10, then several observations may be made. Verses 9 and 10 seem to allude to the fall of Samaria in 722 B.C. Verse 11 presupposes Assyria's intent to deal with Jerusalem in the same manner as Samaria, thus not to be understood as the time of Tiglath-Pileser. Ridderbos believes this passage to date from the time of Sargon, who acceeded to the throne in 722, rather than in the time of Sennacherib (c. 705-701), on the basis of verse 9, thus arriving at a date of c. 715. However, the prophecy looks forward to exactly what Sennacherib attempted in 701.[268] It may also be related

---

[263] William L. Holladay, Isaiah: Scroll of a Prophetic Heritage (Grand Rapids: William B. Eerdmans Publishing Company, 1978), p. 81.

[264] Eissfeldt, Introduction, p. 312.

[265] Scott, IB, 5:160.

[266] Clements, Isaiah 1-39, p. 113; see Sheppard, "Anti-Assyrian Redaction," pp. 193-216.

[267] O. Kaiser, Isaiah 1-12^1, p. 146.

[268] Ridderbos, Isaiah, pp. 12-14.

to the revolt in which it is believed that Hezekiah took part in 713-711.[269]

Several conjectures have been made regarding the semantic content of כָּבוֹד in Isa. 10:16-18. Some have attempted to understand כָּבוֹד in verse 16 in the sense of "liver" as the seat of the emotions or personality, but such an understanding has not fared well.[270] A more valid rendering would be "pomp," in the general, non-theological, non-technical sense of the word. In a similar manner, כָּבוֹד in verse 18 could well be translated as "splendor." The link involved in verse 18 is with the briers and thorns of verse 17. The meaning of this portion, then would be that the kindling would begin with the briers and thorns and continue on to burn the "glory" of the forest, the magnificent trees. Minor fires clear out the floor of the forest, but the major conflagration takes everything, stripping the land of its life and cover, the fires reaching even the treetops.[271] The glory in this sense would be a metaphoric allusion to the leadership of Assyria, its nobility, generals, and king. Once again, the use of כָּבוֹד is non-technical and non-theological. However, the motif of the כְּבוֹד יהוה is indeed present as attested by the descriptive passage in verse 17. Here it is portrayed as tremendous "Gottesfeuer." Furthermore, the fire is seen as destructive rather than a purgative, refining activity.

___

[269]O. Kaiser, _Isaiah 1-12_[1], pp. 141-42. See also G. R. Hamborg, "Reasons for Judgment in the Oracles Against the Nations of the Prophet Isaiah," _Vetus Testamentum_ 31 (1981):154.

[270]Driver, "Textual and Linguistic Problems," pp. 41-42. See F. Nötscher, "Heisst KĀBŌD auch 'Seele'?" _Vetus Testamentum_ 2 (1952):358-62. Nötscher deals primarily with Genesis and Psalms, but returns a negative verdict on the issue.

[271]_KB_, p. 420.

Isaiah 11:10

Isaiah 11:10 is set in the midst of another of Isaiah's Messianic
pronouncements. Usually, verse 10 is seen as belonging with the pericope
of verses 10-16, which is, however, closely related to the themes and con-
tent of 11:1-9. For the purposes of this study, 11:1-16 will be consid-
ered as a whole, with verse 10 serving as a prose link between the poetry
of verses 1-9 and 12-16. Isaiah 11:10 may be translated as follows:

> And in that day the Root of Jesse
>   will stand as an ensign to the peoples;
> The nations will enquire of him,
> And his resting-place is glory.

It is noteworthy that there are no significant textual problems
associated with this particular verse, although there are some minor var-
iations in the versions.[272]

The larger context of the present verse is to be found in the
stark contrast of chapter 11 with the conclusion of the poems of chapter
10, wherein the destruction of Assyria was so vividly portrayed. In
particular, one could cite the stripping of a tree and the rooting out
of a wood/forest (even Lebanon) in contrast to the "shoot" which is com-
ing out of the stump of Jesse in 11:1.[273] The mention of David's father
Jesse (see 1 Sam. 16:1-13) is indicative of the fact that we are dealing
with genealogical imagery. The stump/stock (verse 1) could thus be

---

[272]1Q Isa^a reads Ｘᵀ𝔖𝔗 for the verbal form of 𝔖𝔍ᵀ𝔖𝔗 found
in the MT. Rosenbloom believes this may be due to other uses of the
pronoun as a verbal substantive (see Gen. 2:11; 20:7; 24:65) or, more
rarely, a verb in and of itself (see Gen. 17:12). However, the MT is
superior here, reflecting a better tradition of classical Hebrew. Rosen-
bloom, Dead Sea Isaiah Scroll, p. 20.

[273]Eissfeldt, Introduction, p. 319.

understood as referring in some way to the Davidic dynasty, whereas the shoot/branch refers to the new king/Messiah/son of David.[274]

The message of the passage begins with the spiritual endowment and unction given to this king/Messiah/son of David, which is similar to that experienced by Moses and the elders (Num. 11:25), the judges (Judg. 3:10; 6:34), the kings (1 Sam. 11:6; 16:13), and the prophets (1 Sam. 10:10; 2 Sam. 23:2; 1 Kings 22:24; Hos. 9:7; Mic. 3:8; and so forth).[275] It extends to the more eschatological conditions described in verses 6-9. Verses 1-16 return once more to a more historically-related hope: the ingathering of exiles and the ascendance of Messianic rule through Israel to encompass all nations.[276]

Unfortunately, salvation prophecies which speak of a return of exiles to a homeland of renewed fruitfulness, the overthrow of neighboring peoples, or peaceful and friendly relationships with them, or the rule of a truly righteous king over righteous subjects cleansed from all sinful stain are frequently cast aside as "non-genuine" or as being from a "much later" era, usually the fourth century B.C.[277] Such arguments presume Isaiah to be totally ignorant of the Exodus traditions, to be totally judgmental in his prophetic pronouncements, and to be totally oblivious of the "exilic" conditions already commencing in his day with the fall of the kingdom of Israel and the devastation of cities in Judah such as

---

[274]Sawyer, Isaiah, 1:120.   [275]Ridderbos, Isaiah, p. 123.

[276]See Hummel, Word, pp. 205-206. It is a new creation. Several of Isaiah's characteristic themes are present: ensign, remnant, highway, and so forth.

[277]Eissfeldt, Introduction, p. 317.

Lachish, resulting in at least a portion of those citizens facing de-
portation.[278]

Verse 10 begins with the phrase "In that day . . .," referring to
the future day of fulfillment.[279] That this has eschatological overtones
is underscored by the preceding verses (verses 6-9).

The next significant phrase in which calls for an explanation
is יֵשַׁי שֹׁרֶשׁ nor "Root of Jesse."[280] .שֹׁרֶשׁ is to be seen in
conjunction with the shoot חֹטֶר branch נֵצֶר, and גֶּזַע "stump"
(a synonym of שֹׁרֶשׁ): Isa. 11:1. The emphasis in verse 1 is upon the
house of Jesse as the stock or source of the shoot or branch, whereas in
verse 10 it is the root which springs from the house of Jesse which is
indicated. In this latter use, the "Root" is to be identified with the
messiah.[281] In addition to this passage, שֹׁרֶשׁ occurs again only in
Isa. 53:2, but the term is used three times in the New Testament in

---

[278]While it may not have been his initial concern, there is no
reason why Isaiah should not have known and employed the Exodus motif on
occasion. Hummel, Word, p. 206. One has only to study the collapse and
exile of people from the northern kingdom c. 722, Hezekiah's attempts to
rally these people (note the increase in Jerusalem's population, and the
deportations attendant upon the fall of Lachish and other cities in 701.
See Thomas L. McClellan, "Towns to Fortresses: The Transformation of
Urban Life in Judah from Eighth to Seventh Century B.C.," Society of
Biblical Literature 1978 Seminary Papers, ed. by Paul J. Achtemeier
(Missoula: MT: Scholars Press, 1978), pp. 277-85, esp. pp. 281-83. See
also Stephen Stohlman, "The Judean Exile after 701 B.C.E." Scripture in
Context II, ed. by William Hallo, et al. (Winona Lake: Eisenbrauns, 1982),
pp. 147-75, esp. pp. 160-67.

[279]Young, Isaiah, 1:321.

[280]BDB, p. 1057; Young, Isaiah, 1:393n.

[281]E. M. Embry, "Tree, Plant, Root, Branch," The New International
Dictionary of New Testament Theology, 3 vols., ed. by Colin Brown (Grand
Rapids: Zondervan Publishing House, 1978), 3:867. Hereafter cited as
NIDNTT. For further treatment see Christian Maurer, "ρίζα," TDNT, 6:
986 and Eduard Lohse, "υἱός Δαυίδ," TDNT, 8:480-81.

134

reference to Christ. (This verse is quoted in Rom. 15:12 [from the

Septuagint], and the term "root" applied to Christ in Rev. 5:5, 22:16,

wherein Jesus is depicted as the Root and Offspring of David.)[282]

Another view would see this "root" in terms of the post-exilic commun-

ity.[283] For the Christian interpreter, the New Testament usage would

authoritatively indicate the normative sense in which this term is to

be understood.

The use of the participle עֹמֵד could be understood to indicate

that the Root is already standing.[284] However, it would not be out of

the spirit of the "prophetic perfect" utilized so frequently, to regard

this as an indication of the certainty of fulfillment of this prophecy,

that is, regarding it as already being fulfilled.

The term נֵס "ensign, banner" is frequent in Isaiah, both in

a positive and a negative sense, (for example, 5:26) although it is seen

as a positive sign in verse 10.[285]

נֵס is often translated as "ensign" or "banner," but it is more

correctly a pole or mast which was raised on a hill to give the signal to

take up arms or to rally together. The same custom is extant among the

Arabs. The primary argument in favor of the translation of ensign as be-

ing applicable to the army of ancient Israel is that all the Eastern ar-

mies had ensigns at the time. However, the ensigns of other nations were

---

[282]Wolf, Interpreting Isaiah, p. 105. See also Bo Frid, "Jesaja und Paulus in Römerbrief 15:12," Biblische Zeitschrift N.S. 27 (1983): 237-41.

[283]Clements, Isaiah 1-39, p. 125.   [284]Young, Isaiah, 1:393n.

[285]Isa. 5:26; 11:11, 12; 13:12; 18:3; 30:17; 31:9; 33:23; 49:22; 62:10.

usually religious emblems, which may have been the reason which dissuaded
the Israelites from copying them. It should also be noted that the Ark
of the Covenant played a similar role in the early years.[286] In the im-
agery adopted in this passage, it is interesting to note the contrast
between the "root" and "ensign." The root hidden in the earth becomes
the ensign lifted up high.[287]

Several difficulties are encountered in the ancient translations.
The difficulty here is the problematic translation of נֵס as ἄρχειν
"to rule over," in the Septuagint. The rallying banner or royal im-
perial standard can hardly be understood in this manner.[288]

Rallying to this Root of Jesse are the peoples עַמִּים and the
nations גּוֹיִם . Since the two occur in such close proximity in the
present verse and are synonyms, it is prudent to note the semantic differ-
entiation between them. עַם tends to denote consanguinity and a com-
mon ethnic background, for example, as the extended family of Abraham's
descendents. גּוֹי on the other hand, continually stresses territorial
affiliation and the use of a common language. This may also include the
worship of a national god and the possession of an army. Of particular
importance is the possession of a territory of its own.[289] When Israel

---

[286]In addition to the above references, one should also note Jer.
4:6; 50:2; 51:12, 27. See also Ex. 17:15. However, it is chiefly in
these prophets in which the word is used with reference to armies or
battles. De Vaux, Ancient Israel, 2:227. See also Heinz-Josef Fabry,
" נֵס ," TWAT, 5:468-73.

[287]Young, Isaiah, 1:393n.

[288]Gleason L. Archer and Gregory Chirichigno, Old Testament Quot-
ations in the New Testament (Chicago: Moody Press, 1984), p. 99. Here-
after cited as OTQNT.

[289]Ronald E. Clements, " גּוֹי ," TDOT, 2:426-30.

is spoken of in this latter sense, it is, with only one or two exceptions,

rendered in the singular form of the noun, whereas other nations are

always referred to in the plural. Throughout the historical books,

prophets, and Psalms, it signifies those nations which lived in the imme-

diate neighborhood of the Jewish people, often regarded as enemies, ig-

norant of the truth, sometimes as tyrants. The emotive content would be

"pagans" or "heathen" (the latter from the Septuagint translations of

ἔϑνος), or the familiar "Gentiles." The present verse, Isa. 11:10,

is among several (see Isa. 42:1, 6; 49:6; 60:16, and so forth) to be

found in the Isaianic corpus which describe the enlightenment of these

"Gentiles" and the possibility of their salvation. Another way of dis-

tinguishing the two synonyms would be to say that גּוֹי is a nation or

people regarded from without, whereas עַם is a people as seen from within,

or viewed by one of their own.[290]

While the verb indicating the activity of the nations/gentiles is

דָּרַשׁ , it should be seen with the preposition אֶל as a phrase, indi-

cating "to turn inquiringly to . . ."[291] The occurrence of the verb in

the Qal imperfect, is another hint at the future fulfillment of the pro-

phecy. It is interesting to note the use of the verb דָּרַשׁ in the con-

texts of prophetic calls to repentance (compare Amos 5:4-6; Hos. 10:12;

Isa. 9:12[13]; 55:6-7). It can also be used in the sense of inquiring

of, or consulting God, usually through means of a prophet or another

---

[290]Robert B. Girdlestone, Synonyms of the Old Testament (Grand
Rapids: William B. Eerdmans Publishing Compnay, 1897), pp. 256-57.

[291]GKC, p. 384, sec. 119gg.

mediator. However, in our present verse, Isa. 11:10, there is no hint of a mediator.[292]

The Septuagint translates this with the verb, $\dot{\epsilon}\lambda\pi\acute{\iota}\zeta\epsilon\iota\nu$, to hope in or place one's hopes in.[293] That is not far removed from the sense of passages in which שׁרַד has something to do with trust and reliance (compare Isa. 33:1, 2).[294]

The final phrase of the verse is the most significant for the purposes of the study of Isaiah's use of מְנֻחָה . The translation selected is "And his resting place is glory." This is similar to that of Delitzsch, rendering it as a noun, rather than the smoother adjectival construction of English.[295] It could well be translated "his dwellings" (the noun is plural). However, the use of "resting place" is closer to the root meaning of נוּחַ , also found in this passage (11:2). The מְנֻחָה originally was descriptive of the stopping place for a herd (Ps. 23:2) or a caravan (Num. 10:33). Metaphorically, it may refer to the promised land as a resting place for the people of Israel (Deut. 12:9; Ps. 95:11; compare Isa. 28:12), as well as the temple as a resting place for the Ark (Ps. 132:8, 14).[296] While a strictly secular understanding of the resting place or dwelling could refer primarily to

---

[292]S. Wagner, "שׁרַד, dārash," TDOT, 3:301-304.

[293]Rudof Bultmann, "$\dot{\epsilon}\lambda\pi\acute{\iota}\varsigma, \dot{\epsilon}\lambda\pi\acute{\iota}\zeta\omega, \dot{\alpha}\pi\epsilon\lambda\acute{\iota}\zeta\omega$," TDNT, 2:522. Indeed, when Paul quotes Isa. 11:10 in Rom. 15:12, he believes the promise to already be fulfilled, p. 532n.

[294]Wagner, TDOT, 3:302.   [295]Delitzsch, Isaiah, 1:288.

[296]O. Kaiser, Isaiah 1-12[2], p. 263n. See BDB, 629; TWOT, 2:563.

the royal estates/palace complex of the king/messiah in Jerusalem,[297] this

does not seem to fully comprehend the significance of the passage. It

would seem wiser to take into account 1 Chron. 28:2, as well as Ps. 132:5,

7, 14. In this sense, the emphasis is on the place where the presence

of God stops (as in the wilderness wanderings, Num. 10:33) or dwells

(as in Palestine, Ps. 132:8, 14; Isa. 66:1; 1 Chron. 28:2).[298] This

would seem to be similar, but not an exact equivalent to the "Shekinah"

motif.[299] The reference would then include the temple as a house of

rest or resting place for the Ark and would also include an implication

of the divine presence.[300]

From the above discussion, the meaning of כָּבוֹד in Isa. 11:10

cannot simply be a non-technical, non-theological reference to the splen-

dor, or distinction of the king/Royal complex.[301] It must somehow in-

volve the phenomena of the eschatological inbreaking of the Kingdom of

God.[302] In some manner, the כָּבוֹד of Yahweh seems to be present as in

---

[297]Wildberger, _Jesaja 1-12_, p. 459.

[298]See Walter C. Kaiser, "The Promise Theme and the Theology of
Rest," _Bibliotheca Sacra_ 130 (1973):139-40, and Walter C. Kaiser, _Toward
an Old Testament Theology_ (Grand Rapids: Zondervan Publishing House,
1980), pp. 127-30; H. G. M. Williamson, _I and II Chronicles_, New Century
Bible Commentary (Grand Rapids: William B. Eerdmans Publishing Company,
1982), pp. 179-80.

[299]For an overview of the "Shekinah" motif, see _IDB_, s.v.
"Shekinah" by D. Moody, 3:317-19.

[300]W. C. Kaiser, "Promise Theme," 139; Williamson, _Chronicles_,
p. 179. See also H. D. Preuss, " נוּחַ ,הֵנִיחַ ," _TWAT_, 5:306.

[301]Contra _KB_, p. 420. See Wildberger's "_Punkt_" and "_Glanz_,"
Wildberger, _Jesaja 1-12_, p. 459.

[302]Wildberger, _Jesaja 1-12_, p. 459.

the temple. This is in keeping with other theological uses in Isaiah.[303]

It would seem that, in the light of New Testament revelation, applying

this passage to Jesus Christ, that the phenomena described imply an hypo-

static understanding of כָּבוֹד here, albeit enigmatically.[304]

Isaiah 14:18

Of the passages which have been examined thus far, Isa. 14:18

has both brevity in actual words and in the amount of commentary which

is devoted to it. The verse may be translated as follows:

All the kings of the nations,
  All of them, lie in honor;
Each one of them in his own tomb.

---

[303] Stein, Begriff Kebod, p. 199.

[304] This study is not attempting to cover all of the theological
developments of each occurrence of כָּבוֹד. However, several observa-
tions may be made concerning the passage (Isa. 11:1-16 in general, and
11:10 in particular.). First, the LXX translates כָּבוֹד with τιμή,
a near synonym of δόξα, which is the more characteristic (LXX trans-
lates כָּבוֹד by δόξα 177 times, but by τιμή only 7 times: M. Wein-
feld, TWAT, 4:25), except in the versions of Aquila and Symmachus, where
the more usual δόξα appears (LXX Goettigen Edition).
   Second, one can see the NT development of the "Glory" themes
quite prominently, particularly in John's Gospel. The allusions to this
passage include John 1:32, where the Holy Spirit rests on Jesus at his
baptism (a possible influence on John's repeated use of μείνω in the
Gospel and his epistles) and other passages such as John 1:14, and so
forth. For fuller treatment of these themes, see Kittel, Herrlichkeit
Gottes, pp. 239-66; G. B. Caird, "The Glory of God in the Fourth Gospel:
An Exercise in Biblical Semantics," New Testament Studies 15 (1968-69):
265-77; David Hill, "The Request of Zebedee's Sons and the Johannine
Δόξα -Theme," New Testament Studies 13 (1966-67):281-85; Arthur M.
Ramsay, The Glory of God and the Transfiguration of Christ (London:
Longmans and Green and Company, 1949); for a broader study, see also J.
Dwight Pentecost, The Glory of God (Portland, OR: Multnomah Press, 1978);
and Bernard Ramm, Them He Glorified (Grand Rapids: William B. Eerdmans
Publishing Company, 1963); as well as E. F. Harrison, "Glory," The In-
ternational Standard Bible Encyclopedia (Revised), ed. by Geoffrey W.
Bromiley, et al. 4 vols. (Grand Rapids: William B. Eerdmans Publishing
Company, 1979), 2:481-83.

Of the various textual emendations proposed for verses 17-18,

only the elimination of כֻּלָּם , "all of them," has been of sufficient

value to warrant continued notice in the BHS.[305] The deletion of

is based on its absence in 1Q Isa[a], the Septuagint, and possibly the

Syriac. Rosenbloom remarks that, "while the meaning is still clear, the

Masoretic Text is more effective, particularly in relation to 14:18b."[306]

Moreover, it represents a good Hebrew pleonastic construction, although

it has been problematic to translators of the Versions.[307] While they

seem to find it superfluous, the word is actually present to emphasize

the contrast of the fate of the other kings with that of this king of

Babylon himself.[308] Furthermore, the rather free nature of the Septuagint

in these verses dampens its credibility as a resource for emendation.[309]

Isa. 14:18 is actually part of a series of oracles concerning

Babylon and other foreign nations encompassed in chapters 13-23. In a

more narrow sense, it is included with the oracles against Babylon begin-

ning in chapter 13, and is to be considered with a larger portion of

chapter 14, including verses 4-21. Isa. 14:1-2 are a bridging epilogue

reaching back to chapter 13. Verses 3-4a are an introduction to the

---

[305]For comments on the proposal of joining the final   of v. 17
to 18a see Auvray, Isaïe 1-39, p. 160; Gray, Isaiah, p. 258. See also
Otto Kaiser, Isaiah 13-39 (Philadelphia: The Westminster Press, 1974),
p. 29; Hans Wildberger, Jesaja 13-27 (Neukirchener Vluyn: Neukirchener
Verlag, 1978), p. 535.

[306]Rosenbloom, Dead Sea Isaiah Scroll, p. 24.

[307]Seth. Erlandsson, The Burden of Babylon, trans. by George W.
Houser (Lund, Sweden: CWK Gleerup, 1970), p. 37.

[308]Young, Isaiah, 1:444.

[309]Seeligmann, Septuagint Version, p. 83.

taunt-song of verses 4b-21.[310] However, in the more narrow sense, the

imagery of the body-littered battlefield is the focus of verses 16-21,

which comprise the basic pericope for 14:18.

The words in this verse are not hard to understand or define.

The reference to "all the kings of the nations" likely indicates those

which have suffered the lamentable fate of being the victims of Babylon's

conquests, but may include those who as vassals had been fighting on his

side.[311]

The basic meaning of שָׁכַב is to "lie down," here in the sense

of "in the grave."[312] It calls to mind the rustic English idiom speaking

of one who is "laid out" at the local mortuary. Discussion of how בְּכָבוֹד

fits into this verse will be taken up shortly.

The last phrase, אִישׁ בְּבֵיתוֹ is literally "man in his

house," but is to be understood in a distributive sense "each man in

his [own] house." בַּיִת normally means "house" or perhaps "palace."[313]

This has caused some commentators to suggest the location of the burial

site within each king's own palace precincts.[314] However, that may not

be the case of captive kings. Thus "tomb" [see the RSV] or "mausoleum"

may be more appropriate, covering a "proper burial," whether the body was

<hr>

[310]Erlandsson, Burden, p. 119.

[311]Mauchline, Isaiah 1-39, p. 140. For a fuller discussion of
see the exegetical comments on Isa. 11:10, preceding this passage.

[312]BDB, p. 1012.

[313]Harry A. Hoffner, "בַּיִת bayith" TDOT, 2:110-12.

[314]Delitzsch, Isaiah, 1:314. See the OT idiom "gathered to his
fathers."

returned to the native homeland or in a tomb in the exilic domain.[315]

The general historical context has been the subject of heated

debate, particularly in the light of the seeming anomaly that Babylon

is the object of derision, rather than Assyria, which was the most trouble-

some foe during the bulk of Isaiah's ministry and for years to come.

Nevertheless, Babylon does figure into the world situation of this era,

most notably in Isaiah 39. The most likely explanation is that offered

by Seth Erlandsson. Citing the greater availability of archaeological

sources regarding the status of Babylon during the Assyrian period, he

notes Babylon as a frequent conspirator and fomenter of opposition within

the Assyrian Empire.[316] The function of chapters 13 and 14 is to deal

with the same theological/political fears and problems involved in the

state-craft of Ahaz and Hezekiah. Indeed, "Babylon has offered Judah

another way of getting rid of the Assyrians than by relying on Yahweh."[317]

Furthermore, Erlandsson states

> Our point of departure has been Is. 13:2-14:23 which, for histori-
> cal and linguistic reasons, is regarded as the work of some exile
> prophet and has therefore been lifted out of its context. As a re-
> sult of our investigations we have come to the conclusion that this
> text is by no means a 'Fremdkörper' in its context. The linguistic
> and thematic content links it closely with generally accepted authen-
> tic portions of Isaiah and the historical circumstances which form
> both the background and the cause of this account had occured by
> 701 B.C.[318]

---

[315]Young, Isaiah, 1:444n. See Job 30:23; Eccl. 12:5 and various
Phoenician and Egyptian inscriptions.

[316]See Erlandsson, Burden, pp. 87-92, as part of his excursis
on the historical situation.

[317]Ibid., p. 163.

[318]Ibid., p. 166. For other critical views, see Scott, IB, 5:255;
O. Kaiser, Isaiah 13-39, pp. 2, 29, 30. Young, arguing for the validity

From the standpoint of literary features, the passage is rich.

Chapter 14 is part of a series of $\dot{X}\underline{\mathcal{W}}\mathcal{P}$ -oracles (The term occurs 11

times and is characteristic of the compositional unit including Isaiah

chapters 13-23.), in this instance related to the "Burden of Babylon"

found in chapter 13.[319] This poem is called a $\dot{\mathcal{W}}\mathcal{P}$ in 14:4, a term

which may be broadly translated as "parable" and is used to characterize

both short proverbs (1 Sam. 10:12) and longer oracles of various lengths

and types (for example, Balaam's oracles: Numbers 23 and 24; prophecy:

Hab. 2:6, 7; lamentation: Mic. 2:4; and allegory: Ezek. 17:2).[320] In the

present passage, the poetry is a taunt-song cast in the poetic form which

normally is used for a lament. The metric form is the qina, a lament for

the dead, which characteristically has three stressed syllables in the

first hemistich, followed by two in the shorter hemistich which follows.

While it could be termed "A Lament for the Death of a Great World Ruler,"

the impressive feature is the sharpness of the irony. The "lament" be-

comes an accusing "taunt"![321]

Various themes, images, and word-plays are evident. It suffices

to highlight only a few. Beginning with verse 12, there is an apparent

---

of the source of these oracles being Isaiah of Jerusalem also notes that
the use of Canaanite mythology rather than Babylonian mythology would
tend to support a Palestinian, rather than Babylonian origin. Young,
Isaiah, 1:441n.

[319]Ibid., p. 64.

[320]William O. E. Oesterly, Ancient Hebrew Poems (London: Society
for Promoting Christian Knowledge, 1938), p. 98. Oesterly treats the
entire passage of pp. 98-103. In each use of $\dot{X}\underline{\mathcal{W}}\mathcal{P}$, it indicates a
threat to a foreign people, possibly meaning pronouncement of fate,
Scott, "Literary Structure," p. 178.

[321]O. Kaiser, Isaiah 13-39, p. 32. See Clements, Isaiah 1-39,
p. 139.

use of Ugaritic/Canaanite mythological themes regarding the fall of a certain Helel, a morning star.[322] Exemplary of word-play is the repetition of the אֵ כ שׁ theme, "to lie down," in verses 8, 18.[323] Furthermore, the sharp sarcasm is not unusual for Isaiah (compare chapters 22-23).[324]

The background, context, and content all have a role to play in the decision regarding the significance of the use of כָּבוֹד in Isa. 14: 18. Most certainly it should at least bear the normal secular meaning of "honor." The point being made is an emphasis on the well-known ancient fears of being left exposed and unburied and thus unable to enter "eternal rest," however, that was construed in each society. Here the mighty king referred to is just another rotting corpse waiting for the vultures, while other kings, whether allies, vassals, or captives, have been buried with apprpriate "honors."[325]

Isaiah 16:14

Isa. 16:14 is to be found in the context of yet another of the oracles against the nations found in Isaiah chapters 13-23. It is part of the "Burden of Moab"[326] which commences at the beginning of chapter 15

---

[322]For further discussions see Young, _Isaiah_, 1:440n. Recent Ugaritic discoveries demonstrate the more Canaanite provence of the mythology than was known when Gray wrote. See Gray, _Isaiah_, p. 255-56.

[323]Good, _Irony in the OT_, p. 167.

[324]Lack, _La Symbolique_, p. 65.

[325]See O. Kaiser, _Isaiah 13-39_, p. 41-42, for a fuller discussion, including citations of appropriate ancient literature. See Erlandsson, _Burden_, p. 124-25; _KB_, p. 420.

[326]For studies on Moab, see the comprehensive bibliography listed in Wildberger, _Jesaja 13-27_, p. 587-88. See also _IDB_, s.v. "Moab," by

and continues to the end of chapter 16, verse 14 being the final of two

verses which seem to be an additional epilógue added to the original

oracular material, although the question of at what date and by whose

hand is still the subject of some controversy.[327] The two verses,

verses 13 and 14, form the basic pericope for the consideration of Is-

aiah's use of ‏קֶצֶר‎. The net effect of these two verses is to specify

a time limit for the fulfillment of the laments concerning the destruction

of Moab contained in 15:1-9 and 16:6-12 (which possibly had already

taken place), and the petition for protection directed to Zion for the

fugitive Moabites, along with the expression of a certainty that, subse-

quent to the removal of an oppressor, a righteous ruler would sit upon

the throne. It is often disputed as to whether the ultimate fulfillment

of the passage was to be expected with the coming of the messianic

age.[328] In the light of similarities with Jeremiah 48, for instance, it

is possible that Isaiah had available some older traditional materials

concerning Moab, particularly in chapter 15.[329] This need neither imply

a denial of inspiration nor that Isaiah has given this his own unique

creative touch.

E. D. Grohman, 4:409-19; O. Kaiser, Isaiah 13-39, pp. 61-65.

[327]Evaluations range from the composition of 16:14 by a late, im-
patient apocalyptic writer (O. Kaiser, Isaiah 13-39, p. 75) to an Isaianic
comment added at some point later in his ministry due to the repetition
of typical Isaianic themes and vocabulary (see Isa. 10:25). Young,
Isaiah, 1:468n.

[328]Eissfeldt, Introduction, p. 320.

[329]See W. F. Albright, Yahweh and the Gods of Canaan (Garden City,
NY: 1968), p. 21n; Wildberger, Jesaja 13-27, pp. 605-11; G. R. Hambourg,
"Reasons for Judgment in the Oracles Against the Nations of the Prophet
Isaiah," Vetus Testamentum 31 (1981):150-51. Hummel, Word, p. 207. For
an alternate view see Eissfeldt, Introduction, p. 321.

Although verses 13 and 14 belong together, verse 14 is of primary

interest since it is exemplary of the use of דִּבֶּר in the literature

written by Isaiah. Accordingly, both verses will be translated, but com-

ments will be reserved for verse 14 only. A suggested translation is as

follows:

13 This is the word which Yahweh spoke previously concerning Moab.
14 But now Yahweh speaks as follows:
        "In three years, (like the years of a hired laborer) the
        glory of Moab will be brought into dishonor, in spite of all
        his great multitude and a remnant will be very few and not at
        all strong."

The initial conjunction is to be understood in an adversative

sense. The phrase דִּבֶּר לֵאמֹר is the usual Hebrew idiom with the

piel of דבר plus the Qal infinitive construct (prefixed by the pre-

position ל).[330] Here it is used to indicate direct discourse.

The next phrase, "in three years," possibly has some symbolic

value, inasmuch as a period of three units of time sometimes is used to

indicate a period in which it is appropriate for justice to have run its

course when tempered by grace (see Gen. 42:17; 2 Sam. 21;1; 1 Kings

18:1).[331] However, this must be tempered by the following phrase, "like

the years of a hired laborer," as well as the similar phraseology with

a shorter time span (one year) to be found in Isa. 21:16. Perhaps Moab

with its on again/off again ties to Judah (see the book of Ruth), has

---

[330]BDB, p. 180.

[331]Herman J. Austel, "2403a שָׁלֹשׁ shālōsh," TWOT, 2:933. For an
alternate suggestion see Gerhard Delling, " Τρεῖς , Τρίς ,Τρίτος ,"
TDNT, 8:217-18 and IDB, s.v. "Number," by Marvin H. Pope, 3:564-65. The
latter two suggest that three has no particular symbolic value. Neverthe-
less, one must also note the three-year signs mentioned in Isa. 20:3
and 37:30. Wolf, Interpreting Isaiah, p. 119.

more chance of a remnant than did Kedar (Isa. 21:16).

The שָׂכִיר may be a day laborer, hired servant/laborer, or a

mercenary soldier. Such personnel could be hired by the day or, in the

light of both the present verse and the previously mentioned reference of

Isa. 21:16, a year.[332] The implied contract is made an explicit part

of some of the more recent translations (see NIV). The root is also used

in contexts which speak of the hiring of an army to help deliver one

from his enemies (2 Sam. 10:6; 2 Kings 7:6; 1 Chron. 19:6; 2 Chron. 25:

6).[333] However, interpretation of this as a mercenary soldier in this

passage is usually linked to a late date for the addition of verse 13,

14 to chapter 16.[334] The basic point is that these are years which will

be closely counted in the detrimental sense of the "clock-watcher."[335]

The next phrase, "and the glory of Moab shall be brought into

dishonor" is, for the purposes of this study, the most significant, but

for the present, remarks will focus only on the use of נִקְלָה, which

occurs only in the niphal (as here) and the hiphil. The essence of the

verbal root is the lowering of one's social position, frequently being

found in contrast to glory, honor (כָּבוֹד), indicating the exact oppo-

site and a reversal of conditions, as in the present verse.[336]

---

[332]De Vaux, _Ancient Israel_, 1:76. See Herbert Preisker, "μισθός, μισθόω, μίσθιος, μισθωτός, μισθαποδότης, μισθαποδοσία, ἀντιμισθία" _TDNT_, 4:697.

[333]R. D. Patterson, "2264.1 שָׂכַר " _TWOT_, 2:878.

[334]See Jeremias (LXX) 26:21; 1 Macc. 6:29; see also O. Kaiser, _Isaiah 13-39_, p. 74; Clements, _Isaiah 1-39_, p. 156.

[335]Clements, _Issiah 1-39_, p. 156. It may also imply toilsome years, Leupold, _Isaiah_, 1:289.

[336]Leonard J. Coppes, "2024 קָלָה (qāla)," _TWOT_, 2:799; BDB,

The reversal theme is carried through the next prepositional

phrase, "in spite of all his great multitude." The noun הֲמוֹנוֹ , trans-

lated as "multitude" essentially refers to any large aggregate whose in-

dividual components are discernible.[337] The adjective describing this

multitude is the familiar רַב , "great," here appearing with the defin-

ite article in concord with the noun.[338]

The final portion of the verse may be read with the Masoretic

Text "and a remnant [literally, those who survive] will be very few and

not at all strong." The Septuagint translates this as though it were a

verb rather than a noun, as noted by the BHS: καὶ καταλειφθήσεται =

וְנִשְׁאַר . However, the BHS would read it as a Qal rather than Niphal.

Nevertheless, some would favor the Septuagint reading, in particular,

just adding it to make the verb explicit.[339] On the other hand, the Sep-

tuagint seems to have read כַּבִּיר "strong" as a form of כָּבֵר

[translating it as ἔντιμος , a reading perhaps supported by 1Q Isa[a]].[340]

The most significant aspect of this portion of the verse is the reference

to a remnant, an oft-repeated theme of Isaiah, usually with a conotation

---

885. Note that this is a separate root from the one meaning "roast, parch"
and from whence the derivatives concerning roast grain are obtained.

[337]A. Baumann, " הָמָה hāmāh; הָמוֹן hāmon; הֶמְיָה hemyāh; הֲמֻלָּה
h[a]mullah," TDOT, 3:416; BDB, p. 242. See also our discussion of the
term in the exegesis of Isa. 5:13.

[338]BDB, pp. 912-13.

[339]Clements, Isaiah 1-39, p. 156. The BHS offers as an alternate
reading, the addition of the 3rd common plural suffix.

[340]Wildberger classifies this as a mistaken reading. Wildberger,
Jesaja 13-27, p. 595. See also Weingreen, Critical Study, pp. 62-63.

of salvation, albeit from a sifting judgment.[341]

This invites a return to our primary concern, the meaning of

כָּבוֹד in Isa. 16:14. The כָּבֹד of Moab seems to speak of the nation

as an entity rather than a specific class, such as the nobility, as in

Isa. 5:13 or 10:16-19. Nevertheless, the context does not lend itself

to any technical or theological interpretaiton. In conjunction with

בְקָלֹה, the reversal of fortunes motif takes on an even more typ-

ical and conventional idiomatic understanding similar to the English

expression "from rags to riches," although here it would more correctly

be "from riches to rags." Furthermore, the idiomatic expression would

clearly place the emphasis on the meaning of כָּבוֹד as "honor, distinc-

tion."[342] The glory would thus be the honor, distinction, status and

so forth, which belongs to a nation.[343]

Isaiah 17:3, 4

The next occurrence of Isaiah's use of כָּבוֹד is to be found

in the midst of the first portion of the Oracle (מַשָּׂא) concern-

ing Damascus. Some questions have emerged challenging the validity of

such a designation, since Israel is also included, but remembering the

Hebrew practice of titling the Old Testament books on the basis of first

lines rather than a characterization of contents helps to understand

---

[341]Herntrich, "λεῖμμα, ὑπόλειμμα, καταλείπω," TDNT, 4:197-98. See pp. 208-209. See also Gary G. Cohen, "2307 שַׁעַר (shā'ar)," TWOT, 2:894-95.

[342]KB, p. 420. See the LXX translation by τιμή in this passage. S. Aalen, "Glory, Honor," NIDNTT, 2:49. However, see Kittel Herrlich-keit Gottes, p. 61, where the use of כָּבֹד is rendered as "macht."

[343]Johannes B. Bauer, ed., Encylopedia of Biblical Theology: The Complete Sacramentum Verbi (New York: Crossroad, 1981), s.v. "Glory," by Georg Molin, p. 296. Westermann, "כבד" THAT, 1:799.

this. Basically, the larger context is the entire chapter, although our
verses, verses 3, 4, are most closely related to verses 1-6. Chapter 17
appears as yet another in the collection of oracles against the nations
contained in chapters 13-23.[344] With the exception of verses 7-8,[345]
most commentators agree that the chapter is Isaiah's work.[346] Likewise,
the linkage of Damascus with the northern kingdom of Israel is thought by
most to indicate that the oracle originated in the context of the Syro-
Ephramitic crisis, 735-732 B.C., most likely prior to Tiglath-Pileser's
subjugation of Damascus in 732.[347] Although it occurs in a general con-
text of doom, this oracle seems to carry with it the obverse meaning,
that is, salvation, for Judah.[348]

The translation adopted for the purposes of this study follows.
Textual and grammatical issues will be taken up in the course of the dis-
cussion of the translation:

---

[344]An interesting hypothesis concerning the sequence of the ora-
cles in these chapters is that, like the Egyptian execration texts, there
is a fixed order of reference to the surrounding nations: south, north,
west, and finally Egypt in the central location. Georg Fohrer, Intro-
duction to the Old Testament, trans. by David E. Green (Nashville, TN:
Abingdon Press, 1965), pp. 367-68. The fatal flaw, in this writer's
opinion is its failure to account adequately for the oracles concerning
Moab in chapters 15 and 16.

[345]The elimination of verses 7-8 is hardly necessary. The thoughts
and themes are typical of Isaiah.

[346]O. Kaiser suggests the Seleucid era. O. Kaiser, Isaiah 13-39,
p. 77. See also Clements, Isaiah 1-39, p. 157.

[347]Sawyer, Isaiah, 1:160; Clement, Isaiah 1-39, p. 157; Young,
Isaiah, 1:470. This would make this one of Isaiah's earliest oracles.

[348]Hamborg, "Reasons for Judgment," pp. 152-53.

3 "The fortified city will disappear from Ephraim and royal
     power from Damascus
  And the remnant of Aram will be like the glory of sons of Israel."
     Saith Yahweh Sebaoth.
4 And in that day, the glory of Jacob will be brought low
  And the fat of his flesh will grow lean.

Verse three is the final portion of an oracle from the LORD of

Hosts. The phrase יְהוָה נְאֻם occurs frequently throughout the

prophets, and is to be found in Isa. 14:22; 17:6; 30:1; 31:9; 37:34;

41:14; 43:10, 12; 49:18; 52:5(2 times); 54:17; 55:8; 59:20; and 66:2, 17,

22. With the addition of נְאֻם הֹ it occurs in Isa. 14:22, 23; 17:3; and

22:25. With the further qualification of אֲדוֹן/אֲדֹנָי it appears in

1:24; 3:15 and 19:14. The phrase אֲדֹנָי יְהוָה is found only in

56:8.[349] This is the first occurrence of this solemn formula in the ma-

terials studied concerning Isaiah's use of Kabod. This phrase character-

izes the nature of the material in verse 3. The word נְאֻם, often

translated as "utterance, oracle," and has the emotive content of the

traditional "Thus saith the LORD" translation of the KJV. נְאֻם it-

self is a noun patterned after the <u>Qal</u> passive participle (see GKC 50a)

and occurs only as a divine formula declaring the divine origin and

authority of the message. It contrasts with the use of מַשָּׂא ("bur-

den, oracle") (17:1) in that the latter tends to be primarily a message

of judgment.[350] In the present passage the use of the full Yahweh Sebaoth

title would seem to emphasize the same royal features and connection with

the Jerusalem cult as noted in the discussion of this divine epithet in

chapter 6.

---

[349]Lisowsky, <u>Konkordanz</u>, pp. 886-88.

[350]Leonard J. Coppes, "1272a נְאֻם (neūm)," <u>TWOT</u>, 2:541-42.
See also H. Eising, " נְאֻם ," <u>TWAT</u>, 5:119-23.

Isa. 17:3 is a continuation of a vivid description of the ruin of

Damascus and the desertion of ruins of the cities of Aroer.[351] Following

that, the text says, the fortress will disappear from Ephraim. The term

מִבְצָר basically refers to a fortress or fortification. It often re-

ferred to the largest and most important habitation sites (compare 2

Kings 17:9). Their strategic significance lay in their virtual impregna-

bility until the perfection of siege techniques by the Assyrians (Jer. 5:

17). The obvious temptation of the day was to place more trust in the im-

pregnability of the city's fortification rather to place their trust in

God.[352] The most likely referent of the term "fortress" in the present

verse is the city of Samaria herself.[353] The significance of Ephraim is

instructive:

> The basis for the use of "Ephraim" to designate Israel was pro-
> vided by the unfortunate outcome of the Syro-Ephraimite War (734-
> 732), in which the N. kingdom of Israel saw itself robbed of its
> peripheral territories, which were into the Assyrian provinces of
> Dor, Megiddo, and Gilead; and Israel was reduced to its central
> territory, the old settlement area of the tribes of Manasseh and
> Ephraim. Since Ephraim had long overshadowed Manasseh in importance,
> the designation of the rump state as Ephraim suggested itself

---

[351]This latter reference is problematic since most regard this as
a reference to a prominent city of Moab. Young notes that four cities
have borne that name and that this one is most likely to have been
located withint the territory of Damascus. Young, Isaiah, 1:469n. Wild-
berger believes it to be a misplaced text from the Moab oracles in
chapter 15. Wildberger, Jesaja 13-27, p. 635. Others follow the read-
ing suggested by P. de Lagarde and adopted by the RSV, and which is
supported by the LXX "her cities will be deserted forever." Clements,
Isaiah 1-39, p. 160. See also Ottley, Septuagint, 2:190.

[352]John N. Oswalt, "270g מִבְצָר," TWOT, 2:123. See also H.
Haag, "מִבְצָר mibṣār," TWAT, 4:638-41.

[353]Haag, "מִבְצָר," TWAT, 4:639-40.

automatically and endured, too, when this remnant was made into the Assyrian province of Samaria ten years later.[354]

That which will disappear from Damascus is termed מַמְלָכָה a form of the familiar root מלך , here appearing with a preformative mem[355] and which could be translated as "kingship," implying a loss of sovereign political authority from the nation.[356] Other possibilities are "sovereignty"[357] or "royal power" as translated by the NIV and which would both refer to the basic connotation of the root and, in this context, to the loss of the real substance of the monarchical authority and sovereignty.[358]

The verb which provides the predicate for the first part of the verse is the 3 n. s. Niphal perfect form of שׁבת. With the preposition מִן , it is used in a figurative sense of the original root meaning of "to cease" or in the sense applicable here, "to disappear from."[359]

The remnant שְׁאֵר is used in the same sense as in the Oracle concerning Moab (q.v.), Aram, often translated by the later name of Greek origin, that is, Syria, generally indicates a concentration of population of the Semitic people known as Arameans. However, Damascus became the center of Aramean power and influence in western Mesopotamia concurrently with the rise of the monarchy in Israel/Judah and thus became a power

---

[354]Interpreters Dictionary of the Bible, s.v. "Ephraim" by W. L. Reed, 2:120.

[355]Seybold, "מלך, מַמְלָכָה," TWAT, 4:941-42.

[356]Clements, Isaiah 1-39, p. 158.

[357]Robert D. Culver, "1199f מַמְלָכָה (mamlāka), TWOT, 2:507-10.

[358]See Seybold, " מַמְלָכָה," TWAT, 4:941.

[359]KB, p. 946; BDB, p. 991.

with which Israel/Judah had to be concerned.[360]

The next phrase, "will be like the glory of the sons of Israel," is of importance for this study for obvious reasons. As noted in the study of Isa. 8:7 (q. v.) Isaiah normally uses "Israel" in a comprehensive religious sense. The phraseology and present context both indicate that the northern kingdom is the primary referent of the term "Israel."[361]

The possible addition of an additional occurrence of כְּבוֹד with the 3 m. s. pronominal suffix is suggested by the BHS, on the basis of the Targum, but it is not a necessary addition. It only makes what is implicit explicit, that the glory of Aram would be like that of the sons of Israel.[362] The כְּבוֹד of the sons of Israel seems to be understood in the exact same sense as the usage in Isa. 16:14, discussed previously.[363] Further remarks will be made at the close of the study of verse 4.

While the general subject of verse 4 is related to the verses immediately preceding, it is more closely related to the next two verses. However, for the purposes of this study it will suffice to consider only verse 4 in detail. The verse begins with that familiar refrain "And in that day." Verses 5 and 6, with which it is linked, close with another of the solemn oracular formulae, discussed above, but with the source

---

[360]IDB, s.v. "Aram," by F. T. Schumacher, 1:185.

[361]See Muntingh, "Name Israel," pp. 160-63, and La Rondelle, Israel of God, pp. 81-97.

[362]Y. Stenning, Isaiah Targum, p. 57; Sperber, Targum, p. 34.

[363]Encyclopedia of Biblical Theology, (1981) x.v. "Glory," by Georg Molin, p. 296. Westermann, " כבד ," THAT, 1:799.

identified as Yahweh the God of Israel. This may be intended for purposes

of variety, to underscore Yahweh as the God of Israel, that is, indicating

Himself to be God of the Northern Kingdom in much the same way that the

Yahweh Sebaoth title was used in verse 3 as a point of reference to Jeru-

salem and the Temple there.

If verses 4-6 are to be seen in conjunction with verse 7-8, then

the religious usage of Jacob/Israel predominates, possibly with hope for

such a reformation as is described in verses 7-8 and which was attempted

during the reign of Hezekiah. This would be further underscored by the

use of the divine name, in verse 7, the "Holy One of Israel," which is so

prominent throughout Isaiah's prophetic corpus. Thus it is that the יַעֲקֹב

יַעֲקֹב of verse 3 may be seen in a more religious sense than is the case

for the political "Israel" in verse 3, although the primary object of

the oracle is indeed the northern kingdom of Israel.[364]

Isa. 17:4a is brought to completion by the description of the

fate which awaits the "glory of Jacob." יִדַּל is the Niphal imper-

fect (3 m. s.) of the root דָּלַל . The appropriate translation, then,

is "will be brought low."[365]

The latter portion of verse 4 is strongly reminiscent of the meta-

phoric imagery found in Isa. 10:16-18 (q. v.). The final phrase reads

"and the fat of his flesh will grow lean." Once again, the reminder is

that fatness (compare "fat" מִשְׁמַן) was looked upon in the favorable

---

[364]See Hummel, Word, p. 207. See also Leupold, Isaiah, 1:294;
Young, Isaiah, 1:470.

[365]BDB, p. 195; Leonard J. Coppes, "433 דָּלַל (dālal)," TWOT,
2:190; Heinz-Josef Fabry, " דָּלַל dālal," TDOT, 3:229. See also GKC,
p. 177, sec. 67g.

light of well-being.[366] רָשָׂב is simply the usual word for flesh. In

contrast to 10:16, where the subject is the Assyrians, רָזָה occurs

here in a verbal (<u>Niphal</u> imperf. 3 m. s.) form rather than as a noun.

It simply means "to become lean."[367]

Finally, with regard to the translation of כָּבוֹד and its signi-

ficance in relation to Isaiah's use of the noun, there is relative unani-

mity in the assignment of כָּבוֹד in Isa. 17:3, 4 to the normal non-

religious use of the term. It simply refers to whatever pertains to the

prestige or the standing of a given race among others in the world.[368]

<center>Isaiah 21:16</center>

Isaiah's use of כָּבוֹד is further illustrated in Isa. 21:16, which

is part of another of the Oracles against the Nations contained in

chapters 13-23. Although the oracle begins with verse 13, and is poetic

in character, the verse with which this study is concerned is part of a

two-verse prose epilogue. This particular oracular "burden" follows

a brief oracle concerning neighboring Edom in verses 11, 12, and is

---

[366]Austel, "2410 שָׁמֵן," <u>TWOT</u>, 2:936; <u>BDB</u>, p. 1032.

[367]<u>BDB</u>, p. 142. The translation and use of רָשָׂב in this passage
has caused some discussion, however, primarily with relation to the LXX
translation. On one hand Baumgärtel regards רָשָׂב in 17:4 parallel as
it is to the כְּבוֹד יַעֲקֹב, as a metaphor referring to might and pros-
perity. This would be further underscored by the LXX's unusual use of
δόξα to translate both רָשָׂב and כָּבוֹד. Friedrich Baumgärtel,
" Σαρξ ," <u>TDNT</u>, 7:107-108. See also the comments in Forster, "Meaning
of Δόξα ," p. 312; Gerhard Kittel, " Δόξα ," <u>TDNT</u>, 2:424n.; and on
17:3 Seeligman, <u>Septuagint Version</u>, pp. 15, 18. Seeligman notes the
LXX's addition of a verb which has no counterpart in the MT of 17:3.

[368]<u>Encyclopedia of Biblical Theology</u>, s.v. "Glory," by Georg Molin;
Westermann, " כבד ," <u>THAT</u>, 1:799; <u>KB</u>, p. 420. However, von Rad be-
lieves this refers to a secret inner might which alone constitutes the
personified Israel. Gerhard von Rad, " Δόξα ," <u>TDNT</u>, 2:238.

addressed to Arabia in a general sense (21:13), referring more to the de-
sert area of Northwest Arabia which is in some proximity to the kingdoms
of Judah and Israel.[369] However, several tribes are specified: The Deda-
nites (verse 13)[370] and Kedar (verse 16).

Essentially, the oracle begins with a warning to certain cara-
vans, of people who were neighbors to the Edomites, not to stay on their
usual desert trails due to danger from unspecified (but probably Assy-
rian) enemies. The basic function of the verse is one of affirming the
validity of the oracle just presented.[371] It is difficult to pinpoint
the exact historical reference, but the reference may be to the activities
of Sargon (c. 715) or Sennacherib (c. 701), inasmuch as both of these
Assyrians boast of their triumphs over these peoples. The Dedanites
apparently are understood in this pericope as falling into the broader
category of Kedar. In a more restricted sense, Kedar is known from
Biblical materials as the name of an Ishmaelite tribe who roamed as far
as the Elamite (that is, Persian) Gulf, although the term in 21:16 is
broader, as mentioned above.[372]

---

[369]For a fuller description of Arabia, see IDB, s.v. "Arabia,"
by J. A. Thompson, 1:179-81.

[370]See IDB, s.v. "Dedan," by S. Cohen, 1:812.

[371]Leupold, Isaiah, 1:341-42.

[372]Ridderbos, Isaiah, p. 184. See also the note on the relation
of the Kedarites (Assyrian Qidri, Qadri) to the Assyrians. A certain
king of the Arabs (so Esarhaddon) or king of Kedar (so Ashurbanipad), was
named Hazail, and suffered defeat under Sennacherib. IDB, s.v. "Kedar,"
by J. A. Thompson, 2:3-4. Auvray notes the involvement of these nations
in the anti-Assyrian intrigues. Auvray, Isaïe 1-39, p. 205. It need not
be considered as late as the 3rd century as Clements suggests. Clements,
Isaiah 1-39, p. 181.

A translation of the verse is as follows:

For thus the Lord said to me,
"Within a year, according to the years of a hired laborer, all
the glory of Kedar will come to an end."

The introductory formula for this comment is not the same as
that found in chapter 17. Here it is אֵלַי אָמַר כֹּה. While it is
interesting to note the use of Adonai, it is a parallel expression for
"Yahweh, the God of Israel" in verse 17. Both of these are more charac-
teristically used in the materials examined thus far in Isaiah, to address
the gentile nations rather than either Judah or Israel.[373]

There are no textual problems which warrant the notice of the BHS
apparatus. However, 1Q Isa[a] does indicate three years instead of the
single year (שָׁנָה f. s.) of the Masoretic Text. The essential
meaning is unchanged, and it seems to have been influenced by the reading
of Isa. 16:14 (q.v.). The Septuagint supports the Masoretic Text in this
case, and there is no compelling reason to change the Masoretic Text. A
further aberration may be noted in that both the Septuagint and 1Q Isa[a]
omit כֹּ. Once again, it is not a major alteration.[374]

Since there is much similarity in the concepts with 16:14, the
reader should review the discussion there. The reference of 21:16 seems
to be the fact that the announced trouble will afflict Kedar within a
year. As in 16:14, the inference is that the "hired laborer" will be
counting the days and reckoning the time very carefully. The introductory

---

[373]See the discussions of Yahweh Sabaoth in Chapter 6 and of the
oracular formula in 17:3, 4.

[374]In addition to the versions, see Rosenbloom, Dead Sea Isaiah,
p. 32. Ottley, Isaiah Septuagint, 2:209. The Septuagint also adds "sons"
of Kedar.

formula is different (Adonái here; Yahweh in 16:14). The adverbial de-

limitation of time is different (בְּ "in," 16:14; בְּעֹד "within," in

21:16).[375]   The verbs are also different. Of Moab it is said that the

glory of Moab would be (נִקְלָה) brought into dishonor and contempt,

noting, as per the previous discussion, the loss of status and position.

However, here the verb that is used is כָלָה , which appears re-

peatedly in chapter 10 (esp. 10:18, q.v.) and which means to finish, com-

plete, come to an end.[376]

Reference has already been made to the use of כֹל to indicate

that "all" of the glory of Kedar would come to an end. One can scarcely

read this passage orally without noting the paronosomia produced by כָּלָה

כָל־כְּבוֹד קֵדָר.[377]   It is interesting to envision the

"camels, rich saddle-cloths, flowing robes, gold and silver ornaments,

and above all, the proud, independent bearing of 'the sons of Ishmael.'"[378]

Indeed, the best of what Kedar has to offer was to be promised to Israel

(Isa. 60:7).[379] Nevertheless, the essential meaning of כָּבוֹד in Isa.

21:16 is virtually the same as that in 16:14 and in 17:3, 4. Once again

כָּבוֹד specifies, in a non-religious/non-theological sense the dignity,

honor, and distinction which belong to a nation, race or people.[380]

---

[375] BDB, p. 729.

[376]John N. Oswalt, "982 כָּלָה" (kāla)," TWOT, 1:982-83. Note
the use of the Qal perfect as a prophetic perfect.

[377]Young, Isaiah, 2:82.   [378]Sawyer, Isaiah, 1:188.

[379]Clements, Isaiah 1-39, p. 182.

[380]KB, p. 420; Encyclopedia of Biblical Theology, s.v. "Glory,"
by Georg Molin. Westermann, "כבד ," THAT, 1:799; however, Kittel pre-
fers the "power" (Macht) aspect; Kittel, Herrlichkeit Gottes, p. 61.
Weinfeld favors the connotation of military power (Kriegsmacht) in

Isaiah 22:18, 23, 24

Isaiah 22 is the next chapter in which the use of כָּבוֹד occurs.

It is found in the context of an oracle to an individual, namely Shebna,

the סֹכֵן over the palace in Jerusalem. The study of כָּבוֹד in this

pericope (Isa. 15-25) focuses upon the contents of verses 18, 23, and

24, which are translated as follows:

> 18 Winding up, he will wind you up, with a winding [to be cast]
>   like a ball into a broad land.
>   There you shall die,
>   And there shall be your glorious chariots, the shame
>   of your master's house.
>
> . . . .
>
> 23 And I will drive him in like a peg
>   in a sure place
>   And he shall become a throne of honor [כָבוֹד]
>   to his father's house.
> 24 And they will hang on him the whole weight [lit. כָבוֹד]
>   of his father's house, both offspring and offshoots
>   Every small vessel from basin vessels to earthen pitchers

The Hebrew is rather awkward to render into idiomatic English.

Verse 18 is a continuation of the picture of Yahweh ready to hurl this

one (the force and vehemence of the act emphasized by the use of both

the Pilpel participle and the noun of the same root גָּלַל).[381] The

thought flows on into verse 18 where the imagery of being wound up is

---

conjunction with the context of archers and warriors of Kedar indicated
in v. 17. This would result in a conception more finely-tuned to the
context. Nevertheless, the use of כָּבוֹד in this passage is similar
to that of 16:14 and 17:3, 4, which have preceded it. Weinfeld,
"כָּבֵד," TWAT, 4:26.

[381] BDB, p. 376. See also Israel Eitan, "A Contribution to Isaiah
Exegesis," Hebrew Union College Annual 12/13 (1937/38):68. It is inter-
esting to note the unusually high number of hapax legomena or near-
hapaxes in this passage. For the actual word frequencies see Terry A.
Armstrong, Douglas L. Busley, and Cyril F. Carr, A Reader's Hebrew-
English Lexicon of the Old Testament (Grand Rapids: Zondervan Publihsing
House, 1984), 3:21-22.

accentuated by the use of the infinitive absolute and cognate accusative,

in addition to the finite verb itself (Qal imperfect of צָנַף, "to

wind").[382] The winding itself is somewhat like that of the winding of a

turban,[383] combined with the "hurling" of the preceding verse and the

"ball" of the present verse. In this context apparently a suitable verb

must be supplied.[384]

The land into which Shebna was to have been hurled is described

in English as "wide, broad" but actually reflects the literal Hebrew

"wide of both hands," that is, indicating to the left hand and to the

right hand.[385] There is a distinct contrast between the "here" of

verse 16 and the "there," that is, land into which he was to be exiled,

in the present verse. Shebna's predicted doom is that he would die

there and thus not be able to use the fine tomb being constructed in

Jerusalem (verse 16). The poetic amplification is given that there his

chariots of glory would stand out as an evidence of the shame (of defeat?)

brought upon the house of his master, that is, the king of Judah; more

---

[382]Young, Isaiah, 2:110.

[383]BDB, p. 857.

[384]Young, Isaiah, 2:110n. The LXX also experienced difficulty
with the verse, essentially ending up with a paraphrase, the addition of
a verb and a resultant alteration of syntax. Ottley, Isaiah Septuagint,
2:213. On the basis of an Arabic cognate, Eitan proposes the imagery of
Shebna being "kicked" out of the country. Eitan, "Isaiah Exegesis,"
p. 68. The BHS also attempts to rectify the difficult grammar by add-
int the preposition כְּ and changing the noun הַצְנֵפָה to an infinitive
construct. See also GKC, p. 375, sec. 118r on the use of substantives
to express comparison.

[385]John D. W. Watts, Isaiah 1-33, Word Biblical Commentary, Vol.
24 (Waco, TX: Word Books, Publishers, 1985), p. 288.

specifically, the house of David, with the current ruler, Hezekiah.[386]

The intervening verses speak of the fact that Eliakim, son of Hilkiah will be invested with Shebna's former office (verses 19-22), including both the appropriate vestments and insignia of office. Verse 23 continues the reversal of fortunes for Shebna by describing the exaltation which will characterize Eliakim. It is stated that Eliakim will be driven in or fastened "like a peg in a sure place." The literal sense of עָקַע is to drive something in or to thrust something.[387] While it can indicate either a tent-peg or the common peg utilized either for fastening or as an appliance upon which objects may be hung, it is the latter which is meant in verse 23.[388] Although the word מָקוֹם can carry theological freight in the Deuteronomic sense of the single centralized locus of worship, it is the common secular sense of "place" which is

---

[386]BDB, p. 939. The most recent main battle tank developed by the modern state of Israel is the _Merkavah_, or Chariot. The implication of the present verse is a ceremonial chariot used on state occasions or as the modern limousine for dignitaries, rather than the war-chariot.

[387]BDB, p. 1075.

[388]John E. Hartley, "932a יָתֵד (yātēd)," TWOT, 1:418-19. Hartley believes the reference here to be the certainty and stability of the Davidic throne. Meditation upon the implications of this passage with regard to the Davidic throne and dynasty indicate possible linkage to Messianic expectations. Indeed, the name of this historic individual carries theological freight as it means "God will establish, raise up." Young, Isaiah, 2:112n. The Targum uses this passage to emphasize its own Messianic expectations, which included the linkage of the Messiah with a priest and identifying him as a teacher of the Law. Furthermore, the Messiah was expected to build a new Temple (see Tg. Isa. 53:5; Tg. Zech. 6:12); Chilton, Glory of Israel, pp. 19, 24, 116.
    The New Testament cites this verse in Rev. 3:7, applying it to Christ, and alludes to it in Matt. 16:19, where Jesus applies it to Peter, Clements, Isaiah 1-39, p. 190. Although it could be understood as a direct Messianic prophecy (see Sawyer, Isaiah, 1:194-99, it is probably best to interpret the passage in a typological sense (see Ridderbos, Isaiah, p. 193), or, more cautiously, to see it as a source of terms to which Messianic application was given; Leupold, Isaiah, 1:356.

indicated in the present verse.[389] The "place" is further characterized

by the Niphal participial form of אׁמֵן , which carries the connotation

of "to be established" (2 Sam. 7:16; 1 Chron. 17:23; 2 Chron. 6:17; and

Isa. 7:6). In the participial form the meaning is "to be faithful, sure,

dependable."[390]

The portion of the oracle which is being applied to Eliakim con-

tinues in obvious contrast to the "glory" of Shebna's chariots and the

shame and disgrace to his house indicated in verse 18. Here it is stated

that Eliakim would become a " כִּסֵּא כָבוֹד ," a "throne of glory" to

his father's house. The usage is obviously figurative. Thrones normally

referred to royal or divine thrones, but in every case, including the

present one, the sense of "seat of honor" is in view. Often the idea of

sitting on a throne of a kingdom meant to rule that kingdom. However,

the context would indicate that the nature of the throne is more the honor

due to a chief executive officer rather than Eliakim himself becoming

king.[391]

Verse 24 continues the imagery of verse 23 developing the theme

of the peg, with the elaboration of what it is that will be hung from the

peg. In a skilled word-play, it is stated that all the כָּבוֹד of his

---

[389]BDB, p. 880.

[390]Jack B. Scott, "116 אׁמֵן ('āman)," TWOT, 1:51-52; BDB, p. 52;
see also Artur Weiser, "πιστεύω,πίστις ,πίστος ," TDNT, 6:182-96,
esp. p. 184.

[391]John N. Oswalt, "כִּסֵּא (kissē')," TWOT, 1:448. The interpeta-
tion advocated was the subject of much discussion at the turn of the
century, with Fullerton suggesting that perhaps Isaiah was advocating a
rebellion against Manasseh. That suggestion has not prevailed. For a
fuller reference to the relevant bibliographical references and a fuller
discussion of the issue, see Gray, Isaiah, pp. 373-77.

father's house will hang on him. This, then is elaborated to include both

direct offspring $\cancel{X}$ $\cancel{S}$ $\cancel{X}$ $\cancel{S}$ and further offshoots $\cancel{Y}$ $\cancel{D}$ $\cancel{S}$.[392] The ob-

vious implication is that the benefits of this office will be experienced

in succeeding generations. The illustration continues with the inclusion

of every small household vessel, from the basin-vessels to the earthen

jars or pitchers.[393]

The general context of Isa. 22:15-25 is apparently prior to the

invasion of Sennacherib detailed in 2 Kings 18 and in Isa. 36-39. The

same basic characters appear, although in these latter passages Shebna

and Eliakim have apparently exchanged places. As the palace governor,

Shebna apparently had exercised rather broad powers over the nation at

large. The issue prompting his denunciation may have only been dere-

liction of duty because he was too preoccupied with his own affairs (that

is, the construction of the tomb), or he may have lent his influence to

the anti-Assyrian parties, perhaps as early as Sargon's campaign in 711

B.C., drawing Isaiah's condemnation, which is a possible background for

the present pericope.[394] That Shebna survived as a state secretary or

---

[392]BDB, pp. 425 and 861, respectively. Note that, in the case of
, Isaiah is the one who makes the most use of the term: Isa.
2:3; 21:8; 22:24; 44:3; 48:19; 69:9; 65:23; see also Isa. 34:1 and 42:5.
The other instances are in Job 5:25; 27:14; and 31:8.

[393]BDB, pp. 8 and 614 respectively. Eitan's remarks are helpful,
interpreting the ﾃﾏp as relating to household usage or service, thus
"Household vessels" and not merely "small" in the strict literaal sense.
Eitan, "Isaiah Exegesis," p. 69. Williams notes the rare occurrence of
the bound form of a substantive followed by an adjective in this phrase.
Williams, Syntax, p. 9, sec. 30. The BHS notes that 1Q Isa[a] lacks the
article for ﾃﾏp .

[394]IDB, s.v. "Shebna" by J. M. Ward, 4:312. More complete dis-
cussions may be found in Gray, Isaiah 373-77. For archaeological illu-
mination of the tombs of that era, see N. Avigad, "The Epitaph of a Royal

scribe, has been the cause of some conjecture. Either we do not have

sufficient information, or perhaps Shebna may have repented and been

spared complete destruction.[395]

Eliakim, son of Hilkiah, draws his fame from this same series

of incidents. In 2 Kings 18:18, the offices named are quite similar to

those inaugurated during Solomon's reign (see 1 Kings 4:2-7.[396] It is

possible that verse 25 is a sharp reminder of the consequences of the

abuses of nepotism. Nevertheless, there is some archaelogical evidence

which would seem to imply the hereditary extension of the office, with

Albright's publication of his interpretation of a royal seal with the

name Eliakim on it, dating from the time during which Jehoiachin was in

exile.[397]

By looking only at the present verses, one can see the intended

contrast between the glorious chariots (as shame) of verse 18 and the

throne of honor [כָּבוֹד] in verse 23. There is further word-play in

the mention of the throne of honor of verse 23b and the "weight" (Verse

---

Steward from Siloam Village" Israel Exploration Journal 3 (1953):137-50. See also Gabriel Barclay and Amos Kloner, "Jerusalem Tombs from the Days of the First Temple," Biblical Archaeology Review 12 (1986):23-39.

[395]Leupold, Isaiah, 1:354; Ridderbos, Isaiah, p. 194. For a contrary opinion see Watts, Isaiah 1-33, pp. 292-93.

[396]IDB, s.v. "Eliakim" by J. M. Ward, 2:86. More technical studies may be found in Tryggve N. D. Mettinger, Solomonic State Officials (Lund: CWK Gleerups Forlag, 1971), pp. 70-86, and Eric W. Wheaton, Solomon's New Men (New York: Pica Press, 1974), pp. 48-51.

[397]W. F. Albright, "The Seal of Eliakim and the Latest Preexilic History of Judah, with Some Observations on Ezekiel," Journal of Biblical Literature 51 (1932):77-106. For more recent evidence see also Ruth Hestrin and Michael Dayagi, "A Seal Impression of a Servant of King Hezekiah" Israel Exploration Journal 24 (1974):27-29.

24a) hanging on this one who is to be fastened so securely.

The use of $T)\underset{T}{\centerdot}$ in Isaiah 22:18, 23, 24 is the normal secu-

lar semantic usage, although there is some fine-tuning in the range of

meaning. The chariots of glory (verse 18) are to be understood in the

sense of the splendor or magnificence of the ceremonial,[398] or perhaps

something of the nature of a testimonial gift awarded in appreciation

for meritorious service. The use of $T)\underset{T}{\centerdot}$ in verse 23 is quite simi-

lar to that in verse 18 in that it refers to human honor or distinction.

Once again, it should be noted that the connotation of verse 24 functions

as a word-play upon $\underset{T}{\centerdot}$ in verse 23, but has shifted in emphasis to

the more etymologically related sense of "weight."[399]

Isaiah 24:23

Isaiah 24:23 occurs at the close of a chapter which is a part of

a larger section (chapters 24-27). The content was of an eschatological

nature and which announces the ultimate fate which is to come upon the

whole earth. As such, it serves as a capstone to the various oracles

against the nations found in chapters 13-23. While verse 23 is related

to the preceding verses (16-23) in a "suite du jugement et intronisation

de Yahve,"[400] it is more closely related to the smaller pericope of

verses 21-23. The translation and textual comments are as follows:

---

[398]BDB, p. 458.

[399]KB, p. 420. See O. Kaiser, Isaiah 13-39, p. 159.

[400]Lack, La Symbolique, p. 69.

23 And the moon will be abashed
And the sun will be ashamed
For Yahweh Sebaoth will reign on Mount Zion
And in Jerusalem
And before his elders [there is] glory.

The translation adopted follows the Masoretic Text, although the BHS draw attention to and seems to favor the Septuagint variants. The Septuagint's problem most likely begins with the fact that the words for the sun and moon are not the usual terms, but rather are the more poetic terms for the sun and moon. Understood in their literal sense, the adjectival characteristic attribute of the noun has been used. In this case, the moon is literally הַלְּבָנָה "the white," and the sun is הַחַמָּה "the hot."[401] The BHS suggests the reading of הַלְּבֵנָה in the text of the Hebrew read by the Septuagint translators, which they render as ἡ πλίνθος , meaning "tile, brick, limestone." This would involve a change only in pointing, although the etymological sense of whiteness is still present. Furthermore, the Septuagint apparently read הַחוֹמָה or הַחֹמָה in order to arrive at τὸ τεῖχος , meaning "the wall." However, one should note both the similarity of idea in the Masoretic Text of Isa. 13:10 (albeit with different terms) and the same terminology for sun and moon in Isa. 30:26 (which the Septuagint translates as sun and moon).[402] The Targum does not support the Septuagint, for it speaks of the shaming of those who worship the sun and moon.[403] The Masoretic

---

[401]A. B. Davidson, Hebrew Syntax: Third Edition (Edinburgh: T. and T. Clark, 1954), p. 47, Sec. 32, m.6. For הַלְּבָנָה, see also BDB, p. 526; Andrew Boling, "1074c הַלְּבָנָה (lᵉbana)," TWOT, 1:468. For הַחַמָּה, see also BDB, p. 328-39 and Leonard J. Coppes "677c הַחַמָּה (ḥamma)," TWOT, 1:297; Gray, Isaiah, p. 423.

[402]Ottley, Isaiah Septuagint, 2:224; Wildberger, Jesaja 13-27, p. 942; Watts, Isaiah 1-33, p. 328.

[403]Stenning, Targum, p. 77.

Text reading is thus not really improved by adopting the Septuagint

variants for these terms. On the other hand, when the Septuagint reads

$\delta o \xi \alpha \sigma \vartheta \acute{\eta} \sigma \varepsilon \tau \alpha \iota$, "is glorified," the <u>Niphal</u> imperfect יִכָּבֵד

may have been before the translators or perhaps the noun with the 3 m.s.

pronominal suffix, if the BHS is correctly reconstructing the <u>Vorlage</u>

of the Septuagint, Syriac, and Vulgate. More likely, it represents the

effort of the versions to translate an otherwise verbless clause, which

is so typical in Hebrew. The Masoretic Text thus is still to be pre-

ferred.[404]

The verbs characterizing the moon and the sun form an interest-

ing pair. The text states that the moon will be חָפְרָה "be ashamed,

feel abashed." The basic idea is one of loss of self-possession through

humiliation, embarrassment, or confusion. Its close semantic proximity

to בּוֹשׁ is such that in fourteen of the seventeen appearances of חָפֵר,

it is parallel with בּוֹשׁ , as here. Since בּוֹשׁ occurs more fre-

quently, the suggestion is that חָפֵר is mainly a word of amplifica-

tion.[405]

The next phrase, "for Yahweh Sebaoth will reign on Mount Zion

and in Jerusalem," is easily translated. It represents the recurrence of

themes encountered previously in Isaiah. The reader is referred to the

exegesis of Isa. 4:2, 5 for a fuller treatment of the Mount Zion and

Jerusalem themes, and to the exegesis of Isa. 6:3 for comments on the

---

[404]See Wildberger, <u>Jesaja 13-27</u>, p. 942; Watts, <u>Isaiah 1-33</u>, p. 328

[405]Leon J. Wood, "715חָפֵר (hāpēr)," <u>TWOT</u>, 1:312-13. See <u>BDB</u>,
p. 344. For בּוֹשׁ see also John N. Oswalt "222 בּוֹשׁ (bosh)," <u>TWOT</u>,
1:97; <u>KB</u>, p. 115; Horst Seebass " בּוֹשׁ," <u>TDOT</u>, 2:50-59; <u>BDB</u>, pp. 101-
102.

significance of צאויה [Hebrew] יהוה [Hebrew] .[406]

The theme which is new to this study is the reference to the

זקניו [Hebrew] ("his elders," in the present passage). Of the nine occur-

rences of the word in Isaiah, this seems to be the only use in the sense

of a reference to the elders of Israel mentioned so prominently in the

Pentateuch. The present verse, although referring to a future time, is

recalling the incident in Exodus 24:9-11, when the seventy elders, in

addition to Moses, beheld Yahweh Himself, and ate and drank in His pre-

sence.[407] The general language of this passage has much in common with

other scriptural references to the final judgment: Compare Psalm 104;

Isa. 4:5-6; 60:19; Ps. 29:9; 86:9, and so forth. In the New Testament,

there is a reference to the participation of the heavenly bodies in the

universal judgment (Matt. 24:29), as well as the vivid indication that

the Son of Man would return in glory and all his angels with him (Matt.

25:32).[408]

The problem of the context of Isa. 24:23 is not primarily one

of any difficulty in understanding the words or concepts identified, so

much as it is a problem of understanding the nature of the passage and

its relation to Isaiah and the rest of the Isaianic corpus. Isaiah

---

[406]Leupold strongly objects to viewing this in conjunction with
the so-called accession or enthronement psalms. Leupold, Isaiah, 1:389.

[407]J. Conrad, " זקן, זקניו [Hebrew] ," TDOT, 4:131. Leupold, Isaiah,
1:388; Young, Isaiah, 2:182-83. In the light of Exodus 24 as the occa-
sion upon which the covenant announced in Ex. 19:3 was sealed, could
Isaiah perhaps be envisioning a new culmination of all that the covenant
was meant to be? See O. Kaiser, Isaiah 13-39, p. 195.

[408]Leupold, Isaiah, 1:388. The NT also looks forward to a day of
the New Jerusalem, a "city that has no need of the moon or the sun . . ."
(Rev. 21:23). See Young, Isaiah, 2:181; Sawyer, Isaiah, 1:210-11.

24-27 have gained the technical designation of the "Isaiah Apocalypse,"

and it provides a climactic conclusion to the preceding round of pro-

phecies, especially those of chapters 13-23. It has gained the designa-

tion of apocalyptic or proto-apocalyptic on the basis of its contents

which are indeterminate with regard to an exact historical reference

and tends to speak in more universal terms or speak in a more general

sense of the salvation of the redeemed. It is beyond the scope of this

study to detail the history of the interpretation of this passage, except

to indicate the significance of the relationship of the present chapters

with themes which occur earlier in the Book of Isaiah.[409] Recent scho-

larship has taken this relationship much more seriously. It is interest-

ing to note the comment of Otto Kaiser to the effect that "the previous

history of individual sections is of no significance for the understand-

ing of the composition as we possess it. . . . They [chapters 24-27]

were composed for their present context."[410]

The most important piece of information to be gleaned from

Isaiah 24:23, at least for the purposes of this study, is the meaning

of כָּבוֹד . This passage hearkens back to the assurance in Isa. 2:2-4

---

[409]For instance Isa. 24:13 may be compared with 17:5, 6; 24:16
with 21:2; 27:9 with 17:8; 25:3 with 1:8; 23:18. Young, Isaiah, 2:146.
See also Hummel, Word, pp. 209-11. For a discussion of the various
hypotheses of historical applications and the history of interpretation,
see O. Kaiser, Isaiah 13-39, pp. 173-79; Wildberger, Jesaja 13-27, pp.
885-911; Clements, Isaiah 1-39, 196-200. For the most recent biblio-
graphy and discussion, see Watts, Isaiah 1-33, pp. 309-12. For a survey
of earlier critical views, consult Gray, Isaiah, pp. 397-404.

[410]O. Kaiser, Isaiah 13-39, p. 177. In spite of his view of a
development in several increments, even Wildberger can characterize the
finished work as a "symphony," Watts further hypothesizes that "these
chapters, like the entire Vision, comprise a dramatic literary struc-
ture." Watts, Isaiah 1-33, p. 311.

and 4:2-6 of God's purpose to dwell in Zion and judge the nations from his

throne there. Furthermore, in the light of the definite allusion to

Ex. 24:1-2; 9-11, there is no doubt that what is indicated is the theo-

phanic manifestation of the יהוה כבוד and is to be understood in

the full technical sense of that term.[411] Indeed, one may even note the

final appearance of כבוד in the chapter as a sort of intentional cli-

max![412]

Isaiah 35:2

Isaiah 35 is the next context in which the use of כבוד in the

Isaianic corpus is to be found. It is set in the context of a dramatic,

appealing poem of salvation. The pericope of which Isa. 35:2 in part en-

compasses the entire chapter, although in content it is a completion of

the imagery of the preceding verse. Its importance for the study of

Isaiah's use of כבוד stems in part from the fact that it is in this

verse that the phrase יהוה כבוד first appears in the book of Isaiah,

although, as has been previously noted the concept has been encountered

in Isa. 4:2-6; 6:1-13; 11:10; as well as in 24:23. Furthermore, the re-

lationship of Isaiah 35 to the rest of Isaiah has been the subject of

much discussion so brief attention will be given to the larger context of

Isaiah 35. The translation of Isaiah 35:2 may be seen as follows:

---

[411]For a more complete discussion of the background and phenomena
of the יהוה כבוד, see chapter two of this paper. KB, p. 421; Gray,
Isaiah, p. 424; O. Kaiser, Isaiah 13-39, p. 195; International Standard
Bible Encyclopedia, s.v. "Glory" by Walter R. Betteridge, 2:1238; Wester-
mann, "כבד ," TWAT, 1:799; Kittel, Herrlichkeit Gottes , p. 153-54;
Weinfeld, "כבוד ," TWAT, 4:36. Stein, Begriff Kebod, pp. 217, 218.

[412]Young, Isaiah, 2:183.

2 She shall blossom abundantly
  She shall rejoice , yea with rejoicing and shouts of joy
  The glory of Lebanon shall be given unto her:
      The majesty of Carmel and Sharon.
  They shall see the glory of Yahweh:
      The majesty of our God!

The verse actually continues the last phrase of verse 1, with

that linkage suggested both by the meter,[413] and by the triple repetition

of the root פ ר ח in succession: Qal imperfect/Qal infinitve absolute/

Qal imperfect.[414] In verse 1 it says that the הָעֲרָבָה shall blossom

as a crocus. The הָעֲרָבָה is the subject of verse 1b, as well as the

referent of the feminine singular forms in verse 2, which have been ren-

dered in the above translation by the English feminine singular pronoun

both to reflect that relationship and to carry out the poetic style of

the verse. הָעֲרָבָה may refer only to the desert steppes or a water-

less land in a general sense or to the Jordan Valley and the adjoining

plain.[415] The basic meaning of פ ר ח is connected to growing objects

in nature, with the usual translation of "to sprout" or "to blossom/to

bud."[416]

The next phrase of the verse "She shall rejoice, yea with joy and

singing" is a continuation of the previous train of thought as evidenced

by the continuation of grammatical concord with the feminine singular of

the previous phrase and verse. The Hebrew accentuates this portion with

---

[413]Oesterly, Hebrew Poems, p. 106.

[414]GKC, p. 366-67, sec. 117a, refers to this construction as an
internal or absolute object, and notes the object occurs after the verb
in the present verse.

[415]BDB, p. 787; KB, p. 733.

[416]Victor P. Hamilton, " פ ר ח (pārah)," TWOT, 2:734.

the conjunction אַף , which denotes an addition to what has gone before,

usually emphasizing that which follows as greater than its precedent.

It is thus translated as "also, yea."[417] The thought continues and is

heightened with the use of both the verbal and nominal forms of גִּיל ,

beginning with the verb "she shall rejoice" (Qal imperf. 3 f.s.) and

amplified by the noun, "joy, rejoicing." In verse 1 it was the dry land

which was to be rejoicing. Here it is the Arabah or desert. The use of

Qal imperfect in this context conveys the idea of promise or expecta-

tion. Furthermore, it should be noted that this root is frequently used

in a "sacral," theological sense as in contexts where there is reference

to Yahweh, his deeds, acts, or attributes. Here it is the appearance of

the glory of Yahweh.[418] The noun "rejoicing" here in the feminine, occurs

both here and in Isaiah 65:18 in the sense of the joys to come when God

restores His people.[419] The preposition "with" is

---

[417]BDB, p. 64. This particle is frequently found in Isa. 35, 40-
48. Charles C. Torrey, The Second Isaiah (Edinburgh: T. & T. Clark, 1928),
p. 296.

[418]Ch. Barth, "גִּיל gyl; הָ גִּילָה gilah," TDOT, 2:472, 475.
Barth contends it is too tenuous to derive a meaning of "joy over an act
of God" on the theoretical basis of the use of גִּיל as an expression
of joy in the context of a Canaanite fertility cult. Young and several of
the grammars follow the LXX in interpreting the Qal imperfect of v. 1-2
as jussives. Young, Isaiah, 2:446-47; Nägelsbach, Isaiah, p. 368;
Davidson, Hebrew Syntax, p. 93: sec. 65 Remark 6; William Raney Harper,
Elements of Hebrew Syntax, 3rd edition (New York: Charles Scribner's Sons,
1892), p. 67: Sec. 23 Remark 1-2.

[419]Jack P. Lewis, "346 גִּיל (gil)," TWOT, 1:159. The form of
the noun in the MT is תָּגֵל , which is 3 feminine singular construct,
but is not the more usual הָגִיל . GKC thinks this is a use of the
construct state before the wāw copulative in which there is an intentional
reversion to the old feminine ending תְ—— in order to avoid the hiatus
(ְ) ַ הַ__ . GKC, p. 421: Sec. 130b. The BHS suggests correcting the
MT to הַגִּיל , with the support of the Targum. It would not

implied.[420]

In poetic parallel with rejoicing is "singing," which is the

translation adopted for the Piel infinite construct of רָנַן , meaning

"to cry out, shout for joy." It is found most frequently in Isaiah and

Psalms. The connotation of the expression of holy joy is related to the

initial occurrence of the term in Lev. 9:24, where a shout of jubilation

is connected with a divinely appointed sacrifice. It is this very sense

of describing the joy of Israel at God's saving acts which characterizes

all fourteen occurrences of the root in Isaiah.[421]

Isaiah continues this glad proclamation with the announcement

that "the glory of Lebanon shall be given unto her." The reference is to

the mountain range in Syria which follows the coast of the Mediterranean

from Nahr el-Kebir in the north of Nahr el-Kasimiye in the south. The

name, most likely inspired by the snow-capped peaks, is etymologically

related to the concept of "whiteness."[422] It is interesting to note

the Palestinian locus of the geographic references in this passage. The

use of כָּבוֹד at this point is one which emphasizes the "splendor" of

---

change the meaning of the verse.
The LXX τὰ ἔμερα apparently understood the root to be גָּלָה
"lay bare" instead of גִּיל "rejoice." It also read יַרְדֵּן (τοῦ
Ἰορδάνου) "of Jordan" instead of רִנָּה "and singing." Ot-
tley, Isaiah Septuagint, 2:278. Torrey thinks the LXX read גְּדֻלָּת .
Torrey, Second Isaiah, p. 297. In either case, the interpretation is one
which makes the application of the locus specific.

[420]Slotki, Isaiah, p. 163.

[421]William White, "2179 רָנַן (rānan)," TWOT, 2:851.

[422]IDB, s.v. "Lebanon," by A. Haldar, 3:105.

Lebanon.[423] Furthermore, Lebanon's splendor or glory consisted in her
beautiful trees and lush vegetation. The imagery is similar to that of
Isa. 10:18, although the reference there was to the crowning heights of
the trees of the forest likened to the glory of Assyria. Here, however,
the emphasis is somewhat different, accentuated by the use of the Niphal
perfect (masculine singular in concord with לְבָנוֹן), of נָתַן   ,
indicating that the glory of Lebanon would have to be given to the desert.
It could not achieve this on its own. Some hint of divine grace and sup-
ernatural activity is indicated.[424]

The poetic parallel to the above is "the majesty of Carmel and
Sharon." The word translated as "majesty" is הָדָר , which appears
three times in Isa 2 (verses 10, 19, 21), in Isa. 5:14 and 53:2, in addi-
tion to the two references in the present verse. In Isaiah 2, the refer-
ence is to people fleeing פַּחַד יְהוָה וּמֵהֲדַר גְּאֹנוֹ
"from the dread/fear of Yahweh and from the splendor of his majesty." In
Isa. 5:14, the reference is to the nobility of Judah and Israel. In the
first occurrence in the present verse, the majesty, glory and beauty of
wooded mountains and fruited plains are the הָדָר of nature in compar-
ison with the dryness of the steppes and the desolation of the wilder-
ness.[425] Implicit also may be the glory of nature as it reflects the

---

[423]Kittel, "Δόξα ," TDNT, 2:243.

[424]For this emphasis, see Young, Isaiah, 2:447. For a discussion
of the definition, see BDB, p. 681. For a discussion of the formation of
the Niphal of a I-nun verb, see Lambdin, Hebrew, pp. 182-83. Sec. 143.

[425]G. Warmuth, "הָדָר hādār," TDOT, 3:339. See Wildberger,
Jesaja 28-39, pp. 1360-61.

goodness of God.[426] However, when the term is used with reference to God (as in verse 2c, as opposed to activity of God in nature in verse 2b), the emphasis is on the royal majesty, dignity and splendor of the activity and rule of the universal heavenly king and judge.[427]

The other geographical references are to Sharon and Carmel, that is, Mount Carmel, the prominent mountain on the coast of Palestine, the range of mountains of which it is the head, and the nearby maritime plain located between Mount Carmel and Joppa and which is famed for its fertility.[428]

The Hebrew begins the next phrase with the explicit pronoun (3 masc. plural), which functions as the subject of the last two lines of the verse. The referent may be the wilderness (Masc.), dry land (fem.), and desert or Arabah (fem.) of verses 1-2, in which case the emphasis is upon the change in nature which is to take place.[429]

Another alternative is that there is a contrast between the people of Edom mentioned in chapter 34 with those of Judah.[430] A third alternative is to understand these as exiles who are hoping to return.[431] The Septuagint could be understood in either of the latter two sense,

---

[426]Victor P. Hamilton, "477b הָדָר (hādār)," TWOT, 1:207-208.

[427]Warmuth, " הָדָר ," TDOT, 3:337.

[428]IDB, s.v. "Carmel, Mount," by G. W. van Beer, 1:538; Oesterley, Ancient Hebrew Poems, p. 106. The LXX omits Sharon.

[429]Young, Isaiah, 2:447-48; Torrey, Second Isaiah, p. 297.

[430]Leupold, Isaiah, 1:537; Ridderbos, Isaiah, p. 285.

[431]Clements, Isaiah 1-39, p. 275.

because of the addition of an explicit subject, ὁ λαός μου.[432] Verse 10

gives the first clear reference to exiles in this chapter.

The verb of this section of the verse is the frequently pro-

phetic verb "to see" רָאָה , although such a technical meaning is not

necessarily in view in the present verse.[433] More important than the verb

is what is seen, that is, the כְּבוֹד יְהוָה . The basic definition of

this concept is to be found in chapter 1 of this thesis, and the reader

is directed to that location for a more detailed explanation of this

phrase. Nevertheless, it may be stated in summary that, as in Isa. 4:

2-6 and 24:23, there is a reference to the theophanies of the Exodus

traditions as well as the theophanic manifestations in the cultic setting

(compare the discussions of Isaiah 6).

As noted at the outset of this paper, the intent is to treat the

entire corpus of the book of Isaiah as a unity. A complete discussion

of the problems associated with this approach is beyond the scope of this

study. Nevertheless, some mention of the difficulties is necessitated by

the attempt to discern a context for Isa. 35:2. Inasmuch as the problem

of properly identifying the context applies to the passages considered in

the remainder of this study, this seems an appropriate juncture at which

to mention the issues involved.

Scholarly studies of the Book of Isaiah have tended to separate

---

[432]Seeligman, _Septuagint of Isaiah_, p. 17. Ottley, however, sug-
gests the LXX may have read עַמִּי "my people" for הֵמָּה "they," but there
has been no other confirmation of this. Ottley, _Isaiah Septuagint_, 2:278.
The _Targum_ also makes the pronoun explicit by an interpolation. In an
interpretive rendering the direct reference is to "the house of Israel."
Stenning, _Targum of Isaiah_, pp. 113-15.

[433]_BDB_, p. 906.

chapters 40-66 of the Book of Isaiah from the first thirty-nine chapters primarily on the basis of a difference between the two sections in literary style and contents. Decisive for many has been the alleged Babylonian context of chapters 40-66 (and many subdivisions thereof), in addition to prophecies such as those concerning Cyrus as a deliverer which seem more appropriate to a date after the fall of Jerusalem in 586 B.C. The appellation of Deutero-Isaiah have been given to the workmanship of those latter chapters, with the alleged "call" of the otherwise anonymous prophet of the exilic period recorded in chapter 40.[434] Relevant to the study of the present chapter is the wide recognition of the kinship of chapters such as Isaiah 35 and Isaiah 40 and 50-66, as well as chapters 13 and 14 which occur prior to the present passage in the present arrangement of Isaiah. Many speculations have been made as to what editorial hands have been at work, but the most recent scholarship has been recognizing the possibility that the first 39 chapters may never have been circulated without the remainder of the corpus organized under the name of Isaiah.[435] The relationship of Isaiah 35 to Isaiah 34 has been completely examined and it has been concluded both before and after the Dead Sea discoveries that chapters 34 and 35 belong with each other.[436] Graetz

---

[434]A typical summary is that by Muilenberg: James Muilenberg, "The Book of Isaiah: Chapters 40-66: Introduction and Exegesis," The Interpreter's Bible, ed. by George Arthur Buttrick, et al (New York: Abingdon Press, 1956), 5:381-419.

[435]Childs, Introduction, p. 329. See Walter Brueggeman, "Unity and Dynamic in the Isaiah Tradition," Journal for the Study of the Old Testament 29 (1984):89-107; R. E. Clements, "The Unity of the Book of Isaiah," Interpretation 36 (1982):130-43.

[436]See H. Graetz, "Isaiah 34 and 35," The Jewish Quarterly Review 4 (1891/92):1-8; R. B. Y. Scott, "The Relationship of Isaiah, Chapter 35,

noted the affinities with chapters 13-14,[437] which have been demonstrated

by Erlandsson to be compatible with a date in the eighth century, and

possibly stimulated by the events surrounding the crises of 701 B.C.[438]

The relationship of chapter 35 to chapters 40-66, and especially 56-66,

has also been noted, even to the extent that commentaries dedicated to

the exposition of "Deutero-Isaiah" have included Isaiah 35 in their

exegetical sections.[439] On the other hand a number of parallels between

Isaiah 35 and the rest of chapters 1-39 may also be found.[440] All too

often, the decision has been made to label these chapters as not gen-

uine.[441] However, the discovery of major manuscripts of Isaiah among the

Dead Sea Scrolls revealed a gap after chapter 33, instead of chapter 39

as previously expected on the basis of the Deutero-Isaiah theories. The

net result has been the formation of a theory of a possible bifid

---

to Deutero-Isaiah," American Journal of Semitic Languages 31 (1935):
178-91; Marvin Pope, "Isaiah 34 in Relation to Isaiah 35, 40-66," Jour-
nal of Biblical Literature 71 (1952):235-43. For the similarity of
vocabulary, see also Wildberger, Jesaja 28-39, p. 1358.

[437]Graetz, "Isa. 34 and 35," p. 3.

[438]Erlandsson, Burden of Babylon, pp. 160-66, esp. 166. For fur-
ther relationship of chapters 13 and 14 to the rest of Isaiah, see Rachel
Margalioth, The Indivisible Isaiah (New York: Yeshiva University, 1964),
pp. 22-28. Erlandsson further explicates his argument for the unity of
Isaiah in his recent article "The Unity of Isaiah--a New Solution?" A
Lively Legacy: Essays in Honor of Robert Preus, ed. by Kurt E. Marquart,
John R. Stephenson and Bjarne W. Tiegen (Fort Wayne: Concordia Theolog-
ical Seminary, 1985).

[439]See Torrey, Second Isaiah, pp. 279-301. Torrey includes both
chapters 34 and 35; James D. Smart, History and Theology in Second Isaiah
(Philadelphia: The Westminster Press, 1965), pp. 292-94 (Isaiah 35 only),
and John L. McKenzie, Second Isaiah. The Anchor Bible (Garden City, NY:
Doubleday and Company, 1968), pp. 9-12.

[440]Margalioth, Indivisible Isaiah, pp. 28-30.

[441]Eissfeldt, Introduction, p. 328.

separation of the Isaianic materials, at least to accommodate the full

and rather lengthy corpus of materials on two scrolls.[442] At the very

least, one should note the relationship with 40-66, but should in addi-

tion see its relation to chapters 36-39, which are clearly arranged to

link the Isaiah of Jerusalem with that which follows. The meditations

and oracles of consolation and salvation may well have been stimulated

by the prophet's reaction to the crisis of 701 B.C.[443] In any case,

chapters 34 and 35 may be seen as a bridge between the previous sections

and those which follow. The relationship with what follows has already

been mentioned, but these two chapters also fulfill a climaxing function

for chapters 28-33, even as 24-27 climax chapters 13-23.[444]

Isaiah 35 may thus be seen as a pivotal chapter bridging the ora-

cles and historical circumstances with the later messages of consolation

and salvation which may have come to Isaiah in the era of the threats of

---

[442]One of the chief proponents of this theory is Brownlee, who develops a complete outline of the two volumes. William H. Brownlee, The Meaning of the Qumran Scrolls for the Bible (New York: Oxford University Press, 1964), pp. 247-59. Harrison cautiously accepts the basic idea of the theory; R. H. Harrison, Introdution to the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1969),pp. 784-85. It is the opinion of this writer that such a gathering of materials would have resulted from Isaiah's own collection of his writing, oracles, memoirs and meditations, which would have then been collated shortly after his death by his disciples.

[443]Payne advocates such a view. J. Barton Payne, "The Unity of Isaiah: Evidence from Chapters 36-39," Bulletin of the Evangelical Theological Society 6 (1963):50-56; "Eighth Century Israelite's Background of Isaiah 40-66," Westminster Theological Journal 29 (1966):179-90; 30 (1967):50-58, 185-203. See also Erlandsson cited previously. For a similar, more recent perspective, see John H. Walton, "New Observations on the Date of Isaiah," The Journal of the Evangelical Theological Society 28 (1985):129-32.

[444]Wolf, Interpreting Isaiah, p. 165.

Sennacherib's invasions. Isaiah would have already witnessed the fall of the Northern Kingdom of Israel, Hezekiah's reforms and outreach to the north, as well as the conditions which prevailed after Sennacherib returned to his own country with captives from Lachish and other regional cities.[445]

The message of Isa. 35:2 is intended to indicate the ultimate outcome of Yahweh's work of salvation in behalf of His people. The language of even the first two verses, as has been observed in the review of the vocabulary of the passage bubbles over in celebration of Yahweh's mighty salvation and restoration even to the point of transforming desert into lush, attractive vegetated land. It is the language of praise and worship (see 35:10).[446] The climax of these verses, however, is not so much the transformation of the land as it is that the majesty הָדָר and the glory כָּבוֹד of Yahweh will be seen! As in Isa. 4:2-6 a lesser כָּבוֹד paves the way for the manifestation of the greater כָּבוֹד, the כְּבוֹד יהוה. Here it is the glory of Lebanon which is celebrated first, in

---

[445]For background on these issues see Stohlman, "The Judean Exile after 701 B.C.E.," pp. 147-75; McClellan, "Towns to Fortresses," (SRL Papers 1978), pp. 277-85; H. H. Rowley, "Hezekiah's Reform and Rebellion," Bulletin of the John Rylands Library 44 (1962):395-431; Siegried H. Horn, "The Chronology of King Hezekiah's Reign," Andrews University Seminary Studies 2 (1964):40-52; J. A. Brinkman, "Sennacherib's Babylonian Problem: An Interpretation," Journal of Cuneiform Studies 25 (1973):89-95; A. K. Jenkins, "Hezekiah's Fourteenth Year," Vetus Testamentum 26 (1976):284-98; Nadav Na'aman, "Historical and Chronological Notes on the Kingdoms of Israel and Judah in the Eighth Century B.C.," Vetus Testamentum 36 (1986):71-92; M. Broski, "The Expansion of Jerusalem in the Reigns of Hezekiah and Manasseh," Israel Exploration Journal 24 (1974): 21-26; and David Ussishkin, The Conquest of Lachish by Sennacherib (Tel Aviv: Tel Aviv University Institute of Archaeology, 1982).

[446]Scott comments that this is "as if praising God in His temple" (see Ps. 139:9). Scott, IB, 5:359.

a general secular use of the term,[447] which is then superceded by the greater ‏כָּבוֹד‎ in a theological sense. This much seems to be indicated by the text.

The understanding of what is meant bears more scrutiny, however. As previously observed the emphasis is not so much on the desert as the site of a new manifestation of Yahweh, as it is the people who are going to perceive (literally "see") the activity of God.[448] It is as though what is expected is not so much a new theophany in the sense of clouds, fire, and so forth, as it is that in the supernatural response of nature (looking back to the glory of Lebanon being given to the desert, as well as looking forward to the impact on the blind, deaf and lame, verses 5-6) to the salvation of the people by Yahweh (verse 4).

The use of the term ‏כְּבוֹד יהוה‎ in this passage would thus be understood in a more abstract sense, with all the phenomena of nature, as well as the salvation of the people being the evidence and splendor of the presence of Yahweh.[449]

This would be in keeping with a messianic understanding of the passage. As indicated in the discussion of Isa. 4:2-6, the fruitfulness of the land came to be a prominent messianic expectation. Furthermore, the frequent references to this passage in the New Testament underscore such an understanding.[450]

---

[447]Weinfeld, " ‏כבוד‎ ," TWAT, 5:30.

[448]O. Kaiser, Isaiah 13-39, p. 363.

[449]Kittel, Herrlichkeit Gottes, p. 154; Stein, Begriff Kebod, pp. 222-23.

[450]See Luke 7:22, Acts 26:18; Matt. 11:5; Mark 7:37; Archer and Chirichigne, OTQNT, pp. 102-103. See also Young, Isaiah, 2:448;

Isaiah 40:5

Isaiah 40:5 is a short verse within the context of a passage which has become familiar to English speaking people via Handel's "Messiah." The pericope of which it is a part encompasses the first eleven verses of Isaiah 40. It may be translated as follows:

5 And the glory of Yahweh shall be revealed.
And all flesh shall see [it] together.
For the mouth of Yahweh has spoken.

The verse by itself has no major difficulties which would render it incomprehensible. Of the שׁ\וֹהָי דוֹבְכ it is said that it "shall be revealed" (Niphal perfect masculine singular of הָלָגְ). The verb has been encountered previously in the course of this study in Isa. 5: 13, where it occurs in the secular usage speaking of "my people" going into exile.[451] In the present context, inasmuch as it is used in conjunction with Yahweh, as well as the use of the Niphal, marks the verb as an Old Testament technical term for revelation.[452] It should be noted that this is the only occurrence of this particular phrase in Isaiah, and that the explicit phrase שׁ\וֹהָ י דוֹבְכ occurs only in Isa. 35:2; 48:8; and 60:1, in addition to the present location.[453]

Ridderbos, _Isaiah_, p. 286.
The Holy One of Israel is not mentioned explicitly in this passage, but the Isaianic theme of holiness is found in v. 8, in reference to the Holy Highway or Way of Holiness.

[451]Zobel, "הָלָגְ," _TDOT_, 2:478. Knight draws attention to the pun aspect of the usage of this word.

[452]Ibid., p. 485. Zobel translates the phrase as a purpose clause and regards the revelation in this verse as a proclamation of God's will," . . . in order that the glory of Yahweh may be revealed . . . "

[453]The expression which occurs in 40:5 should likely be connected to the phrase "הָוֹהי דוֹבְכ הָאְרִנ" found in the Pentateuch: Ex. 16:10; Lev. 9:6; Num. 14:10, etc. Nägelsbach, _Isaiah_, p. 419.

184

The phrase בָּשָׂר־כָל literally means "all flesh." Its reference

is to "all mankind."[454] This represents an important universalization

inasmuch as there is no specification that only Jerusalem, Judah, Israel,

and so forth, are to participate. Thus, the Gentiles are included.

The verb which characterizes the action of "all flesh" is the

verb רָאָה , "to see," here meaning at least "to notice."[455] There

is no direct object explicitly stated in the Masoretic Text, although the

reference is to the glory of Yahweh, a situation which is usually recti-

fied in the process of translation.[456] The Septuagint solves the problem

by adding τὸ σωτήριον τοῦ θεοῦ "the salvation of our God," and

eliminating the adverb "together."[457] Nevertheless, to be faithful to

the Masoretic Text, one must reckon with the use of the adverb יַחְדָּו ,

---

[454]N. P. Bratsiotis, " בָּשָׂר basar," TDOT, 2:319. In Isaiah,
this expression is found again in 49:26 and 66:13, 23, 24. Nagelsbach,
Isaiah, p. 419. Torrey notes this as a counterpart of 42:7; 49:9; 61:
1, 2, where the prophet has in mind all the afflicted servants of God,
whether Jews or Gentiles, in all parts of the earth. Torrey, Second
Isaiah, p. 297.

[455]KB, p. 863.

[456]See Mitchell Dahood, "Some Ambiguous Texts in Isaiah," The
Catholic Biblical Quarterly 20 (1958):46-47. In a less widely accepted
comment, Dahood cautiously proposes a reading of "face" from Ugaritic hdy.
Less Likely is Snaith's suggestion of connecting the final phrase of the
verse as part of the sentence "that the mouth of the Lord hath spoken,"
rather than a closing oracular formula. Norman H. Snaith, "The Exegesis
of Isa. 40:5, 6," Expository Times 52 (1940/41):394. See Karl Elliger,
Deuterojesaja. Biblischer Kommentar Alten Testament (Neukirch: Neukirch-
ener Verlag, 1978), pp. 2-3. See also Antoon Schoors, I Am God Your
Savior, Supplements to Vetus Testamentum vol. 24 (Leiden: E. J. Brill,
1973), p. 217.

[457]This is possibly in the light of phraseology of Isa. 38:11 and
52:10. Seeligmann, Septuagint of Isaiah, p. 115. See Ottley, Isaiah
Septuagint, 2:298. This is the form in which the passage is cited in
Luke 3:4-6.

in the sense of "together."[458]

One could break the final phrase of the verse into its components, but the message intended is the content of the entire phrase, "for the mouth of Yahweh has spoken," is the real point. This is one of the characteristic formulae used by Isaiah as a solemn confirmatory affirmation. Normally it appears at the close of statements regarding the future.[459] It is based on the conviction that when God utters His word, the thing becomes or comes about. "Thus the redemption announced by the Voice is bound to become event, and so event occurs in history. Yahweh's mouth has spoken it."[460]

A complete account of all the discussions regarding Isaiah 40-66 in general and of Isaiah 40 in particular is beyond the scope of this paper. Some indication of the writer's position in this regard appears both at the beginning of the study as well as in the discussion of Isa. 35:2.[461]

The discussion now turns to a summary of the background and context of Isa. 40:5. One great element to be considered is the concept of exile as a backdrop for much of what is prophesied in Isaiah, becoming more pointedly so in chapters 40-66. In Isaiah's earliest days of

---

[458]BDB, p. 455. The frequency of this term is noteworthy. It occurs 10 times in chapters 1-39 and 17 times in chapters 40-66. Young, Isaiah, 3:31.

[459]Delitzsch, Isaiah, 1:425; 2:143. The exact same expression is to be found in Isa. 1:20; 40:5, and 58:14. However, see also 21:17; 22:25; 25:8; as well as 19:4, 16:13; and 37:22. Note the Piel perfect form   .

[460]Knight, Servant Theology, p. 13.

[461]R. E. Clements, "The Unity of the Book of Isaiah," Interpretation 36 (1982):117-29.

ministry (the Uzziah-Jotham era), captivity/exile is mentioned in a more

general sense (Isa. 5:13; 6:12). During the reign of Ahaz his ideas be-

come more specific, even to the point of predicting a second deliverance,

resembling the Egyptian exodus. Asshur is the dominant power and is at

the head of the countries of the diaspora (see Isa. 11:11-16). In the

early days of Hezekiah, it appears that Judah is to be carried away by

Asshur (22:18). However, after the Northern Kingdom had succumbed to

Assyrian deportation and Judah was spared, the eyes of Isaiah were directed

to Babylon as the imperial power destined to execute the same judgment on

Judah (Isa. 39:1-7; see also Mic. 4:10) speaking of Babylon as a future

place of punishment and deliverance.[462]

A further question to be considered with k in regard to this pas-

sage is its relationship to a "prophetic call." Theories positing the

existence of an anonymous Deutero-Isaiah usually indicate this passage to

be the account of the call of this otherwise unknown prophet.[463] Typical

formulations attempt a comparison on the basis of the session of the Hea-

venly Council or Heavenly Court in a similar manner to that found in

Isaiah 6. While the case for the Heavenly Council/Court is relatively

strong for Isaiah 6, the information is less explicit in the present chap-

ter. Nevertheless, it is possible that the Heavenly Council has a role

---

[462]Delitzsch, Isaiah, 2:137. As noted previously, the Assyrian
depredations upon Judah from which Jerusalem was delivered made a severe
impact upon Judah as well. The difference, of course, was that the king,
state, organization, and capital city were left relatively intact in sharp
contrast both to Samaria and the later doom Jerusalem suffered at the
hands of the Babylonians when Jerusalem fell in 586 B.C.

[463]Roy F. Melugin, The Formation of Isaiah 40-55. Beiheft zur
Zeitschrift für die alttestamentliche Wissenschaft   (Berlin: Walter
de Gruyter, 1976), pp. 83-84.

as a backdrop for that which transpires in Isaiah 40.[464]

The case for this passage as a "Call Narrative" is even more ten-
uous, in the mind of this writer. The usual formulation of this attempts
a comparison with the calls of Jeremiah, Amos, Moses, and so forth, indi-
cating the following elements: (1) A summons to speak the Word of the
Lord to people (verses 2, 6); (2) The prophet's objection (verse 6b); (3)
The objection is removed or overcome (verse 8); (4) The summons is re-
peated and accepted willingly (?); (5) A summary of the major themes of
the prophet's message (verses 9-11); (6) A recapitulation at the end (com-
pare Isaiah 55).[465] While comparison of Isaiah 40 to the remainder of
Isaiah reveals its inclusion of a number of the themes which are to be
repeated and developed (see Isaiah 1), that does not necessarily indicate
a "Call Narrative." Due to the ambiguity, it would be better to regard
this as a reaffirmation of the original call to the prophetic office or
perhaps the inauguration of a new commision to a new task (see Isa. 6:10-
13).[466] The former task of Isaiah was to have a condemnatory, hardening

---

[464]The reader is directed to the discussions of the topic with re-
gard to Isaiah 6. H. Wheeler Robinson is frequently noted for his over-
view of the subject; especially Isaiah 6. H. Wheeler Robinson, "The
Council of Yahweh," Journal of Theological Studies 45 (1944):151-57.
Cross develops the theme for Isaiah 35, 40, 48, 57: Frank M. Cross,
"The Council of Yahweh in Second Isaiah," Journal of Near Eastern Studies
12 (1953):274-77. These hypotheses are not always regarded as valid.
Westermann, for instance, does not even regard the possiblity in his
commentary. Claus Westermann, Isaiah 40-66, The Old Testament Library
(Philadelphia: The Westminster Press, 1969), pp. 30-43.

[465]The basic outline is derived from class notes of EO-472,
"Preaching from the Prophets," June, 1982. See also Melugin, Formation,
pp. 82-87; Westermann, Isaiah 40-66, p. 43.

[466]See Hummel, Word, p. 217.

effect (Isa. 6:10-13). Now the word was to emphasize more clearly con-

solation and "good news" or glad tidings (Isa. 40:9) of salvation.[467]

The significance of the יהוה כבוד in its setting in Isaiah

40 is essentially to stress the power, presence and activity of Yahweh.

The use of the term accentuates the manifested presence of Yahweh in

the Exodus traditions as well as encompassing Yahweh's presence in

conjunction with the temple. Had the temple cultus and the reign of

Yahweh in conjunction with it been the emphasis, the designation of

Yahweh Sebaoth might have been used. However, apparently there is a need

to emphasize Yahweh's reaching out to deliver, thus the imagery of the

Exodus. Furthermore, there is a recitation throughout Isaiah 40 recall-

ing the identity and attributes of Yahweh (the usual covenantal name).

The use of יהוה כבוד further underscores the

> symbolical expression of the full glory of God's nearness and at the
> same time makes this Glory into something permanent without tying
> God down to a certain locality. It . . . was chosen on one hand to
> maintain the glory of Yahweh fully and to keep Yahweh Himself from
> an immediate relationship with Israel . . . and on the other hand to
> be able to express the enduring contact between Yahweh and His people.
> In any case this view expresses the praesentia realis of Yahweh in
> the temple very directly, much more than the shem (name) theology of
> Deuteronomy.[468]

Although the precise manner of the revelation is not specified,

---

[467]One could even speak of the law/gospel emphases in proclama-
tion of the Word, and their proper application. See Westermann, Isaiah
40-66, p. 9. Polemics and disputations concerning Israel and her sins
are still to be found (see Isa. 43:22-28; 50:1-2; 42:18-25; 40; 49; and
so forth). Westermann, p. 17.

[468]Theodor C. Vriezen, An Outline of Old Testament Theology
(Newton: MA: Charles T. Branfox Company, 1970), p. 208. While used in
its abstract sense, the term does not attain its full dignity unless
it is viewed in connection with the concrete physical manifestation of
the יהוה כבוד . August Pieper, Isaiah II, p. 88.

the fact of the manifestation is asserted, as well as the impact of that

manifestation is noted, insofar as the aspect of $T) \bot \supset$ as "the majesty

and splendor attendant upon a manifestation of God" is seen to be im-

plied. The indication is that what is expected is the coming of Yahweh

Himself in a compelling theophany.[469] Although it is included, there is

certainly more involved than God's action in history.[470]

Although one would not want to over-theologize the passage into

something which has no contact with history, the connection with Isaiah

6 should also be reviewed. Although one may think of the heavenly court

scene and heavenly voices and attendants, of the decree of Yahweh, and

so forth, one should not overlook the other resemblance. This includes

the explicit mention of sin and iniquity $(X \triangle \pi$ and $\int) \mathcal{Y}$) and the im-

plicit reference to Yahweh's holiness. Although the term "the Holy One"

does not appear in the chapter until verse 25, the fact that sins and

iniquities are already dealt with and are $5T \, \xi \, 7 \, J$ (Niphal perf. 3.

feminine singular), an expression which originally referred to the favor-

able reception (that is, with regard to cleanness) of sacrificial offer-

ings[471] and here appears in the sense of being paid for, taken care of.[472]

Although the means has not been detailed as in the case of Isaiah in

Isaiah 6, the initiative for dealing with the sins and iniquities rests

with the gracious activity of Yahweh Himself.

In Isaiah 6, Isaiah sees Yahweh. In Isa. 40:5, all flesh is going

---

[469]Christopher R. North, The Second Isaiah (Oxford: At the Claren-
don Press, 1964), pp. 76-77; R. N. Whybray, Isaiah 40-66 New Century Bible
(Grand Rapids: William B. Eerdmans Publishing Company), p. 50.

[470]Westermann, Isaiah 40-66, p. 39.

[471]BDB, p. 953.   [472]KB, p. 906.

to see the manifestation of the glory of Yahweh. In Isaiah 6, it is

Isaiah, first of all who is summoned and must be cleansed. Here, the pro-

phet is to announce that the sins of "my People" have been taken care

of.

The net result of this study of כָּבוֹד in Isaiah 40:5 is to

affirm that the use of כָּבוֹד must be understood in the full light of

the Exodus traditions, where Yahweh has chosen to dwell with His people

and His presence was manifested from time to time in a theophany, as well

as the remembrance of Isaiah's vision in the temple, recalling Yahweh's

presence in conjunction with the cult (as well as a point of contact

between heaven and earth and from whence He ruled the universe).[473] Once

again Yahweh was going to manifest Himself, revealing Himself as Shepherd

(verse 11) Creator and Sustainer of the universe, (verses 12-22) and

Lord of history and of the affairs of men and of nations (verses 23-24).

The intended result of this great proclamation is that the Way of the

Lord be prepared and that His salvation, comfort and strength are at hand

to deliver (verses 28-31).

With these things in mind it is easier to evaluate the spectrum

of comments concerning this passage. It is surely overly simplistic to

say, as Kittel does, that כָּבוֹד in this passage means "Macht."[474] Like-

wise, when Elliger concludes that the meaning is only one of

_____

[473]Elliger notes these aspects, but seems to believe that Deutero-
Isaiah is far removed from the ethos of the Isaiah 6 and thus means
something more akin to praise as in Isa. 42:8, 12; 48:11; 43:7. Elliger,
Deuterojesaja, p. 20. For a discussion of the theme of Yahweh as King
in Chapters 40-66, see Carroll Stuhlmueller, "Yahweh-King and Deutero-
Isaiah," Biblical Research 15 (1970):32-45.

[474]Kittel, Herrlichkeit Gottes, p. 154.

"Imponierenden" or a tremendous impressiveness, he seems to perceive too much of a disjunction between the earlier Isaiah corpus and the Exodus traditions.[475] Stein is nearer the mark in evaluating the passage in the light of the Exodus traditions. He believes Isaiah expected a concrete manifestation of the glory of the Lord in the sense of a reward for the good and punishment of evil (see Isa. 40:10).[476] At the other end of the spectrum would be such affirmations as John Hamlin's indicating that the glory of the Lord means the visible manifestation of God's hidden grace and power in His people.[477] Apparently taking into account the interpretations of the Septuagint and the New Testament, Molin indicates his belief that כָּבוֹד implies the kingdom of God which will appear at the end of time.[478] Westermann's view is a statement of the Heils-geschichte understanding of Yahweh revealing Himself by His acts in history, for example, the return of the exiles from Babylon being a concrete, visible example of His divine activity in behalf of His people.[479]

In the latter views, the attempt is being made to do full justice to both what Yahweh has done to reveal/manifest Himself and what He intends to do in the light of the Word that He has given to His prophet. In

---

[475]Elliger, Deuterojesaja, p. 20.

[476]Stein, Begriff Kebod, p. 224.

[477]E. John Hamlin, A Guide to Isaiah 40-66 (London: Society for the Propagation of Christian Knowledge, 1979), p. 206.

[478]Molin, "Glory," Encyclopedia of Biblical Theology, p. 296.

[479]Westermann, Isaiah 40-66, p. 39. See also Westermann, " כבד ," THAT, 1:807; Weinfeld, " כבוד ," TWAT, 5:28, 36, 37.

any case, ⫪ ⟩⫞ should be regarded as a technical theological term in Isa. 40:5.[480]

Isaiah 42:8, 12

Isaiah 42:8, 12 are in close proximity to each other, but are not always regarded as part of the same pericope. However, their proximity to each other in Isaiah 42 is such that they may be considered together. A translation of these verses is as follows:

8 I am Yahweh; that is My name:
> My glory I will give to no other,
> Nor my praise to carved idols.

12 Let them give glory to Yahweh,
> And declare His praise in the islands.

As can be seen from the translations above the two verses are very similar in content as well as in their close physical proximity. A fuller discussion of the context will be given after the remarks on the grammar and translation. The BHS apparatus lists no textual problems for either of these two verses, nor do the standard grammars regard the constructions to be problematic enough to warrant special notice.

In verse 8, the sentence begins with an emphatic emphasis upon the subject by means of the use of the first person singular pronoun, followed by the divine name Yahweh and the combination of the demonstrative pronoun along with the noun ⫪⫞, and translated as "that is my name." In all actuality, the first portion of the phraseology may be considered as one of the uses of a formula of divine self-predication, which is frequently encountered in chapters 40-66 in Isaiah. Essentially the formula consists of the first person pronoun and either a proper noun

---

[480]KB, p. 420.

or another pronoun, which can be the divine name of some traditional

substitute for the divine name. The basic formula noted above may, as in

the present context, be expanded by elaborations of the characteristics

or activitiès of the deity who is naming himself in the formula. The

chief significance of the use of the formula in the present instance is

most likely to call to mind the establishment of the Covenant with Israel

and subsequent cultic ceremonies of covenant renewal.[481] By contrasting

himself with the gods of Assyria and Babylon, along with their preten-

tions and by bold affirmations of His covenantal Name, Yahweh intends

Israel to recall their precious covenantal traditions as well as call them

unto Himself once again.[482]

The theme of the uniqueness and incomparability of Yahweh is con-

tinued in the last two phrases of verse 8, in which Yahweh affirms that

He will give His glory to no other nor would He allow His praise to go

to idols. In this context, the phrase וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן

---

[481]For a balanced discussion of both the formula's content and the history of the discussion of the formula see Morgan L. Phillips, "Divine Self-Predication in Deutero-Isaiah," Biblical Research 16 (1971): 32-51. For the material pertinent to this passage, see pp. 32-33. See also W. C. Kaiser, OT Theology, pp. 213-215 and Westermann, Isaiah 40-66, p. 26. Westermann notes that the divine self-predication finds its first OT use in Isa. 40-66. He believes it has a Babylonian origin.

[482]Phillips, "Divine Self-Predication," pp. 35-36. See also for a treament of a similar, related theme C. J. Labuschagne, The Incomparability of Yahweh in the Old Testament. Pretoria Oriental Series No. 5 (Leiden: E. J. Brill, 1966), pp. 122-23. While not agreeing with all the methodology or the conclusions, one can appreciate the perspective of a recent work utilizing rhetorical criticism to analyze Isaiah 40-48: One of the basic points emphasized is the intent of the author to persuade the target audience. Gitay in particular indicates the function of Isa. 42:6-12 is to make an emotional appeal by recalling the intimate relationship between Yahweh and Israel and to underscore the authority and validity of his message as Yahweh's own: Yehoshua Gitay, Prophecy and Persuasion (Bonn: Linguistica Biblica, 1981), pp. 126-28.

should be understood in the sense of not giving Yahweh's glory to
another god.[483] Once again, the covenantal aspect of the Torah apparently
is in the background of this affirmation (as in the "Ten Commandments"),
as well as the disclosure of his covenantal name (Ex. 3:14).[484]

The final phrase of the verse, in poetic parallel, may be trans-
lated, "nor my praise to idols." The noun הְהִלָּה "praise" deserves
notice in and of itself. Like כָּבוֹד, it can be used in a secular
sense of renown or reputation, or even to indicate a laudable quality.
This, however, takes on a religious connotation when applied to Yahweh.
This is most notably apparent in the use of the noun (as in the present
context) and in the use of the Hiphil form of the verbal root:

> One's only and continual boast (glorying) is to be in God (Ps. 105:3).
> Indeed, if one is pious, he will so glory in God (Ps. 64:10 [Heb. v.
> 11]; note its parallel sāmaḥ). God's praise (parallelled by hôd)
> fills the earth (Hab. 3:3), teḥillâ is also parallel to kabod (Isa.
> 42:8) and God declares that he will not allow another to receive his
> due. Yet God's praise is proclaimed (Isa. 42:10), recounted (Ps.
> 78:4), and ever increasing (Ps. 71:14). His praise considered in
> this objective sense is closely tied to his historical acts of deli-
> verance in behalf of his elect (Ex. 15:11; Ps. 78:4; 106:47) show-
> ing God's covenantal interest in and work in history. He is not sim-
> ply abstract being -in-itself, nor transcendent (Job 38-41).[485]

The traditional English translation of פְּסִילִים is "graven

---

[483]See Ex. 20:3; Deut. 5:7; Josh. 24:2, 16; and so forth for re-
ferences of אַחֵר to "other" gods, although in the present context the word
is not so specifically linked. BDB, p. 29. "What the idea of the berith--
marriage is to Hosea, that [sic] the thought of Jehovah's glory is to
Isaiah. Sin appears to him, first of all, as an infringement upon the
honor of God. The idolatrous practices of the people are denounced for
this reason." Vos, Biblical Theology, p. 279.

[484]See Pieper, Isaiah II, pp. 189-90. Young, Isaiah, 3:122;
Knight, Servant Theology, p. 49.

[485]Leonard J. Coppes, "500c הְהִלָּה (teḥilla)," TWOT, 1:217; see
also Helmut Ringgren, "הלל hll I and II; הִלּוּלִים hillulim; הְהִלָּה
teḥillah," TDOT, 3:410. Ringgren further notes "God is the object of this
praise; his deeds are the reason for it."

images." It occurs four times in Isaiah (Isa. 10:10; 21:9; 30:22; and 42:

8). There is not any one single designation for idols in the Old Testa-

ment and the prophets seemed to have characterized idols in whatever terms

they felt would have the proper effect at the time:

> Five words are mainly used: 1) gillul "logs, blocks" (though KB sug-
> gests that it is a pejorative word calling the idols dung pellets);
> it is used most often, but mainly in Ezk. 2) pesel, "carved image."
> 3) massēka "cast image." 4) masṣēba "standing stone image." 5) Cāṣāb
> "thing of grief."[486]

The general context of verse 9 is associated with one of the so-

called "Servant Songs," which are generally identified as appearing in

Isa. 42:1-4 [or perhaps through verses 7 or 9]; 49:1-6; 50:4-10; 52:13-

53:12 [the "suffering Servant"]; and, by association, at least, 61:1-3

[or 4:5-9]. Westermann indicates he believes verses 5-8 of the present

chapter are indeed to be seen in conjunction with the first four verses,

although he regards them as a later expansion.[487] A full treatment of

the problem of the Servant/Servant Songs of Isaiah is beyong the scope

of this study, hence the reader must be referred to other sources.[488] The

---

[486]R. Laird Harris, "353h 𝑔𝑖𝑙𝑙𝑢𝑙 (gillul)," TWOT, 1:163-64. See
KB, p. 769. For an older discussion, see Girdlestone, Synonyms of the
Old Testament, pp. 303-11, esp. p. 307.

[487]Westermann, Isaiah 40-66, p. 101.

[488]General introductions usually survey the problems of delimita-
tions of the passages and to whom the title of servant applies: Eiss-
feldt, Introduction, p. 335; Harrison, Introduction, pp. 797-98. Harrison
would include Isa. 22:20-25 and adopts a messianic interpretation;
Hummel, Word, pp. 217-24, esp. pp. 222-24.
    More specialized studies also exist. James M. Ward, "The Servant
Songs in Isaiah," Review and Expositor 65 (1968):433-446; a classic treat-
ment is Christopher R. North, The Suffering Servant in Deutero-Isaiah
(London: Oxford University Press, 1948). However, see Harry M. Orlinsky,
The So-Called "Servant of the Lord" and "Suffering Servant" in Second
Isaiah (Orlinsky argues that these passages have no special meaning and
are basically a scholarly fiction) (Leiden: E. J. Brill, 1967); Snaith de-
velops his thesis that the "servant" was the exiles of 597 B.C., with
later expansion of the concept. Norman H. Snaith, Isaiah 40-66: A

meaning of the verse under consideration is not altered, since the basic

purpose of the verse is to indicate that Yahweh is setting forth his own

name and reputation as an assurance that the prophecy which has been ut-

tered will indeed come to pass.[489]

Located in close proximity to the verse just considered and re-

lated in theme is Isa. 42:12. It is part of an "Eschatological Song of

Praise" found in verses 10-13.[490] Indeed, it is part of the "new things"

mentioned in verse 9, and represents "a new song" שִׁירוּ חָדָשׁ (verse 10).

The Qal imperfect of שִׁיר probably should be understood in the sense

of a jussive, "Let them give . . ." The verb here is not from נָתַן as

in verse 8, but from שִׁיר/שׁוּר . It is used as a parallel term to

נָתַן , however, in the sense of "rendering" glory to or "giving" glory

to something or someone (compare Joshua 7:19).[491]

The final phrase of verse 12 is translated "and declare His praise

in the islands." The noun for "praise" has already been discussed. The

verb, however, is the <u>Hiphil</u> imperfect of נָגַד , and means "to

publish, declare, proclaim, esp. of proclaiming wisdom, power,

_____

<u>Study of the Teachings of the Second Isaiah and Its Consequences</u> (Leiden:
E. J. Brill, 1967), pp. 166-76. The latter two works are in vol. 14 of
the Supplementum Vetus Testamentum. For a summary of the view that
Deutero-Isaiah himself is the Servant of Yahweh see Whybray, <u>Second
Isaiah</u> pp. 65-81.

[489]Pieper, <u>Isaiah II</u>, p. 190. Pieper cites 2 Sam. 7:22-29 as a
similar analogy of Yahweh offering His name and His divine honor as
pledge that He will fulfill the promise of this prophecy. The alternative
would be for the heathen to blaspheme Him as a non-God if he failed to
keep His vow see Isa. 48:11; Ps. 79:10; 42:4(3); 115:2.

[490]Claus Westermann, <u>Praise and Lament in the Psalms</u>, trans. by
Keith R. Crim and Richard N. Soulen (Atlanta: John Knox Press, 1981),
p. 144. See Hummel, <u>Word</u>, p. 219, Whybray, <u>The Second Isaiah</u>, pp. 30-34.

[491]<u>BDB</u>, p. 963.

lovingkindness, etc. of" Yahweh. Such language is strongly reminiscent

of the Psalms (see Ps. 9:12; 22:32; 51:17; 92:3, 16; 145:4, and so forth,

as well as in Isa. 42:12 and 57:12).[492] Westermann in particular has

noted the affinity of the declarative praise of "Deutero-Isaiah" with

that found in the Psalter.[493] It would be interesting to speculate as to

whether this was the result of Isaiah's close involvement in the cult as

priest/prophet (see discussions of Isaiah's Call in chapter 6) or simply

as a worshipper or from private meditation upon the scripture. Unfor-

tunately, no firm conclusions may be drawn from such speculation, other

than to notice the similarity of the two.

The final word of significance in this phrase is the noun indicat-

ing where such declaration of Yahweh's glory is to take place. The אִיִּים

are the distant islands and the shores or coastlands, which are implicit-

ly also referring to its inhabitants.[494] However, the general geograph-

ical reference is to the horizons in the west.[495] The phraseology is fre-

quent in Isaiah in an ultimate sense refers to the spread of the word

concerning Yahweh's act and deeds, even to the furthermost parts of the

earth.

The basic conclusion which is to be drawn about the significance

of the use of כָּבוֹד in Isa. 42:8, 12 is that כָּבוֹד is used in a gen-

eral religious sense, in parallel with verbs and nouns which speak of

proclamation and praise. Indeed, one could also affirm that the praise

is both affirmation of what Yahweh has done and will do, and an

---

[492]BDB, p. 617.

[493]Westermann, Isaiah 40-66, pp. 26-27; 101-104. See Ps. 96 and
98.

[494]KB, pp. 34-35; BDB, p. 14.   [495]North, Second Isaiah, p. 114.

198

acknowledgement of Yahweh's position as the only true and living God
who alone is able to accomplish what He wills. To ascribe what is about
to happen or what has happened to any other god is just exactly what
Yahweh says He will not tolerate (verse 8).[496]

This is couched in the language of praise and worship, and yet
evokes the remembrance of what Yahweh had done previously as well as
bearing reminders of the covenantal relation between Yahweh and Is-
rael.[497] In this sense the remembrance of the disclosure of the phenom-
ena of the יהוה כבוד is clearly in the background.[498]

Isaiah 43:7

Isaiah 43:7 is the next verse in which the use of כבוד in the
book of Isaiah may be observed. It is located in the midst of yet another
passage which is notable for its consolation (43:1-7). A translation of
Isaiah 43:7 is as follows:

    7 Everyone who is called by My name,
         Whom I created for My glory,
         Whom I formed and made.

The first phrase begins with the word כל "every, all" here used
in the distributive sense, followed by the Niphal participal of קרא,

---

[496]Weinfeld, "כבוד," TWAT, 5:26; KB, p. 421; Ridderbos,
Isaiah, p. 380.

[497]Elliger is correct in noting the parallels of כבוד with
"praise" in this passage, but was premature in applying it to Isa. 40:5.
Elliger, Deuterojesaja, p. 3; Weinfeld, "כבוד," TWAT, 5:27.

[498]Weinfeld, "כבוד," TWAT, 4:38; Knight, Servant Theology,
pp. 49-50. Weinfeld speaks of a concrete manifestation whereas Knight
speaks of glory as "the outer aspect of God's true being."

prefixed by the definite article, thus, "one who is called," or

"named."[499] Yahweh indicates these are to be called "by my name," that

is, they are to be His subjects. They belong to Him.[500] This and the

following speak of the doctrine of election.[501]

The final two lines have the three words used in the Genesis

account of creation.[502] בָּרָא "to create,"[503] יָצַר, "to form, shape"

(thought by some to be an older, more concrete expression for creating

something),[504] and עָשָׂה "to make" something (also found in Genesis

3).[505] Of these three, the most theologically significant is בָּרָא,

a repeated theme in Isaiah. Of the 49 occurrences in the Old Testament,

17 are to be found in Isaiah 40-55 and in three additional passages in

chapters 56-66. Notably, God is always the subject of the verb, in par-

ticular the God of Israel and absolutely no other. There is never a men-

tion of any matter or material out of which God created. Although there

are a variety of objects for the verb, that which is so created is

usually something wonderful or new. While creation is a prominent motif

in this portion of Isaiah, the most distinctive contribution is that

---

[499]BDB, p. 896; KB, p. 851.

[500]See Isa. 48:1. Young, Isaiah, 3:146.

[501]von Rad, Old Testament Theology, 2:241; See Knight, Servant
Theology, pp, 62-64. Karl-Heinz Bernhardt, "בָּרָא bārā'," TDOT, 2:247;
Westermann, Isaiah 40-66, p. 118.

[502]Bernhardt, TDOT, 2:246. Bernhardt discusses the use of each
of these verbs in the Genesis account of creation albeit with reference
to the alleged intrusion of בָּרָא into the account by the "P" source.

[503]BDB, p. 135.   [504]KB, p. 396; BDB, p. 427.

[505]BDB, p. 794. For a summary of rabbinic comments on this pas-
sage, see Kugel, Idea of Biblical Poetry, p. 290n.

indicated in this passage which leads up to the present verse. God as creator is both redeemer and Lord of history. Not only is he the mighty creator and ruler of the universe, He is a redeeming savior![506]

In the use of the creation words as well as the calling and naming, one can observe a particularly tightly knit relationship with 43:1, which is the beginning of the pericope. Here they appear in the reverse order to that earlier in verse 1, in an almost chiastic manner. A better designation would probably be to identify it as an "envelope structure."[507] The stanza comprising this verse has three lines, which is frequently encountered at the end of a poem or chief section in the Isaianic corpus.[508]

The type of literature encountered in the present pericope (Isa. 43:17), is often categorized as a salvation oracle addressed to an individual on the basis of the individual addressed (frequently on the basis of that individual's lament), the command not to fear, as well as phrases such as encountered here (for example, "I am with you," "I am your God," "I have called you by my name," and so forth). There is usually an assurance of salvation, substantiated by means of a noun clause, followed by a proclamation of promise.[509]

---

[506] John Scullion, Isaiah 40-66. Old Testament Message (Wilmington, DE: Michael Glazier, 1982), pp. 30-32. Scullion also notes the antiquity of בָּרָא in the discovery of the root in Eblaitic literature. For a similar but fuller treatment see Carroll Stuhlmueller, "The Theology of Creation in Second Isaiah," The Catholic Biblical Quarterly 21 (1959):429-67. Stuhlmueller notes Isaiah's theology of creation as a development of traditional themes, with particular emphasis on the power of the Word of God evident as a creative force.

[507] See Watson, Hebrew Poetry, pp. 201-202; 282-87.

[508] Torrey, Second Isaiah, p. 335.

[509] Westermann, Isaiah 40-66, p. 13, 119. See also Edgar W.

An alternative analysis focuses on the "Fear Not Oracle." Edgar

Conrad believes that the "Fear Not" Oracles in Isaiah 41 are more cor-

rectly seen in kinship to War Oracles, such as found in Deuteronomy and

Joshua. In contrast, however, the oracles in Isaiah 43 and 44 should be

seen in relationship to the oracles to the Patriarchs in Gen. 15:1; 21:

17; 26:24; 46:3. Nevertheless, Conrad acknowledges there is some

fluidity between the "War Oracle" and "Patriarchal Oracle" within Isa.

43:1-7 and Isaiah 44. For Conrad, the key aspect which Westermann's

analysis overlooks is the Self-identification of the Deity.[510] However,

the unit is labelled, the message is one of assurance of salvation on

the basis of Yahweh's own initiative and sovereign action.

There are no major textual problems. The BHS suggests the

elimination of the waw at the beginning of the second phrase. Gramma-

tically, the evidence goes either way. Inasmuch as the sentence begins

with a participial construction (here with a Niphal participle) is con-

tinued by means of a finite verb with or without, before which the

English construction requires the addition of the relative pronoun im-

plied in the participle.[511] The translation above omits the ‏ו‎.

The only other variant of interest is the Septuagint, which reads,

---

Conrad, "The 'Fear Not' Oracles in Second Isaiah," Vetus Testamentum 34
(1984):130. For a comparison of the salvation oracle with extrabiblical
parallels, see Philip B. Harner, "The Salvation Oracle in Second Isaiah,"
Journal of Biblical Literature 88 (1969):418-34, esp. pp. 427-34.

[510]Conrad, "Fear Not Oracles," pp. 145-48. Further background
for the relationship between the War Oracles and Salvation Oracles may
be found in Paul-Eugene Dion, "The 'Fear Not' Formula and Holy War,"
The Catholic Biblical Quarterly 32 (1970):565-70.

[511]GKC, p. 361, sec. 116x.

$\dot{\epsilon}v \, \gamma\alpha\rho \, \tau\hat{\eta} \, \delta o\xi\eta$, with the indication that it is "in my glory"

rather than "for my glory" (Hebrew $\mathcal{S}$).[512] The Targum supports the

Hebrew.[513]

The important theological theme which is a significant factor in

this passage is the remembrance of the exodus, the Covenant, and the com-

plex of experiences associated with it by means of which Yahweh created

Israel for Himself. Passages such as Ex. 34:10 and Num. 16:30 recall

this background of the first exodus. One could also refer to passages

as Ps. 51:12; 102:19; and Eccl. 12:1. The theme is carried on throughout

the remaining portions of Isaiah as follows: Isa. 43:1, 15; 45:7; 48:7;

54:16; 57:19; and 65:18.[514] The phenomena of Yahweh's revelation to the

people have receded in favor of the aspect of Yahweh's revelation of

Himself in His mighty acts, most notably creating Israel for Himself,

and now indicating redemption and salvation tantamount to a new exodus.

The theme of Yahweh's identity is found once again in this pas-

sage and has received brief mention above. It is noteworthy that Isaiah's

favorite designation "the Holy One of Israel" is used to identify Israel's

Savior. This divine epithet was discussed in more detail in the study of

Isa. 6:3.

The question which is the focus of this study is what is meant by

---

[512]See Ottley, Isaiah Septuagint, 2:310.

[513]The Targum, however, is expansive in its own way, saying it
was "for the sake of your fathers over whom my name was called" rather
than "everyone who is called by my name." Stenning, Targum, pp. 144-45.

[514]Muilenberg, IB, 5:480-81. See also Walther Eichrodt, Theology
of the Old Testament. Old Testament Library, vol. 2, trans. by J. A.
Baker (London: SCM Press, 1967), p. 154.

the use of ‎כָּבוֹד in Isa. 43:7. As previously indicated, the backdrop

for this passage is indeed the remembrance of the creation of Israel and

the covenant. This would call to mind traditions of the giving of the

law and the remembrance of how Yahweh manifested Himself in those days,

dwelling in their midst. Nevertheless, those features do not seem to be

at the forefront of the content of ‎כָּבוֹד in this passage, because it is

Israel that was intended to be a glory to Yahweh or to bring glory to

Yahweh. The Hebrew reads "for my glory." The secular sense of "honor"

is possible, but does not do justice to the entire background. It would

seem, then that what is encountered here is the expression of the "glory

of God" in the sense of God's saving work in history as revealed in crea-

tion in general but more specifically in His gracious interaction with

mankind as focused upon the creation/redemption/recreation of Israel as

the people of God.[515] The net result is that Israel is to be a vehicle

whereby the glory of Yahweh is to be revealed (see Isa. 40:5) both on

the basis of their experience of what God hath wrought, and to communicate

that to others (compare Isa. 44:14, 22-24).[516] The fluidity of this

theological usage in what it encompasses has been noted:

> the whole task of Dt.-Is. is to prepare the way that Yahweh's
> may be revealed (Isa. 40:5), The saving act to which these eschato-
> logical statements refer is finally so embracing that the colours
> merge into one another and it makes little difference whether it is

---

[515]Xavier Leon-Dufour, ed. Dictionary of Biblical Theology,
trans. by P. Joseph Cahill, et al. 2nd ed. (New York: The Seabury Press,
1973), s.v. "Glory," by Donatien Mollat, p. 202. Mollat describes this
aspect of the glory of God as the "lofty deeds of God." See Westermann,
"‎כבד," THAT, 1:806-807. Odendaal emphasizes this saving activity as
a triumph of elective love and creative power. Dirk H. Odendall, The
Eschatological Expectation of Isaiah 40-66 (Philadelphia: Presbyterian
and Reformed Publishing Co., 1970), p. 139.

[516]Wade, Isaiah, p. 277; von Rad, "Δόξα " TDNT, 2:242.

said that Yahweh will become כָּבוֹד for Israel or that Israel is created for Yahweh's כָּבוֹד (Zech. 2:9; Isa. 43:7).[517]

The verdict is a theological use of כָּבוֹד which highlights the revelation of the כָּבוֹד of Yahweh in the creation, salvation/redemption of Israel, rather than in the classical theophanies remembered in the exodus. Nevertheless, by this means glory in the sense of praise and worship would be drawn from Israel and the nations, and results in the greater glorification of Yahweh as the universal God.[518]

Isaiah 48:11

The next setting in which Isaiah's use of כָּבוֹד is to be iden-
tified is Isa. 48:11, part of a pericope extending through the first
eleven verses of the chapter. The forty-eighth chapter of Isaiah has
been noted as summarizing the themes which are prominent in chapters 40-
48.[519] Translation of the verse is as follows:

> 11 For my own sake, for my own sake I will do it;
> For how should [My Name] be profaned:
> My glory I will not give to another.

The expression לְמַעֲנִי has been rendered somewhat idiomati-
cally. The Hebrew derives from substantive מַעַן indicating purpose or
intent. It appears only with a preposition or a conjunction. The

---

[517]von Rad, "Δόξα ," TDNT, 2:242.

[518]Whybray, Isaiah 40-66, pp. 83-84, 76. Westermann links such
exaltation to the NT theme gloriying of the Father (see esp. Gospel of
John). Westermann, Isaiah 40-66, p. 119. Knight develops the idea one
step further (probably too far for the present context), that Yahweh
has elected Israel to be His image (even as man was originally intended).
As that image dei is recreated in a redeemed Israel, by God's gracious
activity, the glory of God is made manifest in and through Israel.
Knight, Servant Theology, p. 50.

[519]Wolf, Interpreting Isaiah, pp. 203-204; Hummel, Word, p. 220.

translation above reflects the stance of __BDB__, favoring the grammatical

understanding the Hebrew as an infinitive with a preposition.[520] How-

ever, __KB__ understands this expression to be used with a conjunction.[521]

The word אֶעֱשֶׂה is the Qal imperfect, first person com-

mon singular, form of עָשָׂה which was previously encountered in Isa.

43:7 in the context of creation-related language. Here, the word is to

be understood in the simple sense of "do."[522]

The next phrase begins with the conjunction כִּי , used in the

sense of "for." This is accompanied by the interrogative adverb אֵיךְ ,

meaning "how."[523] In the present context the stronger emotive force of

the English expression "how dare . . ." should be understood. This is in

accord with the normal use of the word in rhetorical questions to indi-

cate reproach.[524]

The line continues with the __Niphal__ imperfect form of חָלַל ,

which is the word meaning "to pollute, profane." It is the latter which

is applicable in Isa. 48:11, for it is frequently used in a technical

theological sense, as here, to speak of the profaning of the name of

Yahweh. It refers in general to conduct which brings shame and reproach

due to the fact of disrespect for Yahweh and His commandments. In the

present context, however, Yahweh is giving His assurance and staking His

honor and reputation on the fulfillment of His promise to act in behalf

of Israel. Should He fail, His name would be profaned in the eyes of

---

[520]__BDB__, p. 775. [521]__KB__, p. 549.

[522]__BDB__, p. 793. [523]__BDB__, p. 32.

[524]Herbert Wolf, "75b אֵיךְ ('ek)," __TWOT__, 1:35. Pieper, __Isaiah II__,
p. 330.

the world, its peoples and their gods. Yahweh is not about to let that happen.[525]

The last line of the verse is exactly the same as that encountered in Isa. 42:8, "My glory I will not give to another." The reader is referred to that passage for a more detailed treatment of that phraseology. It represents yet another expression of the incomparability and jealousy of Yahweh. As indicated previously, there is a strong tie to the traditions of the Exodus, the covenant, and the Commandments (see Ex. 20:5; 34:14; Deut. 4:24). It is the outgrowth of Yahweh's essential holiness.[526]

Several textual problems are apparent. The most noticeable is the addition of the word שְׁמִי , "my name," based on the Septuagint τὸ ἐμὸν ὄνομα . Although it is widely accepted, it is difficult to tell if the Septuagint is reflecting the Hebrew text before it or if it is interpretive rendering. In favor of the addition of the word is its making the subject of the verb explicit, the restoration of a clear poetic parallel for כְּבוֹדִי , and its contribution to the rhythmic pattern of the verse (which is probably not so compelling an argument as the first two).[527]

---

[525]W. Domershausen, " גלל hll,I," TDOT, 4:410-11. For a grammatical note on the pointing of this root, see GKC, p. 181, sec. 671. Perhaps Ezek. 36:19-23 is a commentary on this passage. Leupold, Isaiah, 2:167.

[526]Ringgren, Israelite Religion, p. 75. (See also Isa. 48:17).

[527]North, Second Isaiah, p. 174; Torrey, Second Isaiah, p. 376; Whybray, Isaiah 40-66, p. 130; Pieper, Isaiah II, p. 330. Ottley, Isaiah Septuagint, 2:329. For a contrary opinion, see Hulst, OT Translation, p. 152.

Less likely is the suggestion that the word to be supplied as

the parallel for ⁷ᵀ)ᴶ⁓ is ᵀᴨ⁵ᴨ ᴨ "my praise." This would make a

much greater disturbance of the text due to the further need to change

⁵ᴨᵀ to ⁵ ᴨ ᴊ , and lacks manuscript support.[528]

Another solution to the problem is that of 1Q Isa[a], suggesting

that the verb should be understood as first person singular (written

⁵ᴨᵀꭓ ᴨ ᴣ ᵀꭓ in 1Q Isa[a], instead of ⁵ᴨꭓ). The translation

would be "How should I be profaned?"[529] The BHS notes support from the

Syriac and Vulgate. Nevertheless, it is not quite as strong a candidate

for resolving the textual problem as that adopted in the translation of

"My Name." In each of the proposals, the essential semantic content is

the same.

The present verse represents part of the disputation against

stubborn Israel. The opening verses of the chapter addressed the house

of Jacob, those who are called by the name of Israel and who identify

themselves with the holy city of Jerusalem. In a severe challenge, it

is inferred that they are patent hypocrites.[530]

However, Yahweh affirms that, in spite of their obduracy, that

He, for His own purposes and choice, will act. With regard to the

obduracy, one is reminded of Isaiah's original commission (Isaiah 6) and

---

[528]North, Second Isaiah, p. 174.

[529]Dominique Barthelmy, et al., ed., Preliminary and Interim Report on the Hebrew Old Testament Text Project, 6 vols. (New York: United Bible Societies, 1979), 4:130. Hereafter cited as Hebrew OT Text.

[530]Lack characterizes it as an ad hominum argument. Lack, La Symbolique, p. 107. Gitay notes the strong irony and its use to favorably attract the attention of the audience. Gitay, Prophecy and Persuasion, p. 221.

the pre-exilic conditions.[531] The present point is that Yahweh is not

acting salvifically rather than completing the annihilation of Israel,

which would be the just recompence for her sin. Destruction would only

reinforce the idea that Yahweh was impotent or just another national god,

that is, His name would be profaned.[532] Nevertheless, the real reason is

to be found in Yahweh's own character and His own gracious volition.

Hence the twice-repeated "for My own sake."[533]

The use of כְּבוֹד in Isa. 48:11 is the exact equivalent of that

in Isa. 42:8. It is a use of the term emphasizing Yahweh's "honor" but

with clear theological overtones. No other God is to receive the praise

and worship due to Yahweh, nor will He permit His acts to be attributed

ot any other.[534]

Isaiah 58:8

Isaiah 58:8 is yet another example of the use of כְּבוֹד in the

Isaianic corpus. Although its greater context is the entirety of chap-

ter 58, it is most closely related with verses 6-9, and with verse 9,

forms the promise of blessings which will ensue upon the proper response

to the interrogatives of verses 6-7. Translation of the verse goes as

follows:

---

[531]See Westermann, *Isaiah 40-66*, p. 199. Westermann wrongly as-
sumes that Deutero-Isaiah can proclaim salvation and salvation only.
Throughout these passages, one can see both Law and Gospel evidenced as
part of the salvation message.

[532]Scullion, *Isaiah 40-66*, p. 93.

[533]Knight, *Servant Theology*, p. 119. See Snaith's emphasis on
Yahweh's covenant/election love: Snaith, *Distinctive Ideas*, pp. 136-37.

[534]KB, p. 420; Westermann, " כבד ," THAT, 1:806. Gordon,
"Glory" ZPEB, 2:731; Weinfeld emphasizes honor as the authority and

8 Then your light shall break forth like the dawn
 And your healing shall spring up quickly
And your righteousness shall go before you;
 The glory of Yahweh shall be your rearguard.

Translation of the verse begins with the adverb אָז, "then."
It refers to the time when the glorious change spoken of in the passage
is to take place.[535] It may be seen in contrast to the interrogatives
of the preceding two verses and the conditional clauses in the sentences
which follow.[536]

The phenomena surrounding the break of day or the dawning of a
new day are prominent in the first phrase of this verse. The words are
the usual words for light (אוֹר) and dawn (שַׁחַר). It is in-
teresting to note that in the ancient Near East, light is quasi-
independent of the sun, with the sun being more closely identified with
heat rather than light. Furthermore, the dawn appears a good hour before
sunrise in Palestine, preceded by a faint gleam of light along the east-
ern horizon about an hour or so prior to this. In the present contrast
these two words are used metaphorically in the sense of morning as salva-
tion as opposed to the darkness of the night. It looks forward to the
imminent intervention of Yahweh to save man.[537]

This is further demonstrated by the use of the Niphal imperfect

---

status of God, King, or persons of high authority, Weinfeld, "כבוד,"
TWAT, 5:26.

[535]Young, Isaiah, 3:42.   [536]Muilenberg, IB, 5:681.

[537]Sveere Aalen, " אור 'or," TDOT, 1:157, 159. The light
motif is repeated again in this sense in Isa. 58:10; 59:9; 60:1, 3; but
see also Isa. 2:5; 5:20, 30; 9:1, 2; 10:17; 13:10; 18:4; 30:26; 42:6,
16; 45:7; 49:6; 51:4; 60:19, 20.

of יִּבְ , meaning "shall break forth." The emphasis is upon the speed

of the activity, inasmuch as Isaiah previously has used this verb to

speak of the hatching of eggs (Isa. 59:5) and of water gushing forth

(Isa. 35:6).[538]

The noun אֲרֻכָה refers to healing in its literal sense, in-

dicating the growth of healthy tissue over a healing wound.[539] The link-

age of the two nouns for light and healing has been noted in two ways.

The chiastic arrangement of the word order of verb . . . noun,

noun . . . verb is noted by Young.[540] However, more relevant is the link-

age of the two as sound-pairs although they are neither lexically nor

semantically related.[541]

The verb of this clause is the Qal imperfect of צָמַח , liter-

ally meaning "to sprout, spring up." It speaks of a restoration.[542] It

is used instead of the more usual עָלָה , "to grow," partly due to sty-

listic similarity to Isa. 42:9 and 43.19.[543] However, it is more to the

point to note the present emphasis upon the speed of the action which is

to be taking place: This is underscored by the use of the noun מְהֵרָה

"haste, speed" used as an adverbial accusative, thus, "quickly, hastily,

speedily."[544] This sense of speed is better understood with the

---

[538]Young, Isaiah, 3:421. See BDB, p. 141.

[539]Whybray, Isaiah 40-66, p. 216. See Jer. 8:22.

[540]Young, Isaiah, 3:421.

[541]Adele Berlin, The Dynamics of Biblical Parallelism (Bloomington: Indiana University Press, 1985), p. 109.

[542]BDB, p. 855.   [543]Whybray, Isaiah 40-66, p. 216.

[544]BDB, p. 555. See Isa. 5:26.

remembrance that the whole process of progress from darkness to dawn to
full daylight occurs more quickly and definitively the closer one goes
to the equator (from night to daylight is just a matter of minutes).[545]

The latter portion of the verse is quite similar to Isa. 52:12,
although here the references to the theophanic phenomena of the Exodus
are more figurative and less specific in detail. The word הָלַךְ
(here used in the Qal perfect), is the usual word "to go, walk, come."[546]

The verb is further qualified by the prepositional phrase which
means "before you," when translated idiomatically, although its literal
translation is the familiar Hebrew expression, "before your face"לִפְנֵיכֶם,
which is usually used with verbs of motion. The language, as noted
before, is strongly reminiscent of the Exodus and Wilderness wanderings
(see Ex. 13:21, 22; Num. 10:33; 14:14).[547]

Although it is a departure from the word order of the Hebrew text,
the verb יְאַסִּפְךָ is the parallel to the previous verbal phrase. In
the present passage the verb occurs as a Qal imperfect. The BHS textual
apparatus suggests repointing to the Piel imperfect, which would be closer
to the Piel participle used in Isa. 52:12, as well as to the substantive
use found in Num. 10:25. Although the basic root meaning of the verb
אָסַף is "to gather," it is to be understood here as well as in the
above-mentioned contexts as the idea of bringing up the rear of a column
of a group, gathering up stragglers, and forming a defensive rearguard.

It is in this latter sense that this word is to be understood.

---

[545]Pieper, Isaiah II, p. 539.   [546]BDB, p. 229-37.

[547]BDB, p. 817; See Pieper, Isaiah II, p. 539.

Because of the protective, defensive nature of rearguard, it may also be

taken in a military sense.[548]

Problematic for the purposes of this present study are the final

two nominal expressionsף קּ דֶ֫קֶ and הֶ יֹהְ֫ דוֹבֻ֫ which are placed in

poetic parallel. The latter expression is the more technically precise

of the two terms. The explicit function of the glory of Yahweh is to

be understood as a rearguard (see Isa. 52:12). The glory of Yahweh has

already been encountered in this protective, defensive sense in Isa. 4:

2-6. (The cloud and fire phenomena of theophany are also present.) The

direct implication is Yahweh's presence and dwelling among His people

once again as of old. This would have particular significance for those

participating in the new exodus! The הֹ וֹהְ֫ י דוֹבֻ֫ is to be understood

in its full technical theological sense as in Isa. 4:4-6; 6; 35:2; 40:5,

and so on, although in the present context it is more abstract and meta-

phorical in application.[549]

With regard to "your righteousness," the question is more ambig-

uous. For "righteousness" can be understood in the sense of proper ac-

tions, good deeds, charitable works, and so forth, as evidenced in the

earlier portion of the chapter, where the prophet (in his characteristic

ironic manner--see similar irony in Isaiah 48) challenges those who had

been attempting to demonstrate righteousness through mere outward confor-

mity to cultic and ceremonial observances (for example, fasting). The

condemned abuse was a form of hypocrisy. The challenge was to correct

the abuses. However, it misses the point to conclude that it is now the

---

[548]BDB, pp. 62-63. Pieper, Isaiah II, p. 540.

[549]Whybray, Isaiah 40-66, p. 216.

people's righteous behavior (even that specified in verses 6, 7) which

would go out to meet Yahweh as a kind of ambassador to plead their cause.

Certainly, the covenant people are to "do what is right" שַׂ פ ד צ וַ עֲשׂ וּ

(Isa. 56:1), but it is based on Yahweh's פ ד צ , a word that describes

God's action. In other words true שַׂ פ ד צ derives from Yahweh's פ ד צ:

> . . . the word <u>tsedaqah</u> described something you do unto others as God
> has already done unto you. It becomes, first, an act of compassionate
> love, such as is giving a cup of cold water to a thirsty person.
> But second, since it is <u>God's tsedaqah</u>, though <u>done</u> by humans, the
> word describes any creative activity by which a covenant member can
> woo a sinner out of his or her folly into commitment to Yahweh.[550]

In this context, righteousness is to be viewed as a part of Yah-

weh's saving activity and may also be spoken of as salvation and/or deli-

verance (see Isa. 56:1).[551] Furthermore, as one examines the Exodus ac-

counts, particularly in those passages listed previously, one sees that

Yahweh is always in the vanguard, (whether in cloud/pillar of fire or

in conjunction with the Ark/Tabernacle). In Isa. 52:12, it is Yahweh

who is the vanguard and the God of Israel who is the rearguard. The en-

tire focus is upon Yahweh and NOT on the righteousness of the people.

"Your righteousness," then, is to be understood in the sense that

the righteousness of the people is their Lord Himself, as Jeremiah states

---

[550]George A. F. Knight, <u>The New Israel</u> (Grand Rapids: William B.
Eerdmans Publishing Company, 1985), pp. 3-4. See Delitzsch, "Righteous-
ness clears and shows the way as being the most appropriate gift of God,
which conducts it to its goal so that not one of it is left behind."
Delitzsch, <u>Isaiah</u>, 2:390. See also Girdlestone, <u>Synonyms</u>, pp. 158-66.

[551]Pieper translates it as "salvation" in Isa. 58:8. Pieper,
<u>Isaiah II</u>, p. 540. See Luke 1:78-79 as an allusion to this aspect. See
Scullion's excurses on this subject. Scullion properly notes the rela-
tionship to Yahweh's slavific actions, but misunderstands פ ד צ in this
verse as merely meaning prosperity. Scullion, <u>Isaiah 40-66</u>, pp. 138-40;
211-12, esp. 212.

more explicitly (see Jer. 23:6; 33:16; compare Isa. 54:14, 17).[552]

The general literary setting of this message on true religion has been described as a speech of admonition. The prophet had been commanded of Yahweh to declare to Israel her sin. He also has to respond to the complaint of the people that their fasting has seemed to have little effect (verse 3a). Isaiah faithfully indicates the source of the problem by describing their behavior very concretely (verses 3b-5), before giving them the promises of blessing should they (by implication) repent and participate in a true spirit of fasting. The blessing that is highlighted in verse 9 is Yahweh's Presence and promise to answer prayer.[553]

The use of כָּבוֹד in Isa. 58:8 is, as has been discussed, a technical theological term inasmuch as it is qualified by the name of Yahweh Himself.[554] The imagery is clearly that of the Exodus and thus intentionally calls to mind all that that experience meant in the life of the covenant people. Nevertheless, the message is applied to the current day. Is the reference to a new exodus or to a surviving community? The message responds to a group which apparently had been trying to bring their lives into conformity with "normal" religious expectations. Isaiah's word is one of rebuke, which points to a deeper meaning for religion, and carries with it the promise of Yahweh's saving presence and

---

[552]Young, Isaiah, 3:421. Whitley notes that the functions of Ṣedeq are inseparable from the being and nature of Yahweh himself. Whitley, "Deutero-Isaiah's Interpretation of Ṣedeq," Vetus Testamentum 22 (1972):471.

[553]Westermann, Isaiah 40-66, pp. 333, 338.

[554]KB, p. 421; Scullion, Isaiah 40-66, p. 163; Stein, Begriff Kebod, pp. 230-33; Kittel, Herrlichkeit Gottes, p. 154; Weinfeld, " כָּבוֹד ," TWAT, 5:37.

activity in their behalf, just as in the days of the first exodus and the

Wanderings in the wilderness.[555]

Isaiah 59:19

The study of Isaiah's use of כָּבוֹד continues with an examina-

tion of Isa. 59:19. Torrey has noted the progress of thought toward the

present chapter:

> The poem 56:9-57:21 was addressed mainly to the faithful, in part to
> renegades; 58 was spoken to those in Israel who were at least out-
> wardly faithful; 59 is addressed to the whole community. Such a por-
> trayal of guilt and distress bordering on despair is hardly to be
> found elsewhere. It is confession as well as accusation; from verse
> 9 onward the prophet speaks in the first person plural.[556]

The pericope of which Isa. 59:19 is a part is verses 15b-20, al-

though it is part of the structure of the entire chapter. The nature of

the passage as a whole has been characterized as having some resemblance

to a community lament, particularly in the light of the penitential por-

tions (verses 9-15a). The pericope of which our verse is a part would

represent Yahweh's response.[557]

Although the BHS notes only two problems, translation of the verse

has been the subject of much dispute, particularly as evidenced in the

---

[555]Maxwell's observation is pertinent,". . . we are dealing with
a God who is not categorically tied to one form of manifestation, and
. . . Who condescends to meet the specific needs of His people." Maxwell,
Kabod and Incarnation, p. 88.

[556]Torrey, _Second Isaiah_, p. 440.

[557]Westermann, _Isaiah 40-66_, pp. 348-51. Westermann believes the
content of what the lamenters sought is an epiphany of Yahweh. Hanson
characterizes the present pericope as a Divine Warrior Hymn. Paul D.
Hanson, _The Dawn of Apocalyptic_, rev. ed. (Philadelphia: Fortress Press,
1979), p. 124.

earlier commentators.[558] However, the translation which seems to have

the fewest problems, and which best accounts for the difficulties is as

follows:

> 19 So from the west shall they fear the name of Yahweh
> And from the rising of the sun His glory,
> For He will come like a rushing stream
> Which the spirit of Yahweh drives.

The verse begins with the conjunction and the Qal imperfect (3

Plural) of אֵרֵ "fear." The referent of this verb is to be found in

the preceding verse, the adversaries of Yahweh and Israel. One of the

most persistent of the textual problems is whether this verb should be

understood as having originally been the Qal imperfect of רָאָה "to

see." The BHS indicates that "perhaps" this should be the reading inas-

much as a number of manuscripts have וְיִרְאוּ instead of וְיִרְאוּ .

The problem is not so much one of technical possibility, because it is

grammatically possible, so much as it is unusual to think of "seeing"

the name of Yahweh. There are plenty of precedents in Isaiah for "seeing"

the glory of Yahweh, however, (see Isa. 40:5; 66:18).[559] The verb thus

should be taken in the technical sense of "fear," meaning an attitude of

reverence, worship, devotion, and not merely a sense of terror or fright.[560]

---

[558]For the clearest discussion of the issues involved see John Skinner, The Book of the Prophet Isaiah, chapters 40-66, The Cambridge Bible (Cambridge: At the University Press, 1917; Reprinted 1951), p. 194. See also Alexander, Isaiah, pp. 374-77; Delitzsch, Isaiah, 2:406-407. Young, Isaiah, 3:440. Young is closer to Alexander.

[559]Torrey, Second Isaiah, p. 443.

[560]BDB, p. 431. Young says, "This is a godly, reverent, childlike fear before Him in acknowledgement of His wondrous name (that is, Himself) and His glory (. . . see 30:27; 35:2; 40:5; 42:12)." Young Isaiah, 3:439n.

The next phrase is "from the west," in reference to the west as the place of the setting sun.[561] It carries somewhat the same connotation as the "coastlands" אִיִּים of the previous verse. In either case the thought is of the westernmost extent of inhabited lands. Similar phraseology was encountered in the discussion of Isa. 42:12, and similar allusions are to be found in Isa. 11:10-16.

The direct object of this "fear" is the name of Yahweh. The word שֵׁם is used in Isaiah 54 times, 28 of which refer in one way or another to the name of Yahweh. Those closest to the use of the present verse are Isa. 30:27; 50:10 (fear Yahweh . . . trust in His name!); and 56:6 (love the name of Yahweh-in reference to gentiles!).[562] The "Name"/ "Shem" theology is most often associated with the "Deuteronomist" phraseology, which is seen by higher critics to be the counterpart of the "kabod"/"Glory" theological emphases of Priestly circles.[563] The "name" tends to be a bit more abstract in its representation of Yahweh and is perhaps not as direct in its application to Yahweh and His presence in the temple as the כְּבוֹד יְהוָה .[564] These two, however, should be perceived as different accents of the one and the same theology of

[561]BDB, p. 788.

[562]See also 12:4 (2 times); 18:7; 24:15; 25:1; 26:8, 13; 29:23; 30:27; 41:25; 42:8; 43:7; 47:4; 48:1, 2, 9: 50:10; 51:15; 52:5, 6; 54:5; 56:6; 60:9; 63:14, 16, 19; 65:1; 66:5.

[563]Gerhard von Rad, Deuteronominum Studien (Gottingen: Vanden-hoeck und Ruprecht, 1948), pp. 25-30. For a more recent summary from a conservative perspective, see J. Gordon McConville, "God's 'Name' and God's 'Glory,'" Tyndale Bulletin 30 (1979):149-63. His view is similar to that of Maxwell.

[564]Vriezen, Theology, p. 208. Vriezen refers to the latter as a direct representation of the praesentia realis of Yahweh in the Temple. See also von Rad, OT Theology, 1:239-41.

Yahweh's presence rather than discordant rivals.[565]

The thought progression of the verse continues the poetic parallelism with the phrase "from the rising of the sun," that is, the easternmost horizons of the inhabited earth.[566] There is a sense of inclusion of the whole of the earth in the arrangement of these two expressions. Perhaps this is why some commentators prefer the use of "see" in the earlier portion of the verse (see Isa. 40:5). The theme of this portion of the verse has also been compared to that found in Ps. 102:15, 16 (Heb. 16, 17).[567]

The second half of the verse continues the thought by means of the conjunction כִּי, which here is to be understood in the sense of "for."[568] It continues with the use of the verb בוֹא "to come" (Qal imperfect) in a theological sense, that is, of the coming of Yahweh (subject of the verb), both here and in verse 20, where Yahweh will come to Zion as גוֹאֵל, or redeemer. The previous verses as well as verse 19 indicate that His coming brings salvation, but also wreaks judgment

---

[565]Maxwell describes the relation of the two in Lutheran terminology: שֵׁם corresponds to Word as כָּבוֹד does to sacrament. Maxwell, Kabod and Incarnation, p. 82. The critical presentation of this view contrasts traditions of perceiving and experiencing the divine presence as glory ("glory theology") as rooted in the south (Hebron and Jerusalem), from the "Yahwist" to exilic Priestly circles; in opposition to the "name theology" of the north which led to the theology of the classical prophets. (No such dichotomy exists here, however!) See Samuel Terrien, The Elusive Presence (San Francisco: Harper and Row, Publishers, 1978), pp. 171-72.

[566]BDB, pp. 280, 1039.

[567]Douglas R. Jones, "Isaiah-II and III," Peake's Commentary on the Bible, ed. by Matthew Black and H. H. Rowley (London: Thomas Nelson and Sons, 1962), p. 531. Jones regards it as a virtual quotation.

[568]Young, Isaiah, 3:439-40

upon His adversaries. The emphasis in verse 19 is more on the effects of

His activity and the fact of His activity than a new revelation of His

character.[569]   The translation chosen renders the next phrase "like a

rushing stream." The idea conveyed is the suddenness and power of a

flash flood such as that experienced in the wadis of Palestine. Dry

"river beds" quickly become raging torrents. The theme of flooding has

been encountered previously in this study in Isa. 8:7, in reference to

the onslaught of Assyrian might. In that context the clear reference

was to "The River," that is, the Euphrates. The Targum makes this iden-

tification explicit with the addition of the name Euphrates.[570] The pre-

sent Hebrew text does indeed indicate the definite article in the point-

ing, but the BHS suggests revising the pointing so as to make the noun

indefinite, citing all of the Greek versions: Septuagint, Aquila, Sym-

machus, and Theodotion. Such a recommendation is not without merit in

that it involves only a change in the pointing and not the consonantal

text itself.

The above translation translates the problematic word צָר in the

sense of "rushing," instead of from צַר which would be understood as

"adversary, enemy" from a verbal root meaning of "show hostility toward."

Furthermore, the pointing of the latter would be צַר . The sense of

rushing would be derived from the original sense of "narrow, tight," hence

a narrow river would have a swift, rushing current.[571]

---

[569]Horst D. Preuss, " בוֹא bo'," TDOT, 2:41, 47, 49.

[570]Stenning, Isaiah Targum, p. 199.

[571]John E. Hartley, "1973a צָר (ṣar); 1974a צָר (ṣar)," TWOT, 2:779.

The final phrase of the verse has been translated "which the spirit of Yahweh drives." The translation treats the אֹֽיָֽהּ יִ·וֹ רֹ as a phrase. Parallelism with the concepts of the name of Yahweh and the glory of Yahweh lend themselves to the identification of the ךֹ·וֹ mentioned here as the Spirit of Yahweh or the Holy Spirit. However, the natural phenomena of the rushing stream lends itself to the understanding of the "spirit" as the "breath" or "wind" of Yahweh. The translation is intended to reflect the ambiguity. It is possible that there is an intentional word-play here.[572]

The versions do not assist much in the unraveling of the problem. Possibly supporting the understanding of the reference to be to the Holy Spirit is the Targum, which uses the hypostasized Memra instead of the Spirit of Yahweh.[573] The Septuagint, on the other hand, takes an entirely different tack, rendering רֹ צֹ with βίαιος, a word denoting violence or strength, as of a strong wind,[574] and the word used in place of wind/spirit is ἡ ὀργή, or "wrath."[575]

The meaning of כָּבוֹד in Isa. 59:19 is not so difficult as the

---

[572]See Torrey's remarks concerning a word-play between "see" and "fear" in the first phrase of this verse. Torrey, Second Isaiah, p. 443. Reference to John 3 reflects a similar play between the activity of the wind and the identity of the person and work of the Holy Spirit. It is more direct and explicit in that context, however, Pieper notes that the term bears a double meaning here, encompassing both qualities, Pieper, Isaiah II, p. 566.

[573]Stenning, Targum, p. 199; See Chilton, Glory of Israel, pp. 60, 62. In the latter, Chilton notes the identification of the Memra as a divine protection, whereas in the present passage, the Memra is an agent of divine punishment.

[574]BAG2, p. 141. See Ottley, Isaiah Septuagint, 2:365. Ottley translates it as "anger." Ottley, Isaiah Septuagint, 1:301.

[575]BAG2, pp. 578-79.

221

other problems in the verse. It is used in the explicit phrase of the

הוה יהוה כבוד which has been mentioned on several occasions pre-

viously. It is obviously a technical theological expression.[576] The

imagery is very concrete, indicating at the very least an epiphany[577] or

a theophany.[578] The features of the activity of Yahweh in nature as well

as the judgment/salvation themes are strongly reminiscent of the Day of

Yahweh, which has also been discussed previously (compare Isa. 3:8; 4:2-6;

5:13). However, the juxtaposition of "the Name" and "the glory" of

Yahweh certainly emphasizes Yahweh's personal presence.[579] Ultimately,

however, one must also realize the use of the term in the present passage

is to be understood in an eschatological sense.[580]

Isaiah 60:1, 2

The next context in which Isaiah's use of כבוד is exemplified

is to be found in Isa. 60:1, 2. Ultimately chapter 60 is to be seen as

a unified structure, related both to the chapters preceding and following

it. Chapter 59 provides the backdrop of the darkness of sin and the con-

dition of the chosen people as a people in need of repentance and

---

[576]KB, p. 421.

[577]Westermann, Isaiah 40-66, p. 351: The epiphany indicated here is God's advent to punish His foes. Kittel would translate it as "Macht" in the abstract sense. Kittel, Herrlichkeit Gottes, p. 155.

[578]Muilenberg, IB, 5:695. Weinfeld, "כבוד," TWAT, 5:38.

[579]Wade, Isaiah, p. 378. See also L. H. Brockington, "The Presence of God," Expository Times 57 (1945):23n; Alan Richardson, A Theological Word Book of the Bible (New York: The Macmillan Company, 1951), s.v. "Presence," by L. H. Brockington, p. 175.

[580]ZPEB, s.v. "Glory," by M. R. Gordon, 2:735. Stein emphasizes the messianic and salvific aspects of the passage (see vv. 20-22. Stein, Begriff Kebod, p. 236.

salvation. Only the intervention of Yahweh the Redeemer could rectify
the situation to the degree that was needed (see 59:15-21). In bold
contrast is the new theme of the glory of Jerusalem in the Messianic
age.[581] Chapter 60 has also been noted for its thematic relationship
to chapters 61 and 62. The basic emphasis of these chapters is a pro-
clamation of salvation.[582] The pericope to which Isaiah 60:1, 2 belongs
consists of the verses 1-7. A translation of these two verses is as
follows:

> 1 Arise, shine! For your light has come,
>   And the glory of Yahweh has risen upon you.
> 2 For behold, darkness shall cover the earth,
>   And thick darkness the peoples.
> And Yahweh will arise,
>   And His glory will be seen upon you.

The first verse begins with the imperative command to "arise"
(Qal imperative, second person; The use of the second person is rela-
tively infrequent in the passages studied thus far.). The verb
essentially denotes rising up from a prostrate position (compare Joshua
3:16).[583] Here and earlier, Zion has been pictured or personified as a
woman lying prostrate on the ground.[584] The thrust of the imperative is
significant, for the command to arise is accompanied by strength to
fulfill the order.

---

[581]Torrey, Second Isaiah, p. 443.

[582]Westermann believes Isa. 60-62 are the core of the Trito-
Isaiah collection. The chapters are said to bear some resemblance to a
lament. Westermann, Isaiah 40-66, pp. 352-53. However, there are also
strong ties to the earlier portions of Isaiah as well. Hummel, Word,
p. 227.

[583]Leonard J. Coppes, "1999 קוּם (qûm)," TWOT, 2:793.

[584]Muilenberg, IB, 5:698. (See Isa. 50:1; 51:17-23; 52:1-2; 54:1).

Of herself Jerusalem could not arise, for her sins had separated her from her God. When Christ commands the leper, "Be clean," the leper does not have the power to obey, but as Christ speaks the leper is cleansed.[585]

The command to shine, continuing the figure of Zion as a person, would refer primarily to a beaming look on the face. There is to be joy at the reception of this proclamation.[586] (There may also be a reminiscense of the face of Moses as he returned from being in the presence of Yahweh.)[587] As in the case of the command to "arise," so there is an enabling and fulfilling element in this imperative to shine: "for your light has come!" The verb קוּם , used of the coming of Yahweh has been discussed in Isa. 59:19, and is to be understood in that same theological sense in the present context. Ultimately it is a salvation word.[588] The subject of the verb is "your light" and is obviously of special significance (compare with reference to the advent of the Messiah in Isa. 9:2),[589] for light speaks of the presence of God.[590]

---

[585]Young, Isaiah, 3:443-44. See Delitzsch, Isaiah, 2:409-10.

[586]Westermann, Isaiah 40-66, p. 357. (See also Isa. 60:5a); Elizabeth Achtemeier, The Community and Message of Isaiah 56-66 (Minneapolis: Augsburg Publishing House, 1982), p. 83.

[587]Concerning Moses, see Ex. 34:29, 30, 35 (קרן); however, see אור in this sense: Num. 6:25; Ps. 31:16; 67:1; 80:3, 19; Dan. 9:17; Eccl. 8:1).

[588]Preuss, " בוא ," TDOT, 2:48.

[589]BDB, p. 21. The dual repetition of "shine" φωτίζου φωτίζου in the LXX is perhaps a remembrance of Isa. 51:9; 52:1 rather than evidence of a Hebrew variant. Ottley, Isaiah Septuagint, 2:365; Torrey regards it an inferior reading. Torrey, Second Isaiah, p. 446.

[590]Torrey, Second Isaiah, p. 446.

The nature of "your light" is further explained in the poetic
parallel statement, "and the glory of Yahweh has risen upon you." The
subject of the phrase is the by now familiar phrase יְהֹוָה כְּבוֹד .
The verb זָרַח (Qal perfect, 3 m.s.) continues the light imagery. The
basic meaning of the verb is "to light up, shine forth." It can be used
in three ways: 1. The breaking forth of symptoms of leprosy (2 Chron.
26:19); 2. the appearing of the sun either as a time of day or else in
terms of its radiating its light in the morning. (2 Sam. 23:4); 3. in
a figurative sense speaking of salvation, light, glory resulting from
God coming into a man's life (Ps. 112:4; Isa. 58:10; 60:1), the latter
accentuating the sun's appearing in the morning without man's effort,
yet which nevertheless floods his surroundings with light and hence dis-
pels the darkness.[591] An additional aspect of the verb is that it appears
in the context of theophanies, the best example of which is to be found
is in Deut. 33:2.[592]

Contrast to the theme of verse 1 is seen in the opening phrase
of verse 2, "For behold, darkness shall cover the earth." The emphasis
of the interjection הִנֵּה is to demand attention. It often "em-
phasizes the immediacy, the here-and-nowness, of the situation."[593]
The next word is חֹשֶׁךְ , the usual term for darkness or obscurity. In

---

[591]Gerard Van Groningen,"580 זָרַח (zārah)," TWOT, 1:251.

[592]It has been debated as to whether the phenomena of Deut. 33:2
are more closely related to thunder and lightning or to solar phenomena.
See also Ps. 50:2; 94:1; Isa. 60:1-2. Ringgren maintains that the only
unambiguous reference to the sun is Isa. 60:19, hence the theories of
the transferral of attributes from the Canaanite deity El Elyon (per-
haps a sun-god?) to Yahweh are invalid. Helmut Ringgren, " זָרַח
zārāch," TDOT, 4:141-42.

[593]Lambdin, Introduction, p. 168.

the light of frequent references to blindness, both literal and spiritual

throughout Isaiah, there is perhaps a figurative blindness intended

here.[594]   Though not as likely, there may be a reference to the darkness

that existed prior to the Creation.[595] The verb of the clause is the

Piel imperfect form of כ ָ ס ָ ה , which has the general meaning "to cover,

conceal, hide," here with some connotation of "to overwhelm."[596] The

object of the verb is the familiar א ֶ ר ֶ ץ or "earth" with no unusual

technical connotation.[597]

The theme of darkness is further developed by the addition of the

poetic phrase, "and thick darkness the peoples." The darkness spoken of

here is hard to adequately translate. It has the sense of "dark cloud,

darkness, gross darkness, thick darkness." More significant is the com-

mon use of the noun to indicate the veiled glory of Yahweh, that is, the

darkness enveloping His appearance on Mount Sinai, and hence, by exten-

sion, a reference to the judgment He brings on sin. In the present con-

text, however, the darkness and the gloom thereof refer to the sinful

condition of men.[598] This is underscored by the use of the term א ֻ מ ִ י ם

"peoples," as discussed in more detail in the exposition of Isa. 11:10

(q.v.). The observation was made in that locus that this term tends to

underscore consanguinity and ethnicity as opposed to nationality in the

sense of political structure, homeland, religious ties.

---

[594]BDB, p. 365. The BHS and virtually all commentators regard
the definite article's presence here as due to dittography and hence to
be eliminated. See Whybray, Isaiah 40-66, p. 231.

[595]Muilenberg, IB, 5:698.

[596]BDB, p. 492.   [597]See BDB, p. 75.

[598]Ronald B. Allen, "1701b ע ֲ ר ָ פ ֶ ל ('arāpel)," TWOT, 2:698.

The prophet then boldly reaffirms the message he is attempting to impart. The terminology and phraseology are a near repetition of verse 1b. Thus, it suffices to note the differences. The phrase, "upon you" now stands first in the chain. The term שׁרוֹף "will arise" occurs again, but in the Qal imperfect instead of perfect. Furthermore, it is explicitly stated that it is Yahweh who is to do this (No circumlocutions!)[599]

In parallel to the previous line, it is said that "His glory shall be seen upon you," which is merely a poetic variation. Clearly it is the שׁ ׁוֹשׁ תׁוֹבׁכׁ of the preceding verse which the prophet has in mind. The difference now is what will happen as a result. It is indicated by the Niphal imperfect of שׁ,כׁ , "will be seen." This is to be understood in the sense that Yahweh is to appear and allow Himself to be perceived.[600] The addressees are to note the effect of the presence of Yahweh upon them.

The arrangement of the poetic parallelism in these two verses make clear that the reference of תׁוֹבׁכׁ in Isa. 60:1, 2 is to the כׁבׁוֹד שׁ וֹשׁ in its technical sense as observed in previous passages. The imagery is one of theophany, but the equivalences indicate a strong emphasis on the manifestation of Yahweh's divine presence and its supernatural effect upon Zion.[601] The significance of this is expressed in various ways. Kittel believes the emphasis is to be upon eschatological

---

[599]The Targum substitutes the Shekinah of Yahweh. Stenning, Isaiah Targum, p. 201.

[600]BDB, p. 908; KB, p. 863.

[601]Weinfeld, "כׁבׁוֹד ," TWAT, 5:37. KB affirms the use of the term in a technical sense KB, p. 421.

revelation of Yahweh yet in a more abstract sense.[602] To this might be added Maxwell's observation that the New Creation is a fulfillment of the present passage.[603] Westermann chooses to emphasize the connection with "light" and related phenomena, believing that the prophet here mixes the old epiphany concepts with the metaphore of the rising of light (Westermann says light as of a star) and speaks of an equation of Yahweh's advent with the advent of salvation.[604] The best explanation of the interrelationship of the various themes and phenomena present in this passage is to note that there is an intersection and uniting of the various aspects of Yahweh's glory:

> God reigns in the holy city, then regenerated by His power and illumined by His presence. . . . From her the glory of God radiates over all the nations (Isa. 60:3).[605]

This takes into account the aspects noted by other writers concerning the verses, but it also takes into account the larger picture. The imagery and themes present in the following verses are reminiscent of Isa. 4:2-6, 40:5, and so forth. The larger passage picks up some of Isaiah's other favorite themes, such as the term the Holy One of Israel (verse 9), and the reign of Yahweh from Zion, which in turn refers back to the original emphasis of Isaiah 6.

---

[602]Kittel, Herrlichkeit Gottes, pp. 61, 155.

[603]Maxwell, Kabod and Incarnation, p. 126. See also Isa. 40:1-5.

[604]Westermann, Isaiah 40-66, pp. 357-58. See also Westermann, " אור ," THAT, 1:807. Achtemeier gives a full list of the light and glory-related terminology. Achtemeier, Community, pp. 83-84.

[605]Dictionary of Biblical Theology, s.v. "Glory," by Donatien Mollet, p. 203.

Isaiah 60:13

The contents of Isaiah 60 are essentially a unity. The use of the term כָּבוֹד occurs again in the chapter in the thirteenth verse. It is close enough in relationship to the remainder of the chapter to note that the general remarks concerning Isaiah 60 given above are applicable to this context as well. However, inasmuch as the verse occurs within a different subdivision of the chapter, and has a different thrust, it has been decided to treat the verse separately in order to determine the content of כָּבוֹד as used in Isa. 60:13. It is part of a pericope comprised of verses 13-15. The preceding verses (10-12) speak of a restoration of the city of Zion, while verses 13-15 refer to a restoration of the Temple. Translation of the verse is as follows:

> 13 The glory of Lebanon shall come to you;
> The pine the fir, and the pine to beautify
>   the place of My sanctuary
> And the place of My feet I will make glorious.

The "glory of Lebanon" has been encountered previously in Isa. 35:2. The reader is referred to that passage for a more detailed explanation of that topic. Similar phraseology concerning the "glory of the forest" has been studied in Isa. 10:16-18, although in the latter case the use is more metaphoric than either Isaiah 35 or the present verse. The verb is a repetition of the word בּוֹא , but unlike the past several passages which have been studied (compare Isa. 59:19), there is no apparent theological connotation to the verb in this verse.[606]

More problematic is the identification of the varieties of trees indicated. Both conflict among the botanical authorities and the

---

[606]BDB, p. 97. The verb is Qal imperfect in the present context.

inconsistencies in earlier English translations have contributed. The

first term is בְּרוֹשׁ , possibly placed in juxtaposition with the verb

בָּרָא for phonological reasons. (If this is true, then the sound of

the next two tree varieities are to be seen in the same light, with both

beginning with תּ and ending with ר .) Although there is some dis-

agreement, the greatest consensus for the identification of the tree

meant is "pine," particularly the Aleppo pine, Pinus halepensis. It is

chosen on the basis of the usefulness and size which best fit the bibli-

cal data. Noteworthy is the use of this type of tree for the flooring

of the temple (1 Kings 6:15) and for the double doors of the entrance

(1 Kings 6:34), as well as the structural ceiling of the main temple, but

which was overlaid with gold (2 Chron. 3:5).[607]

The second of this triad of trees is labelled תִּדְהָר . Part

of the problem in identifying this tree is due to its occurrence only

here and in Isa. 41:19, and its lack of cognates. Any verdict must take

into account the present association with the "glory of Lebanon," as an

identifier of geographical location. For the purposes of this study, the

best choice to describe this type of tree is the designation "fir tree,"

indicating the Abies cicilia, or the true fir. Although this designation

is not without its difficulties, it would fit the description of the

heights of the Lebanon mountain regions. The scarcity of its mention

---

[607]Earle S. Kalland, "289a בְּרוֹשׁ (berosh)," TWOT, 1:135; Baker,
Famous Trees, p. 102-107; Harold N. Moldenke and Alma L. Moldenke, Plants
of the Bible (Waco, TX: Word Books, Publisher, 1979), p. 134; IDB, s.v.
"Pine, Pine Tree," by J. C. Trever, 3:818. For an alternate view see
IDB "Flora," by M. Zohary, 2:292.

could also be due to its scarcity in actual natural contexts (at least
in modern times).[608]

Identification of the third tree's species must be an associate
of the previous two. Inasmuch as another variety of evergreen seems im-
plied in the context, the translation chosen is cypress, or the <u>Cupressus</u>
<u>sempervirens/horizontalis</u>. It is a massive tall-growing evergreen which
is widely distributed throughout the mountainous regions of the Bible
lands, such as Mount Lebanon and Mount Hermon.[609] In any case, the des-
cription is one of the general Palestinian geographic locations giving a
beautiful picture of

> A perfect silvicultural mixture yielding the right combination of
> cover: the <u>light demanding</u> berosh; the <u>half shade-bearing</u> tidhar,
> with the <u>full shade-bearing</u> teasshur, . . . even the root systems
> of the three trees are compatible.[610]

In any case, forest trees from Lebanon shall be brought for the
adornment of the Temple, although it is difficult to determine whether
the trees are intended to be building materials or ornamental trees for
the temple courts.[611] The verb פָּאַר, here a Piel infinitive construct,
gives no indication. This verb appears only 13 times in the Old Testa-
ment (6 times in the Piel; 7 in the Hithpael). Its usage is to be found
primarily in Isaiah's literature: Piel in Isa. 55:5; 60:7, 9, 13; and
Hithpael in Isa. 10:15; 44:23; 49:3; 60:21; and 61:3. The basic meaning

---

[608]IDB, s.v. "Fir Tree," by J. C. Trever, 2:268. See also
Moldenke and Moldenke, <u>Bible Plants</u>, p. 174 and Anderson, <u>Trees</u>, pp.
109-110.

[609]IDB, s.v. "Cypres," by J. C. Trever, 1:752; see also Moldenke
and Moldenke, <u>Bible Plants</u>, pp. 89-90, and Anderson, <u>Trees</u>, pp. 99-100.

[610]Baker, <u>Famous Trees</u>, p. 107.

[611]Skinner, <u>Isaiah 40-66</u>, pp. 200-201.

of the verb in the Piel is to "beautify, glorify."[612]

The next phrase, which completes the thought of what is to be

beautified, consists of the two Hebrew words מְקוֹם מִקְדָּשִׁי in a con-

struct chain, meaning "the place of My sanctuary." The relationship of

Yahweh to the Temple has been discussed at some length in the study of

Isaiah 6, and the reader is referred to that passage for further details.

Nevertheless, the reference is to the Temple in Jerusalem (compare Isa.

18:7).

In poetic parallel with the mention of the sanctuary is the phrase

"and the place of My feet I will make glorious." The referent of the

phrase וּמְקוֹם רַגְלַי is the concept of the Temple throneroom as

the footstool of Yahweh, as discussed in Isaiah 6. Traditionally it was

the Ark which was associated with or closely associated with Yahweh's

footstool (see Ps. 137:7; 1 Chron. 28:2).[613] The verb, discussed above,

appears in this phrase in the Piel imperfect, "I will make glorious."[614]

The references in this verse refer specifically to the temple,

as indicated (see also 1 Chron. 29:2; Ps. 132:8, 14), but in a broader

sense, the entire city of Jerusalem is meant, inasmuch as the subject of

the prophesy of this entire chapter is the city (see also Isa. 4:2-6, and

---

[612]Victor P. Hamilton, "1726 פָּאַר (pā'ar)," TWOT, 2:713.

[613]Whybray, Isaiah 40-66, p. 235. Whybray feels that the more
generalized reference to the Temple as Yahweh's footstool reflects a sit-
uation after the loss of the Ark in the destruction of the Temple in 587
B.C. This is possible, but not a necessary conclusion from the phrase-
ology of this verse.

[614]Torrey notes the sequence of syntactical construction of a
preposition and infinitive construct phrase, followed by a phrase in which
the verb changes to a first person imperfect in Isa. 45:1; 49:5 (emended?);
60:7; and 60:13. Yahweh is the subject. Torrey, Second Isaiah, pp. 448,
452.

the discussion of that passage earlier).[615] Furthermore, the religious

and theological aspect rather than the political dimension of the role

and character of Jerusalem is emphasized by the designation of Jerusalem

(verse 14) as "The City of Yahweh; The Zion of the Holy One of Israel."[616]

The focus of this study has been to determine the significance of

the use of כָּבוֹד in the various passages in Isaiah. From the context

of this verse (Isa. 60:13) and previous usage in similar passages, such

as Isa. 35:2, as well as the forest imagery encountered in Isa. 10:16, 18,

it would be evident that the usage of כָּבוֹד is the simple secular

sense of "splendor, magnificence," as opposed to the theological con-

notations of the noun earlier in the chapter.[617]

Isaiah 61:6

Isa. 61:6 is the next source of evidence significant to the study

of Isaiah's use of כָּבוֹד. It occurs in the midst of the poem encom-

passing the entirety of chapter 61, but is most closely related to the

pericope of Isa. 61:4-6. The chapter has been noted for its metrical

stylistic and thematic relationship with chapters 60 and 62.[618]

Nevertheless, one cannot neglect the relationship of the progression of

---

[615]Pieper, Isaiah II, p. 590; Ridderbos, Isaiah, p. 541.

[616]Knight, The New Israel, p. 47. See v. 9.

[617]KB, p. 420; von Rad, "Δόξα," TDNT, 2:238; Kittel, Herrlich-
keit Gottes, p. 60. Westermann picks up on the theme in this passage
of the wealth of the nations pouring into Zion and renders it "Reich-
tum." Westermann, "כבד," THAT, 1:798. Weinfeld suggests "Der
Glanz, i.e. "radiance, brilliance, resplendance." Weinfeld, "כבוד,"
TWAT, 4:30.

[618]Hanson, Apocalyptic, p. 46. According to Hanson, they are "in-
extricably related."

thought from chapters 58 and 59 regarding Israel's sinful plight, which give a backdrop for the deliverance which is so vividly portrayed in these three chapters.[619] The passage seems at the very least to be some form of proclamation of salvation,[620] although there is insufficient data to view this as a passage reflecting proclamations of release and restoration for a sabbatical or jubilee year on New Year's day (see Leviticus 25).[621] It has also been characterized as "another monogue by the Servant (the Messiah)."[622]

Translation of the verse is without difficulty until the last word of the verse. Textual variant/emendations will be discussed at that point of the exegesis of this verse. The translation adopted for the purposes of this study is as follows:

6 But you shall be called the priests of Yahweh
  You shall be called ministers of our God
  You shall eat of the wealth of nations,
    And in their riches shall you exult.

The verse begins with an adversative use of the conjunction, followed by the explicit use of the second person personal pronoun אַתֶּם, serving to emphasize the contrast between the status of the foreigners

---

[619]Leupold, Isaiah, 2:318.

[620]Westermann, Isaiah 40-66, p. 369.

[621]Such a theory is espoused by Zimmerli, but although it accounts for release and return of property, it fails to deal adequately with the themes of a royal mission, bound captives, vengeance, garments, vitality, etc. John H. Eaton, Festal drama in Deutero-Isaiah (London: Society for the Proclamation of Christian Knowledge, 1979), pp. 90-91.

[622]Torrey, Second Isaiah, p. 455. The messianic character of the passage is evident in the NT citations and quotations, most notably in Luke 4:18-19. See also Matt. 11:5; Luke 7:22; Acts 4:27; 10:38, and so forth. NT application of Isa. 61:6 is to be found in 1 Peter 2:5, 9; Rev. 1:6; 5:10; 20:6.

and aliens in the preceding verse. (They would serve by feeding the
flocks and by acting as plowmen and vine-dressers.) Dealing with the
verb next, as in the English word order, one finds the Niphal imperfect
(pausal form) of אׇ רׇ ק. The normal meaning of the root is "to call,
proclaim," whereas in the Niphal the meaning is "to be called, named,"[623]
and by extention, understood in the sense of "designated."

The designation which they were to receive was to be יְהוׇֹה כֹּהֲנֵי
"priests of Yahweh." At the very least this would imply an ideal fulfill-
ment of Ex. 19:6, in that Israel was to become a kingdom of priests and
a Holy nation. The term for "priests" is the usual term כֹּהֵן, which
is the only noun used for priests of Yahweh, although it was at times
used with reference to priests of other gods. The priest was made holy
and sacred primarily by the nature of his work. He was indeed consecrated
and "sanctified" (Lev. 21:6) for service to Yahweh. As symbolized in the
attire and headgear of the high priest (Ex. 28:36), the priest no longer
belonged to the profane world, but, like the territory around the sanc-
tuary and the offerings presented there, were "set apart" (Num. 8:14;
Deut. 10:8; compare also Aaron being set apart to consecrate the most
holy things: 1 Chron. 23:13). The priest thus was a part of a sacred
realm and was consequently able to move about on sacred ground without
sacrilege, enter into the sanctuary, handle sacred objects, eat gifts
offered in sacrifice, and so forth.[624] There were also certain ritual

---

[623]_BDB_, p. 896.

[624]de Vaux, _Ancient Israel_, 2:347-48. See also pp. 348-57 for a
more complete description of the priestly office. Westermann seems to
completely lose sight of this aspect in his characterization of this pre-
sent description as a contrast between the hard manual labor needed to

proscriptions as well, but the privilege-purity and status of priests

seems to be the emphasis in the present verse. Such holy tasks and

privileges reflect more the present thrust than a rabid partisan joy

that the Gentiles would now be the slaves in the new order. Pieper

notes that

> In the church of the New Testament there is no longer a specially
> designated class of priests, but the church consists entirely of
> functioning priests, who without any special human mediation stand
> before God as true priests and offer up true, spiritual, God-
> pleasing sacrifices, 1 Peter 2:9; Romans 12:1.[625]

The clause which provides the poetic complement to the above

thought is "It shall be said to you: 'ministers of our God.'" The Hebrew

word order encloses the entire first half of the verse with the beginning

pronoun "you" and the ending prepositional phrase "to you," perhaps a

small envelope-type structuralization.[626] The verb of the clause is the

__Niphal__ imperfect form of אָמַר, "to speak, say." Inasmuch as it is

the 3rd masculine singular, some form of formal impersonal discourse is

implied, thus literally, "It shall be said." With the preposition __lamed__,

it could indicate either "to you" or "of you." BDB simply renders it

idiomatically, "You shall be called," changing to a second person refer-

ence.[627] With this in mind, a smoother English translation would be,

"You shall be spoken of as Ministers of our God."[628]

The designation applied to these individuals is the __Piel__ parti-

ciple of שָׁרַת. This verbal root occurs only in the __Piel__ in the Old

---

support Israel and the picture of blessings and joy accruing to the tiller
of the soil in Deuteronomy. Westermann, __Isaiah 40-66__, p. 370.

[625]Pieper, __Isaiah II__, p. 607.   [626]Young, __Isaiah__, 3:463.

[627]__BDB__, p. 56.   [628]See the NASB translation.

Testament with 20 of the 96 appearances of the root being the Piel parti-

ciple as in the present context. Although it can refer to service to

some important person or ruler, the usual reference is to the ministry of

worship on the part of those who stand in a special relationship to God

(for example, priests). The term designates a higher category of service

than עָבַד , a synonym which is more often used to describe more menial

tasks. Included in the extent of this service could be the Levites as

they assisted at the altar or in song, worship, and praise. However, the

priestly work is more likely intended, including the priest's ritual and

ceremonial liturgical functions as well as his mediatorial role of inter-

cession in prayer and petition. Priests, on occasion, also had responsi-

bilities of a more judicial nature, settling disputes among individuals

(Deut. 2:15). There was also the expectation that the one who would

dwell in the presence of God and serve Him must also walk blamelessly

before Him (Ps. 101:6; opposite examples would be Nadab and Abihu, as well

as Eli's sons, 1 Sam. 2:12-17).[629]

The use of the appellation "our God" signifies the universal

application of the rule of Yahweh, in that even Gentiles would convert to

the worship and service of Yahweh (see also Isa. 56:3-8).[630]

The thought process of the verse is extended through the next

phrase in which it is asserted that "You shall eat the wealth of nations."

Although the verb אָכַל can be understood in the sense of devouring some-

thing, in a somewhat negative sense, the more likely application is an

---

[629]Hermann J. Austell, "2472 שָׁרַת (sharat)," TWOT, 2:958; IDB, s.v. "Ministry in the OT," by G. Henton Davies, 3:385-86.

[630]See Leupold, Isaiah, 2:324. For the semantic connotations of גּוֹיִם , see the study of Isa. 14:18; 60:2.

extension of priestly metaphor begun previously. If this is the case,
then there is a remembrance of the priest's right to a portion of cer-
tain sacrificial offerings, especially of fellowship/communion sacrifices
(see 1 Sam. 2:13, 14; Deut. 18:3; Lev. 7:34, and so forth).[631]

The object of the eating is the "wealth of nations." The word
translated "wealth" is חַיִל , and is often used of a force or mili-
tary strength and hence an "army." The meaning of wealth is fitting to
the present context in that the poetic parallel is כְּבוֹד with no inti-
mation of any military overtones.[632]

The final phrase of the verse is troublesome, not so much from
the standpoint of the use of כְּבוֹד ("their glory/riches") as from the
final word in the sentence. In the text as it stands, תִּתְיַמְּרוּ is
the word in question. It appears to be a **Hithpael** imperfect form. Pro-
blematic to understanding of the present form is the fact that the word
is a **hapax legomena**. Various proposals have been made. The BHS conjec-
tures תִּתְמַרְיוּ or תִּתְמָרָאוּ from מִרָא = מָרָא , which would
have the root meaning of "become fat."[633] A second proposed emendation
is תִּתְמַרָיוּ based on the Arab cognate mära, meaning "to procure food."
The emendation hypothesizes a metathesis of the ר and מ . The

_____

[631]See de Vaux, _Ancient Israel_, 2:427-28. An alternate explana-
tion is that אָכַל here means "to enjoy" in the sense of enjoying the
spoils of war or the "wealth of nations." Magnus Ottosson, "אָכַל 'akhal,"
TDOT, 1:239.

[632]H. Eising, "חַיִל chayil," _TDOT_, 4:352.

[633]Whybray, _Isaiah 40-66_, p. 243. See _KB_, p. 563.

proposed Hebrew reading would be "you shall supply yourselves."[634] A

third alternative is based on the verbal root of רמד = מור . In

this case, the thought is one of exchanging places inasmuch as the verbal

root means "to receive in exchange."[635] There are other less-widely ac-

cepted proposals.[636] However, the most likely explanation is that which

would perceive the verbal root of the present form as אמר .[637] The

Hithpael would be understood to indicate "to act proudly, boast oneself,

glory, and so forth." This has the advantage of the support of several

of the ancient versions, such as the Vulgate, Syriac, and the Targum, as

well as similarity with the Hebrew of Ps. 94:4.[638] However, most deci-

sive is the evidence of 1Q Isa[a], which reads תתʼ אמרו for

תתʼמרו.[639] The most appropriate translation would then be "glory"

(as the RSV) or "exult" in order to bring out the aspect of rejoicing

without conveying an ungodly prideful self-exaltation (hubris).

The context and content of this verse indicate the use of כָּבוֹד

in Isa. 61:6 to be a non-technical, non-theological use of the term in

---

[634]Israel Eitan, "A contribution to Isaiah Exegesis," Hebrew
Union College Annual 12/13 (1937-38):32. The translation could also be
"be provisional." Whybray, Isaiah 40-66, p. 243. The NEB adopted this
reading.

[635]Skinner, Isaiah 40-66, p. 207; Whybray, Isaiah 40-66, p. 243.
See Barthelemy, Hebrew OT Text, 4:154-55.

[636]See the summary in Muilenberg, IB, 5:713; Torrey, Second Isaiah,
p. 454; Ottley, Isaiah Septuagint, 2:370.

[637]KB, p. 64. See Pieper, Isaiah II, p. 607. Pieper notes that
yod is frequently interchanged with aleph, hence the present form of the
text.

[638]Muilenberg, IB, 5:713.

[639]Rosenbloom, Dead Sea Isaiah, p. 65; F. Nötscher, "Entbehr-
liche Hapaxlegomena in Jesaja," Vetus Testamentum 1 (1951):299-300.

the sense of the wealth or riches of a nation.[640] The Septuagint, which

usually renders כָּבוֹד with either δόξα or τιμή , translates it

here as πλοῦτος , which means "wealth."[641]

Isaiah 62:2

Isaiah 62 is the third in a trilogy of poetic and prophetic vi-

sions of the future, highlighting the restoration of Jerusalem as the

spiritual focal point of the world, as well as pointing to the Servant/

Messiah who would bring it about (see Isa. 61:1-3).[642] Inasmuch as

כָּבוֹד appears in verse 2 of this chapter, it comes within the perimeters

of this study. On the other hand, these materials have also been char-

acterized as having similarities to community laments:

> Ch. 60 is the lament because of enemies (countered by the train of
> nations coming to Zion), ch. 61 the lament in the first person plural
> (countered by the building of Zion and the restoration of her hon-
> our), and ch. 62 the charge made against God. It is countered, in
> the middle of the chapter, by the proclamation that God has turned
> back towards his chosen people (vv. 4b-5 and vv. 11f.) The charge
> also the background which explains the odd way in which the chapter
> begins, vv. 1-2a, which are resumed in vv. 6f.[643]

The pericope to which the verse is most closely related is

---

[640]KB, p. 420. Weinfeld, " כָּבוֹד ," TWAT, 4:26; Westermann,
" כָּבוֹד ," THAT, 1:798.

[641]Forster, " Δόξα in the Greek Bible," p. 315.

[642]See also Isa. 45:4-5; 49:4; 52:7-12; 62:1-6. Torrey, Second
Isaiah, p. 455.

[643]Westermann, Isaiah 40-66, p. 373. It must not be forgotten
that the Old Testament prophet utters New Testament prophecies in an Old
Testament form. Delitzsch, Isaiah, 2:429. Eaton has explained the chap-
ter in terms of festal themes such as Zion's righteousness, the atten-
tion of nations and kings, her royal state, her marriage, her victuals
(festal meal), her sacred way and procession, and the heralded entry of
God the Victor and Savior. J. H. Eaton, Festal Drama in Deutero-Isaiah
(London: Society for the propagation of Christian Knowledge, 1979), p. 91.

composed of the first five verses of the chapter. A translation of Isa.
62:2 is as follows:

2 And the nations shall see your righteousness
   And all the kings your glory.
   And you shall be called by a new name
   Which the mouth of Yahweh will determine.

The first simple statement is that "the nations shall see. . . ."
The mention of the nations has been encountered previously in the discus-
sion of Isa. 14:18 and Isa. 60:2, so the reader is referred to those lo-
cations for more detailed treatment. The verbal form of רָאָה is the
Qal perfect, here perhaps a prophetic perfect, underscoring the certainty
that what is being prophesied will indeed take place. The verb, of
course, is translated as "see."[644]

The object which is to be seen by the nations is characterized by
the designation of צִדְקֵךְ , usually translated "your righteousness" or
"your vindication." The concept of righteousness was encountered pre-
viously in this study in the context of Isa. 58:8 (q.v.). However, one
must also take into account the parallelism between righteousness צִדְקָהּ
(3 fem. sing. suffix instead of 2 fem. sing. suffix as in verse 2, al-
though in both cases Zion is the referent) and salvation וִישׁוּעָתָהּ
in verse 1 (see also Isa. 61:10; 59:17; 56:1; 61:5, 6, 8).[645] The evi-
dence indicates an emphasis upon what Yahweh has done/is going to do in
behalf of the redeemed Israel. Indeed, even as Yahweh's righteousness
is best seen in His work of salvation, Isaiah frequently links the

----

[644]See BDB, p. 906.

[645]Nägelsbach, Isaiah, p. 665. See Scullion's excurses on this
subject. Scullion, Isaiah 40-66, pp. 138-40; 211-12. Scullion is cor-
rect in affirming the whole context is God's saving intervention,
p. 212.

righteousness of Yahweh and His performance of the covenant promise (for example, Isa. 41:2; 42:6-7; 46:12-13, as well as 51:1, 5, 6, 8; 54:10; 55:3 and 62:1, 2).[646] While it must ultimately be said that Yahweh is our righteousness (compare Jer. 33:16) and that Yahweh is a righteous God and savior (Isa. 45:21), His activity of redemption and salvation will have its effect. Such an effect is portrayed here in that the manifestation of Yahweh's saving activity transforms the person/people who are the objects of His gracious acts (here personified as Zion). According to verse 1, the results will be as marked as a burning torch, visible in the darkness. The transformation theme is carried out further later in the verse.

The poetic parallel is "and all kings your glory." The implication is that both nations and kings will attentively note the effect of Yahweh's righteousness and salvation upon Zion.

> Not merely are kings included, but all kings, for in the glory of Zion all other glory and kingship will pale into insignificance. As Calvin points out, kings do not willingly behold any rank other than their own; but so great will be Zion's glory and righteousness be that all kings will be compelled to acknowledge it.[647]

The thought is further amplified by the statement "and you shall be called by a new name." The verb is the same as encountered in Isa. 61:6 קרא , although here it is Pual perfect instead of Niphal imperfect. The construction is once again indirectly stated in the Hebrew in that the verb is 3 masculine singular followed by the preposition lamed and the 2 feminine singular pronominal suffix.[648]

---

[646]Kaiser, OT Theology, pp. 213-14.

[647]Young, Isaiah, 3:468.   [648]BDB, p. 896.

The Hebrew completing the thought is עֵט חָדָשׁ "a new

name." The words are not difficult, but the impact of the thought car-

ries a tremendous significance:

> According to the ancients, the name contains within it the interior
> character and being of people; a new name means a new people (cf. 1:
> 26; 56:5; 58:12; 60:14, 18). In Jer. 23:16 the new name of Jerusalem
> in the messianic age is "Yahweh is our Vindication" (or "Righteous-
> ness"). As Israel's progenitors Abram and Jacob received new names
> of Abraham and Israel , , ,ᴵᴵ so Zion will receive a new name in the
> coming age. Hosea's children, too, will have new names in the new
> age (Hos. 2:22-23; cf. Rev. 2:17; 3:12).[649]

In addition to the aspect of change of character is the remem-

brance of a further dimension which complements the thought. By giving

someone a name, one establishes a relation of dominion and possession

towards him.[650] Furthermore, that which is Yahweh's possession comes

both under His authority and His protection (Deut. 28:10; 2 Chron. 7:14;

Isa. 43:7; 63:19; 65:1; Dan. 9:18-19).[651]

The final phrase of the verse further elaborates the theme of

the new name, "Which the mouth of Yahweh shall determine/name/appoint."

The phrase is connected to the previous thought by means of the relative

pronoun אֲשֶׁר "which." The words פִּי יְהֹוָה should be taken together

as implied by the construct form of פֶּה "mouth." It is a character-

istic emphasis of the prophets Isaiah and Jeremiah, although similar ex-

pressions occur in Ezekiel, Micah, and Hosea. The expression is another

of the formulae of the prophets indicating both the solemnity and

---

[649]Muilenberg, IB, 5:718. Hanson has a beautiful list of the
"new names" by which Zion is to be known, drawn both from the present
passage and Isaiah 63 and 65. Hanson, Apocalyptic, p. 93.

[650]Hans Bietenhard, "ὄνομα, ὀνομάζω," TDNT, 5:253.

[651]IDB, s.v. "Name," by R. Abba, 3:502.

veracity of their proclamation on the basis of its divine source and an

acknowledgement of the tremendous power of the Divine Word of Yahweh.

For Yahweh to speak the Word is to have the event come about or come

into existence (see Isa. 55:11).[652] The verb utilized is an unusual

choice. נָקַב appears here in the Qal imperfect. It is difficult to

tell whether it is of the same root as the one which etymologically means

"to pierce." At any rate the context clearly dictates a meaning of "de-

termine, name, or appoint."[653]

This brings the study to the point of determining the meaning

of כָּבוֹד in Isa. 62:2. It cannot be that a completely secular, non-

theological use of כָּבוֹד is to be understood here in the sense of

"honor, distinction."[654] The conjunction with so many terms of theolog-

ical import, including "righteousness" and "salvation" as well as the

spiritual dimension of names and new names negate such an understanding.

On the other hand, one must also take into account the clear statement

that it is "your" [that is, Zion's] glory. Does this then imply merely

the restoration of the lost fortunes and status (see Isa. 17:3, 4, as well

as the previous discussion of that passage)?[655] Again, it must be noted

---

[652]Note Isaiah's repeated use: Isa. 1:20; 34:16; 40:5; 45:23;
48:3; 55:11; 58:14; 62:2. See also Jer. 9:11, 19; 15:19; 23:16; Ez. 3:
17; 33:7; Hos. 6:5; Mic. 4:4; 2 Chron. 36:12. Konrad Weiss, "στόμα,"
TDNT, 7:696. (see also 696n.)

[653]KB, p. 631. For further discussion, see Milton C. Fisher
"1409 נָקַב (nāqab)," TWOT, 2:595-96. For an explanation of the Metheg
in the word in the text see GKC sec. 16f, p. 64.

[654]Contra KB, p. 420.

[655]This is what Westermann seems to endorse, by linking it with
Isa. 17:3, 4; 16:14 (Moab); 21:16 (Kedar); 8:7; 10:16 (Asshur). Wester-
mann, "כבד," THAT, 1:799.

that the context demands more. Particularly in conjunction with Isa.

60:1-2 one can see that the ultimate majesty of the new Jerusalem is the

manifestation of the שְׁ‎‎‎ ‎‎‎ ‎‎ radiating over the city and the

light of His presence which attract the attention even of kings. The

net result is to speak of the שְׁ‎‎‎ ‎‎‎ , but in a derived sense,

focusing more on the effect on Zion than the activity of Yahweh Him-

self.[656]

This explanation could be more finely tuned. Again, taking Isa.

60:1-3 into account, one could note that the present verse is set against

the background of an epiphany. The theme of salvation before the eyes

of the whole world is repeated (compare Isa. 40:3; 60:3). Distinctive

to this passage is the purpose of indicating the aspect of salvation

with respect to its impact upon Zion. A further aspect which has been

mentioned but not developed is in keeping with the change of name, and

that is the emphasis upon the activity of the grace of God. (verse 3).[657]

Such a viewpoint allows for both the spiritual aspect of the renewal and

less precision in the phenomena of the epiphany, but remains in character

with the New Testament application of the summarizing proclamation at

the close of chapter 62 (verses 11-12), to the Triumphal entry of Jesus

Christ into Jerusalem on "Palm Sunday" (Matt. 21:5).[658] Thus it is

Yahweh's coming, visiting and redeeming His people, which brings about

the transformation (salvation, righteousness, verses 1, 2) and which

---

[656]Kittel, Herrlichkeit Gottes, p. 155.

[657]Westermann, Isaiah 40-66, p. 375.

[658]Isa. 62:11 is cited along with Zech. 9:9. The net effect is to
make a Messianic application of this passage explicit.

reconstitutes the holy city and holy people (see verse 12). Such gra-

cious saving activity of Yahweh has its effect, which in verse 2 is now

called "your glory," but derives from God's manifestation of His

glory.[659]

Isaiah 66:11, 12

The final context in which Isaiah's use of $\daleth\supset\beth$ is to be

found is five occurrences with Isaiah 66. For the purposes of this

study the pericope of which these verses are a part encompasses the en-

tire panoramic vision of Isaiah 66. However, verses 11, 12 are to be

taken together as part of the same thought, and verses 18 and 19, though

different from verses 11, 12 nevertheless develops the same basic eschat-

ological picture. The relationship of this passage to its predecessors

has been noted in various ways. Pieper regards chapter 66 as a continu-

ation of the answer to the prayer which is to be found in Isa. 64:5-12.

Chapter 65, then would form the first part of the answer to that

prayer.[660] The situation addressed may well envision the practical pro-

blems encountered by the returning exiles.[661] The language of the

---

[659]Pieper notes that "Zion's salvation and glory shall be revealed
not to her alone, but to all the world, in limited measure during the
time of this world, but in all its fullness at the coming of the Lord,"
2 Cor. 4:10-11; Rom. 8:18; Col. 3:4; 1 John 3:2; Isa. 61:9. Pieper,
Isaiah II, p. 616.

[660]Pieper, Isaiah II, p. 681. See Bruce C. Cresson, "Isaiah and
the Restoration Community," Review and Expositor 65 (1968):454-55.
Torrey, Second Isaiah, pp. 466-67. For a different analysis, see Edwin
C. Webster, "A Rhetorical Study of Isaiah 66," Journal for the Study
of the Old Testament 34 (1986):93-108.

[661]Leupold, Isaiah, 2:370. For the opinion that this is an early
exilic prophecy see W. S. McCullough, "A Reexamination of Isiah 56-66,"
Journal of Biblical Literature 67 (1948):27-36. It is not necessary

chapter is strongly reminiscent of that in chapters 45:9-12 and 49:

21.[662] Indeed, the ultimate triumph and spread of the worship of Yahweh

throughout the whole earth is strongly reemphasized in what Knight has

characterized as "the Great Commission" (Isa. 66:18-21).[663] This section

is devoted to the study of verses 11, 12. Translation and exegesis of

verses 18 and 19 will be taken up in a separate treatment.

A translation of the verses is as follows. Textual problems will

be noted in the course of discussion:

11 That you may nurse and be satisfied with her comforting breasts
   That you may drink deeply and with exquisite delight from the
      abundance of her glory.
12 For thus Yahweh says, "Behold, I will extend
      peace to her like a river,
      and the wealth of nations like an overflowing stream.
   And You shall nurse
      and you shall be carried upon [her] hip
      and be dandled fondly upon [her] knees."

The Hebrew text is replete with the imagery of material care and

tenderness. The vividly-worded metaphor extends through both verses. It

actually began in verse 7 with the imagery of the birth of a son (the

recreation of Israel/birth of the New Testament church).[664] The miracu-

lous nature of the event is underscored in verse 8, while there is a gen-

eral call to rejoice with Jerusalem over the blessed event (verses 9, 10).

The first phrase amplifies the rejoicing of the preceding verses,

---

to envision Isa. 66:1-4 as a controversy with Haggai and Zechariah.
Contra Eissfeldt, Introduction, p. 345.

[662]See also Rev. 12:5. Torrey, Second Isaiah, pp. 471-72. The
suffering of the returning exiles may also be linked to the message of
Isa. 50 and 53. Smart, Second Isaiah, p. 287.

[663]Knight, The New Israel, pp. 115-16.

[664]Leupold, Isaiah, 2:375. Torrey believes this to be a reference
to the birth of the Messiah. Torrey, Second Isaiah, p. 472.

"That you may nurse and be satisfied with her comforting breasts." The

phrase begins with the expression ‎לְמַעַן‎, which means "so that, in

order that":

> Here, as always, it is a particle of purpose. The love for Zion and
> the mourning over her are really pre-requisites for, and the means to,
> the joy that lema^can promises; it is faith with its effect on the
> emotions.[665]

The first verb is the Qal imperfect (2 masc. pl.) of ‎יָנַק‎, "to

suck, to nurse." It is the typical expression for breast-feeding.[666]

The metaphor continues with the verb (now Qal perfect, 2 masc. pl.) ‎שָׂבַע‎,

which usually indicates "to be satisfied by nourishment."[667] The

thought is completed by a prepositional phrase, "with breasts of her com-

fort." The metaphor of breast feeding is thus continued with the explicit

reference to ‎שַׁד‎ "breasts."[668] However, this further qualified by the

remainder of the construct chain, the noun and third feminine singular

suffix: ‎תַּנְחֻמֶיהָ‎. As a noun, it occurs only in the plural and

carries an abstract and intensive emphasis.[669] Although it can be trans-

lated as "consolation," the translation selected reflects the thematic

kinship with the opening Piel imperatives of Isa. 40:1 of the same verbal

root ‎נחם‎, there occurring in the familiar, "Comfort Ye! Comfort

ye!" opening of the "Book of Consolations/Comfort,"[670] hence identifying

---

[665]Pieper, Isaiah II, p. 691. See BDB, p. 775.

[666]BDB, p. 413.

[667]Bruce K. Waltke, "2231 ‎שָׂבַע‎(sabēa)," TWOT, 2:869. Pieper
identifies the verbal sequence as an imperfect with perfect consecutive.
He translates the two as a hendiadys, however. Pieper, Isaiah II, p. 691.

[668]BDB, p. 994.   [669]Ibid., p. 637.

[670]See Marvin R. Wilson, "1344d ‎תַּנְחוּם‎(tan hum)," TWOT, 2:571.

the reference of the metaphor to the consolation/comfort of Jerusalem.[671]

The second purpose clause in the verse completes the poetic paral-
lel, "that you may drink deeply and with exquisite delight from the
abundance of her glory." The grammatical function of the particle לְמַעַן
indicating purpose was discussed above. The remainder of the verse is
somewhat more difficult due to the presence of two hapax legomena. The
first of these is the verb מָצַץ , which occurs here in the Qal im-
perfect (2 masc. plural). It is a word which continues the imagery of
breast feeding and can mean "suck, draw," which with the context may be
understood in the sense of drinking deeply.[672]

The poetic thought is paralleled by the Hithpael perfect of עָנֹג
whose root meaning is to be "soft, dainty." Here the sense is intensified
to "take exquisite delight."[673] Completing that thought is the noun
(hapax) זִיז, meaning "abundance, fulness" (as translated here)[674] or
perhaps, if derived from an Akkadian cognate, "teat."[675] The construct
chain is completed by the appearance of כָּבוֹד with the suffix, trans-
lated as "her [that is Jerusalem's] glory." The semantic content of
this expression will be discussed in conjunction with verse 12. The pic-
ture, however, is of the children rejoicing in and drawing sustenance
from their mother.

---

[671]BDB, pp. 994; 637.

[672]BDB, p. 595. See Harold R. Cohen, *Biblical Hapax Legomena in
the Light of Akkadian and Ugaritic* (Missoula, MT: Scholars Press, 1978),
p. 46.

[673]BDB, p. 772. [674]Ibid.

[675]Cohen, *Biblical Hapax Legomena*, p. 46. See also, John J.
Scullion, "Some Difficult Texts in Isaiah cc. 56-66 in the Light of
Modern Scholarship," *Ugarit-Forschungen* 4 (1972):128.

Isa. 66:12 departs briefly from the maternal metaphor for a di-

rect oracle of Yahweh, introduced by the introductory formula

הֹ וֹהֹ יֹ רֹמַ֫אָ הֹכֹ־יֹכִּ, "For thus says Yahweh," which

occurs frequently throughout the prophets to indicate a solemn oracle

from Yahweh. This expression is discussed in more detail in the exegesis

of Isa. 21:16.

The first segment of the announcement of salvation is "Behold,

I will extend to her peace like a river." The announcement begins with

the prophetic demonstrative particle יֹנֵנֹהֹ "Behold," along with the

first person singular pronominal suffix, emphasizing Yahweh as subject of

the sentence. The verb is cast in the form of a Qal active participle

הֹטֶֹנֹ, "to stretch out, extend, bend." The direct object is שָׁלוֹ֫ם

"peace." Although the word is frequently translated as "peace," it car-

ries with it connotations which are broader, encompassing "prosperity,

health, wellness, completeness, safety, and so on." The underlying idea

is one of wholeness and wholesomeness. It is often translated as pros-

perity for the present verse as a poetic parallel for "wealth," but such

is to neglect the broader theme in the Old Testament and Isaiah. In

nearly two-thirds of the occurrences of this noun, it is indicative of

the state of fulfillment which is the result of God's presence, as well

as His activity in covenant (see Isa. 32:17; 54:10).[676] Furthermore,

שָׁלוֹ֫ם is promised to the faithful nation which trusts in Yahweh

(Isa. 26:3, 4, 12), whereas, there is the repetition of the threat that

it will be denied to the wicked (Isa. 48:22; 57:21; 59:8).

Completing the picture of peace is the simile כְּנָהָ֫ר , "like

_____

[676]G. Lloyd Carr, " שָׁלוֹ֫ם (shālom)," TWOT, 2:930.

a river." The same phrase occurs in Isa. 48:18. The concept of river

has been encountered in both Isa. 8:7 and 59:19, both of which refer to

the raging, flooding aspects of the river. However, the other Old

Testament usage, such as in Isa. 2:2 and Mic. 4:1, refers to a figurative

confluence of the nations streaming to Yahweh's temple in Jerusalem.[677]

The simile is extended by the phrase,""and the wealth of nations

like an overflowing stream." As in the above phrase, the English word

order is the reverse of the Hebrew. The poetic variation gives the

"glory of nations" גּוֹיִם כְּבוֹד as the parallel to שָׁלוֹם . The phrase-

ology is quite similar to that in Isa. 61:6, but the counterpart there

was חֵיל גּוֹיִם with כְּבוֹדָם as the poetic parallel. Furthermore,

there were more religious/cultic overtones in the situation described.

The simile further qualifies the "glory of nations" by the ex-

pression כְּנַחַל שׁוֹטֵף "like an overflowing stream." The noun

נַחַל refers more specifically to a wadi, the intermittent dry creekbed

so characteristic of the Bible lands. However, the adjective שׁוֹטֵף

with its connotation of "overflowing, engulfing" would indicate that the

wadi is depicted as in the midst of a flood after a storm.[678] Perhaps

because the נַחַל suddenly appears and/or disappears as raging torrents,

it becomes a symbolic concept.[679]

The closing two phrases of the verse represent a return to the

---

[677]R. Laird Harris, "1315a נָהָר (nahar)," TWOT, 2:560. Achte-
meier regards this as a citation of Isa. 48:18, indicating that Yahweh
has long desired to give Jerusalem such life. Achtemeier, Community,
p. 145. The Targum explicitly interprets this as the Euphrates.
Stenning, Targum, p. 221.

[678]Victor P. Hamilton, "2373 שָׁטַף (shatap)," TWOT, 2:918.

[679]Leonard J. Coppes, "1343a נַחַל (nahal)," TWOT, 2:570.

maternal imagery of verse 11, which is continued into verse 13 (with the

highly unusual attribution of feminine emotion and maternal care to Yahweh

in verse 13, albeit in a positive sense).[680] Verse 12b begins with the

Qal perfect of פֵֿ֗י , the same verb as encountered above in verse 11,

"and you shall nurse," repeating the picture of breast feeding. The BHS

suggests reading הֶ֖קֵֿ֗י which would involve a change of pointing

and the emendation of the final letter from ט to ה . The net result

is a change from a second person verb to a nominal substantive, as well

as from second person plural to third singular feminine, "her sucklings

[that is, babies]." Instead of being an independent verbal expression,

it would become the subject of the next two verbs. The Septuagint, read-

ing τὰ παιδία αὐτῶν "their children" is cited as the major sup-

port.[681] In conjunction with that, the BHS proposes changing the other

two verbs from 2 masculine plural to 3 masculine singular. The argument

is weak in that it involves changing too many consonants. Furthermore,

the previous pattern of word order in the verse has an independent verb

followed by two qualifying phrases, as here. The Old Testament Text

project notes the problem as one of assimilation to other parallel texts,

but still maintains that the more difficult reading is to be preferred.[682]

The next phrase then is, "you shall be carried upon [her] hip."

The picture is similar to that of Isa. 60:4, where the reference is to

---

[680]Westermann, Isaiah 40-66, p. 420.

[681]KB, p. 374; Whybray, Isaiah 40-66, p. 286. Ottley, Isaiah
Septuagint, 2:385. Also cited is 1Q Isa[a] which has a lacuna at the be-
ginning of the word, but which is conjectured to have read הֹתַֿר֗ית
(פֵֿ֗י). Muilenberg, IB, 5:767; Barthelemy, Hebrew OT Text, 4:169.

[682]Barthelemy, Hebrew OT Text, pp. 169; XI. The Targum maintains
the second person forms. Stenning, Targum, p. 221.

the ingathering of the Exiles. In the present passage, however, the verb

is the Niphal imperfect of נָשָׂא "to carry, lift, take" and the

translation accordingly is the passive "you shall be carried."[683] The

prepositional phrase simply means "upon the hip."[684]

The poetic parallel is "and dandled fondly upon [her] knees."

The verb is the Pilpel imperfect of שָׁעַע a verb which means "to take de-

light in."[685] The translation selected is intended to reflect both the

usual Hebrew lexical translations of "fondle" which has positive connota-

tions in the English dictionary: "to pamper; to handle tenderly, lov-

ingly, or lingeringly,"[686] but in popular usage has taken on quite another

meaning in the atmosphere of child abuse and child molestation. The more

precise translation would use the less common term "to dandle," meaning

"to move up and down in one's arms or on one's knee in affectionate

play."[687]

The topic of most interest to this study is the meaning of the

use of כָּבוֹד in Isa. 66:11, 12. The context would suggest a secular

use of the term in the sense of wealth, riches, distinction.[688] When

compared to its closest parallel, Isa. 61:6, one must note the difference

between the two, in that the former has more of a cultic setting, hence

---

[683]BDB, p. 669.   [684]Ibid., p. 841.

[685]KB, p. 1000; BDB, p. 1044. 1Q Isa[a] has the hithpalpel form
השׁתעשׁעון which is no improvement nor does it make sense in the pre-
sent context. Rosenbloom, Dead Sea Isaiah, p. 67.

[686]Webster's Seventh New Collegiate Dictionary (Springfield, MA:
G. and C. Merriam Company, 1965), s.v. "fondle," p. 324.

[687]Webster's Dictionary, s.v. "dandle," p. 209.

[688]KB, p. 420; Weinfeld, " כָּבוֹד ," TWAT, 4:26; Westermann,
" כבד ," THAT, 1:799; Kittel, Herrlichkeit Gottes, p. 61.

religious overtones. In the present verses, the term has no such set-
ting in the metaphor into which it has been cast.

Isaiah 66:18, 19

The last passage in which the noun כָּבוֹד may be found in the
Isaianic corpus is Isa. 66:18, 19. The word appears three times. These
two verses comprise a part of the larger poem of Isa. 66:5-24. However,
it is more closely related to verses 15-21. Since the general background
of these verses and their relationship to the chapters which preceded them
has already been discussed in the exegesis of Isa. 66:11, 12, the reader
is referred to those remarks.

The background of the message communicated in verses 18, 19 is
one of a judgmental theophany (verses 15-17), accentuating the fiery as-
pects repeatedly. While fire is used of judgment upon the guilty, it also
is one of the means whereby Yahweh envelopes Himself for purposes of
theophany. In the present passage, the theophanic aspect is more pro-
minent.[689]

Translation of Isa. 66:18, 19 is complicated by more textual pro-
blems than most of the passages which have been examined thus far. Of
the difficulties, the easier to resolve is that of verse 19, where the
otherwise unknown פּוּל, the name of a nation, is to be rendered as פּוּט.
This will be discussed at greater length later. The translation also
reflects the problematic arrangement of verse 18a:

---

[689]It seems as though, ever since Ex. 19:18, fire in some form
or another was an index of the Lord's coming to judgment. Notably, fire
is either the element which God uses for inflicting punishment upon the
guilty, or else fire is the agency in which he envelops himself for pur-
poses of the theophany. Here the emphasis is on the theophany. Leupold,
Isaiah, 2:377.

18 For I, [because of] their works and their thoughts
        am coming to gather all the nations,
        and tongues, and they shall come and see my glory.
19 And I will set a sign among them,
        and I will send survivors from among them to the nations:
        to Tarshish, Put and Lud, who draw the bow;
        Tubal and Javan; to the coastlands afar off
        that have not heard my fame or seen my glory
        And they shall declare my glory among the nations.

As indicated, the translation of the first phrase is problematic.

The BHS suggests that the phrase "their works and their thoughts"

וּמַחְשְׁבֹתֵיהֶם   מַעֲשֵׂיהֶם be deleted from the present verse

and added to verse 16, which would then read (with the addition of the

particle כִּי), "For Yahweh will execute judgment by fire and by His sword

upon all flesh **for their works and their thoughts** and those slain by

Yahweh shall be many." The progression of thought is compatible, but

there is no evidence from the manuscripts or versions to support the con-

jectural emendation.[690]

The problem exists because of the lack of a verb for the clause.

The problem has been accounted for in various ways. One of the most fre-

quent solutions is the addition of the verb יֹדֵעַ on the basis of the

Septuagint ἐπίσταμαι.[691] Another solution is to regard the ellip-

sis as an **aposiopesis**, with the sudden break of the train of thought into

---

[690]Whybray, _Isaiah 40-66_, p. 287.

[691]Ralphs, _Septuaginta_, p. 655; Ziegler, _Isaias_, _Septuaginta Gott-ingensis_, vol 14 (Goettingen: Vandenhoeck und Ruprecht, 1939), p. 369. Alexandrinus reads the same as the MT, however. It is X and the Lucian MSS which provide primary support for this reading. Ottley, _Isaiah Septuagint_, pp. 103, 386. Whybray cites the Peshitta to support the reading "I know," as in the RSV. Whybray, _Isaiah 40-66_, p. 289. The Targum supports neither preferring it own paraphrase. Stennning, _Targum_, p. 221. See also Barthelemy, _Hebrew OT Text_, p. 171.

silence, leaving the sense to be derived from the context.[692] A similar,

but different explanation is to regard it as an anacoluthon, involving

the change from a construction which has already begun to one of a dif-

ferent kind. Such a grammatical phenomenon is usually found after a long

parenthesis, either due to a loss of the train of thought or as a change

in midstream to make a new beginning in order to clarify the thought com-

municated.[693]

The basic meaning intended by the context is for the difficult

phrase which is in question to be understood as an adverbial accusative

describing a condition or a circumstance.[694] Considering the intention

of the context, then, the indication would be of "because of . . ." or

"the time has come . . ."[695]

The subject of the activity is emphatically Yahweh Himself, as

indicated by אָנֹכִי . However, the relationship of this to the Qal

perfect feminine participial form of בוֹא , (literally, "It, she is

coming") is equally problematic. If the focus of the circumstantial

emphasis is upon time, then no change is necessary.[696] However, if

---

[692]Delitzsch, Isaiah, 2:508. See GKC, Sec. 167a, p. 505.

[693]See GKC, Sec. 167b, pp. 505-506.

[694]Pieper, Isaiah II, p. 697. See GKC, Sec. 118(5)m, p. 374.

[695]The former is the translation selected here and is the same as chosen by the NIV. The latter sense is widely mentioned (for example, Pieper, Isaiah II, p. 637; Young, Isaiah, 3:531). Torrey proposes adding כִּי הִגִּיעָה, making the implicit indication of time explicit. It would also correspond to the feminine form of the participle בָאָה . Torrey, Second Isaiah, p. 474. See Barthelemy, Hebrew OT Text, 4:171. However, there is no MSS support for the addition, so the conjectural nature of the emendation is emphasized.

[696]Young regards this as a casus pendens. Young, Isaiah, 3:531.

אֲנִי is to be the subject of the participial phrase, it would

call for some adjustment, either בָאתִי , "I come" or, as the BHS sug-

gests, dropping the feminine ending ה to become "coming" (בָּא).[697]

This would have fewer problems both grammatically and with regard to the

consonantal text.

The message of Yahweh is, "I am coming to gather all nations and

tongues." The pronoun and participle have just been discussed. The

clause continues with the Piel infinitive (construct) of קָבַץ , a verb

which primarily refers to the gathering of people together into one

place. Such a gathering may be for socio-political reasons (for example,

for the selection/recognition of a king: 1 Sam. 8:4; 2 Sam. 3:21; 1 Chron.

11:1; Hos. 1:11); to the mustering/rallying of troops (Joshua 10:6;

Judg. 12:4; Neh. 4:20[Heb. 14]; 2 Sam. 2:30); for religious convocations

and covenant renewal (for example, 1 Chron. 13:2; 1 Sam. 7:6; 2 Chron.

15:9-10; see also Isa. 43:9; Joel 3:11 [Heb. 4:11]); and to speak of

Yahweh's pledge to assemble his people from whence He had scattered them

(Deut. 30:3, 4; compare 1 Chron. 16:35; Isa. 11:12; 40:11). In Isaiah's

prophecies, this includes the Gentiles (Isa. 11:12 as well as the present

passage).[698]

It is said that Yahweh is coming to gather "all nations and

tongues." The noun גּוֹיִם has been encountered several times in the

course of this study and fuller discussions are to be found there. How-

ever, it suffices to note the distinctive elements of the term as use

---

[697]See Barthelemy, Hebrew OT Text, 4:171; Lambdin, Introduction,
pp. 59-60.

[698]Leonard J. Coppes, "1983 קָבַץ (qābaṣ)," TWOT, 2:783-84.

in the Old Testament. The primary emphasis is upon a people related by

territorial affiliation and common language.[699] The poetic parallel

does not extend the thought much, but underscores the native tongue or

languages of the people, that is, their own mother language, by the use

of לִשׁוֹנוֹת.[700]

The next phrase amplifies the effect of Yahweh's coming mentioned

above, "And they shall come." Previous discussions of the verb בּוֹא

have noted the use of the term as above to indicate the personal coming

of Yahweh Himself. Furthermore, the announcement of His coming is to be

related to an announcement of salvation.[701] In this portion of the verse,

the verb has changed to Qal perfect (3 common plural), apparently refer-

ring now to those whom Yahweh is going to gather.

The use of בּוֹא in this context is to be understood in a reli-

gious sense of the coming of man to God, as underscored by the rest of

the verse.[702]

The final clause of verse 18 states, "and they shall see my

glory." The verb is the Qal perfect of רָאָה , which also has been

encountered previously. Although it is the common word which is used to

indicate seeing with the eyes, here it seems to include spiritual percep-

tion and personal experience "in the sense of seeing as the receiving of

---

[699]Clements, " גּוֹי ," TDOT, 2:427.

[700]Johannes Behm, " $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha, \ \dot{\varepsilon}\tau\varepsilon\rho\acute{o}\gamma\lambda\omega\sigma\sigma\sigma\varsigma$," TDNT, 1:720.

[701]Preuss, " בּוֹא ," TDOT, 2:37, 38, 41. Westermann prefers to speak of this as an epiphany. Westermann, Isaiah 40-66, p. 424.

[702]Preuss, TDOT, 2:22.

the revelation of God in His $\delta\acute{o}\xi\alpha$."[703] Whether this means that

the ךָבוֹד ("My glory") which they are to see is the visible super-

natural presence of Yahweh in the temple[704] will be discussed after the

exegesis of verse 19.

The language and context are reminiscent of the Day of Yahweh

motif, which was encountered early in this study (see the study of Isa.

3:8), but several characteristic themes are present here as well: judg-

ment, universality, supernatural intervention, and proximity. The empha-

sis of the theme is upon Yahweh's manifestation of His purpose in his-

tory (revealing His just rule over the affairs of men and nations), upon

His activity (both to save and to judge), upon the victorious outcome of

this activity in the present world order, as well as upon the ushering in

of a new just, peaceful, and prosperous era in history in which the rule

of Yahweh is made fully known.[705]

The first phrase of verse 19 is "and I will set a sign among

them." The verb is the Qal perfect of שׂוּם/שִׂים , meaning "to set

place, stand."[706] The object is אוֹת , a sign or wonder, that is, in

the sense of a miraculous sign. It can either signify the unusual event

itself or in some way point to the unusual occurrence.[707] Inasmuch as

---

[703] Wilhelm Michaelis, "ὁράω ," TDNT, 5:326.

[704] Skinner, Isaiah 40-66, p. 252.

[705] H. Wheeler Robinson, Inspiration and Revelation in the Old Testament (Oxford: At the Clarendon Press, 1956), pp. 137, 144-45.

[706] BDB, p. 964.

[707] Robert L. Alden, "41a אוֹת ('ot)," TWOT,1:18-19. Rengstorf points to the visible aspect of the sign. Karl Heinrich Rengstorf, "σημεῖον ," TDNT, 7:212.

the same phraseology is used in both Ex. 10:2 and Ps. 78:43 to speak of

a miracle, it is probably best to understand the nature of the sign to be

miraculous, although it may well encompass a series of events, rather than

a single miracle.[708] Perhaps it is a signpost showing those to whom God

sends the way, or the sending of the messengers themselves (the survivors)

may be intended.[709] At any rate it is the manifestation of Yahweh's

activity, with a new age initiated by Yahweh's presence and His revealing

work, a theme repeated throughout Isaiah (see Isa. 7:11; 55:13; 49:22;

62:10). The net result is destruction for some, salvation for others.[710]

The message of the prophet continues with the statement "and I

will send survivors from among them to the nations." The subject once

again is Yahweh Himself. The verb ‏שׁלח‎ appears here in the Piel per-

fect and has the sense "to send" indicating these are to be Yahweh's

messengers.[711] Those who are to be sent are further designated by the

term "survivors"‏פליטים‎ , a term first encountered in the study of

Isa. 4:2-6 (q.v.), a term which is at times also related to the "remnant"

motif. The prepositional phrase ‏מהם‎ may be translated "from them,"

but the context indicates a use of the partitive min, meaning, "some

from among them."[712] This would further indicate that those who have

survived the judgment upon the disobedient Jewish nation would ultimately

become proclaimers of Yahweh's glory. Ultimately, the likes of Peter

---

[708]Young, Isaiah, 3:532.

[709]Westermann, Isaiah 40-66, p. 425.

[710]Muilenberg, IB, 5:771.   [711]BDB, pp. 1018-19.

[712]Pieper, Isaiah II, p. 698.

and Paul, among others, have fulfilled this mission.[713]

The next major segment of verse 19 is concerned with the list-
ing of a series of the nations apparently named from west to east along
the southern portion of the Mediterranean and from east to west along
the northern portion. Similar listings are to be found in Genesis 10 and
Ezekiel 27 and 30. The first of these is Tarshish which may either be
the port city of Tarsus or Tartessus, perhaps a Phoenician city in
Spain.[714] Pul פוּל is not otherwise known, hence the suggestion of the
BHS apparatus of Put פוּט on the basis of the Septuagint reading
φουδ , which is mentioned in Gen. 10:6 and 1 Chron. 1:8, as well as
Ezek. 27:10; 30:5; 38:5, and Jer. 46:9. Its linkage with לוּד further
seems to indicate it as among African peoples, although it is difficult
to be more specific.[715] The Ludim have been identified both with Libya
in Africa and the Lydians of Asia Minor. Their further identification
by the phrase מֹשְׁכֵי קֶשֶׁת "those who draw the bow" is similar to Jer.
46:9, where they are listed as mercenaries of the Egyptians. It would
seem best to identify them with Libya as a people known earlier to the
inhabitants of the Holy Land than the Lydians.[716] Tubal תֻּבַל , which

---

713See Peter's plea for his hearers to escape from that crooked
generation (Acts 2:40); Pieper, Isaiah II, p. 699; Young, Isaiah, 3:532.

714IDB, s.v. "Tarshish," by Cyrus H. Gordon, 4:517. See Muilen-
berg, IB, 5:771.

715IDB, s.v. "Put," by Thomas O. Lambdin, 3:971. The chief objec-
tion is that of Cheyne which maintains that orthographic interchange of
    and   is not very likely. Ottley, Isaiah Septuagint, 2:387.

716IDB, s.v. "Libya," by Thomas O. Lambdin, 3:124. For an alter-
nate opinion see IDB, s.v. "Lud, Ludim," by M. J. Mellink, 3:179. See
also Barthelemy, Hebrew OT Text, 4:172.

is also listed in Genesis 10 as well as Ezek. 27:13; 32:26; 38:2-3; and

39:1, is more easily identified. It is mentioned, along with Meshech-

Mushki in Assyrian sources. The exact location of Tubal is disputed,

but it seems to have been located in the Cappadocian region of Asia

Minor, and which played an important political role in the ninth and

eighth centuries, B.C.[717] Javan יָוָן should be identified with the

Ionians of Asia Minor or Greece. They are identified as trading partners

with the Phoenicians and Philistines (frequently in the context of slave

trade: See Gen. 10:2, 4; Ezek. 27:13; Dan. 8:21; 10:20; 11:2; Joel 3:

6[Heb. 4:6]; Zech. 9:13).[718]

The list of nations is completed with a reference to the coast-

lands that are afar off. The term אִיִּים has been discussed earlier

with reference to the study of Isa. 11:10 (q.v.; the term actually occurs

in verse 11). The reference is to the islands or coastlands of remote

places, with the present context suggesting lands to the west.[719]

The next phrase is a relative clause, "that have not heard of

my fame or seen my glory." The first of these two expressions is the

familiar Hebrew cognate accusative construction, with a repetition of

the verbal root שָׁמַע . The Qal perfect form of the verb follows the

negative particle לֹא. The nominal form is the direct object and is

translated here as "fame."[720] The relative clause closes with a negative

---

[717]IDB, s.v. "Tubal," by M. J. Mellink, 4:717-18.

[718]IDB, s.v. "Javan," by H. F. Beck, 2:805.

[719]BDB, p. 16.

[720]Young, Isaiah, 3:533. See BDB, p. 1034. See also the similar
phraseology of Isa. 52:15-53:1.

version of what was indicated in the final line of verse 18, translated as "or seen my glory," although the negative particle is repeated in the Hebrew. Perhaps a merism is intended by the inclusion of both the auditory and ocular senses.[721]

Verse 19 closes with the statement, "and they [the survivors] shall declare My glory among the nations." The verb in this case is the <u>Hiphil</u> perfect of ‏הִגִּיד‎ which only appears in the <u>Hiphil</u> and <u>Hophal</u> in the Old Testament. The essential connotation of the verb is to place a matter high or conspicuously before a person, thus meaning "to make known, report, tell."[722] Furthermore, the matter being communicated was usually previously unknown or unknowable to the object.[723] The Septuagint underscores the significance of the declaration or proclamation by translating it with ἀναγγελοῦσίν, which has the secular sense of the proclamation or declaration of a king or of the report of envoys, and is frequently used in the Septuagint in a similar sense.[724] The locus of the declaration is "among the nations."

In the present verses, ‏כָּבוֹד‎ is used three times, twice in conjunction with the verb ‏רָאָה‎ "to see" and once as the object of the verb ‏הִגִּיד‎ (Hiph.), "to declare."

In all three cases, it refers to the ‏כְּבוֹד יהוה‎ inasmuch as the first person singular possessive pronominal suffix is used and the

---

[721]See Watson, <u>Hebrew Poetry</u>, pp. 321-22.   [722]<u>KB</u>, p. 591.

[723]Leonard J. Coppes, "1289 ‏נגד‎ (nāgad)," <u>TWOT</u>, 2:549.

[724]Julius Schniewind, "ἀναγγέλλω," <u>TDNT</u>, 1:62-63. Although related terms fulfill the function of aretology, or the declaration of the mighty acts of a god, ἀναγγέλλω is not used in that sense. However, see Isa. 42:12.

speaker is Yahweh Himself. The scene depicted sounds eschatological.

The features of a new Golden (Messianic ?) Age are listed. The Day of

Yahweh as an inauguration of such a Golden Age is indicated in that

the "survivors" are to be declaring the glory of Yahweh with the result

that the nations (Gentiles ?) should be drawn to the worship and ser-

vice of Yahweh, cleansed so as to be able to bring offerings of worship

and fellowship to Yahweh and even to become priests and Levites (verses

20-21). It has been observed that

> It was tacitly recognized that there could be no Golden Age for
> Israel until all men shared it. . . . From this it follows that in
> biblical thought the Golden Age has a fundamentally religious basis.
> It is essentially the Day of the Lord, and what is of importance is
> that there shall not only be unity of rule, but that all shall be
> permeated by the spirit of God, so that all life shall reflect
> his will.[725]

The imagery of the passage seems to indicate phenomena which are

concrete in that both ocular and auditory senses are employed, as indi-

cated in the above comments. The context of worship in Jerusalem at the

Temple (My holy mountain, verse 20b) seems to be straight-forward and

concrete. However, the vision of a new heaven and a new earth are intro-

duced suddenly in verse 21. Furthermore some sense of a glimpse into the

awful spectre of Hell in verse 24 leads one to think of the Last Judg-

ment. Evidently several aspects of eschatology are telescoped to-

gether.[726]

---

[725]H. H. Rowley, The Faith of Israel (London: SCM Press, 1956),
pp. 180-81. It is strange in the light of this scripture passage that
Kaufmann can claim that "scripture knows nothing of any prophetic mission
to the gentiles." Yehezkel Kaufmann, The Babylonian Captivity (New
York: Union of American Hebrew Congregations, 1970), p. 199.

[726]Westermann, " כבד ," THAT, 1:807. M. R. Gordon comments,
"Such longings and hopes find fulfillment either in the Incarnation or
the parousia of the Messiah." ZPEB, s.v., "Glory," 2:734.

The final picture of the יְהֹוָ֑ה כְּב֣וֹד is, then, just as

concrete in what is depicted as in any of the passages considered thus

far. Its content is very similar to that of Isa. 4:2-6, yet with the

addition of the feature of the inclusion of the Gentiles in the new

age. It represents the vision of the fulfillment of Isaiah 6, where

Isaiah saw Yahweh in His glory, and the proclamations of Isa. 35:2 and

40:5, that all flesh should see the כְּב֣וֹד יְהֹוָ֑ה . But just what

is really meant by the use of כָּב֣וֹד in this context? Is it only an

abstract expression symbolic of Yahweh's "Macht" or might and power?[727]

The context underscores worship and sacrifice.[728] This would lead to the

observation that the use of the term כָּב֣וֹד in this passage focuses more

clearly upon Yahweh in His Temple in a sense similar to that spoken of

by Ezekiel (compare Ezek. 11:22-23; 44:4).[729] This, then, would bring to

a culmination the influence of Isaiah's own encounter with Yahweh recorded

in Isaiah 6, as well as give emphasis to the ultimate understanding of

the כָּב֣וֹד as indicative of Yahweh's presence. Thus one should think

not only of the visual and auditory phenomena, only

> . . . in terms of sense perception, but one can speak of spiritual
> perception and personal experience only in the sense of seeing as the
> receiving of the revelation of God in his δόξα .[730]

---

[727]Kittel, Begriff Kebod, p. 156. This is how Kittel categorizes
it in his discussion of the passage, although he lists it as an eschatol-
revelation-term in his summarizing chart on p. 61.

[728]This is characteristic of "Trito-Isaiah's" view of the era of
salvation. Westermann, Isaiah 40-66, p. 298.

[729]Whybray, Isaiah 40-66, p. 289.

[730]Wilhelm Michaelis, " ὁράω ," TDNT, 5:326.

CHAPTER III

A SUMMARY OF THE THEOLOGICAL SIGNIFICANCE OF

ISAIAH'S USE OF <u>KABOD</u>

The theological significance of Isaiah's use of כָּבוֹד is the

heart of this chapter. It will be illustrated via a summarization of

the results of the exegetical study of the ways in which Isaiah used

כָּבוֹד . The first topic will be the use of כָּבוֹד as used with reference

to men and nations. The use of כָּבוֹד with respect to the divine

will then be noted, and observations made in summary. The study of the

subject at hand will then progress to the consideration of the relation

of Isaiah's use of כָּבוֹד to major theological themes encountered

throughout the book of Isaiah. A final summary, evaluation, and conlu-

sions, in which there is interaction with other studies, will appear as

the fourth chapter of this work.

The semantic meaning of כָּבוֹד in each passage has been ascer-

tained by examining the range of dictionary definitions and context, both

remote and immediate. The intent has been to be sensitive to the emotive

force implied in each situation as well.

In nineteen of the occurrences examined, the use of כָּבוֹד has

a basically secular or non-religious/non-theological usage. Only in

Isa. 22:24 does the noun occur in a sense closely related to the etymo-

logical sense of "heavy." It is used with respect to the progeny of

265

Eliakim, son of Hilkiah, who was to displace Shebna, who was in charge

of the palace. The "weight" of Eliakim's family would rest on him, whose

security and dependability was likened to a securely-fastened peg. It

is also one of two instances wherein the term כָּבוֹד is applied to an

individual.

The reference of כָּבוֹד to human honor and reputation is to be

found in Isa. 14:18; 16:14; 17:3, 4; 21:16; and 22:23 (see above also).

In the first instance, it is speaking of the honor of a decent burial, or

perhaps burial "with honors." In 16:14; 17:3, 4; and 21:16, the refer-

ence is to the "honor, distinction, or glory" of Moab, the sons of

Israel, Jacob, and Kedar, respectively. Related to this would be a

metaphoric usage in the sense of the "nobility" of a country. This use

is to be found in Isa. 5:13.

Reference of כָּבוֹד to human might and power is indicated in

Isa. 8:7 and 10:16. In 8:7, the sense of the word's use is "armies,"

while 10:16 would seem to denote the "pomp" of such might and power (both

references are to Assyria).

Human wealth is referred to in three instances. In 10:3, the

objection is raised to the illicit and oppressive means used to obtain

wealth, hence context would indicate an emotive force of "ill-gotten

gains." In 61:6, the meaning could be riches/wealth. It is in parallel

to the wealth חַיִל of nations, while the phrase "wealth of nations" using

כָּבוֹד occurs in 66:12. In both cases, the wealth of nations sustains

the renewed Jerusalem.

The largest single grouping would be composed of those instances

wherein כָּבוֹד means splendor or magnificence: the splendor of forests

(10:18); chariot of glory/splendor (22:18); of Lebanon's lush vegetation (35:2a; 60:13); and to indicate splendor in the sense of beauty (4:2).

Thus, it would appear that the full range of secular usage is to be found in Isaiah. The religious or theological uses of כָּבוֹד comprise the remainder. These would be those passages where the primary referent is Yahweh.

Theological use can indicate the honor, glory, or praise due to God as God. It implies at the least the acknowledgment of Yahweh as Lord, Creator, and King of all of creation. For the Israelite, it would indicate general sense of worship and adoration (both cultic and personal), as well as the special covenantal relationship between Israel and Yahweh. Use of כָּבוֹד in the sense of praise, worship and honor may be seen in Isa. 42:8, 12; 43:7; 48:11 and once in 66:19. In this is the manifest incomparability of Yahweh. In 66:19, there is the possible connotation of fame or repute as well.

In addition to the use of כָּבוֹד in the sense of honor or praise due to God is the actual manifestation of כָּבוֹד indicated by its use in relation to Yahweh. A brief summary notes the following data. In Isa. 3:8, there is the "eyes of his [Yahweh's] glory," which is indicative of Yahweh's personal presence. In 4:2-6, there is a renewed fruitfulness of the land and beauty in general, but in specific reference to כָּבוֹד as a canopy over all the precincts of the holy city Jerusalem, there is also the mention of the cloud of smoke by day and the pillar of fire by night [literally, flame of fire], which are strongly reminiscent of the manifestations of Yahweh's accompanying and tabernacling presence during the Exodus deliverance from Egypt. The climactic vision of Isaiah is

Isaiah 6, wherein Isaiah, apparently at worship in the temple, is
caught up into the Heavenly throneroom in the midst of the Council of
Yahweh. In a more apocalyptic context, Isaiah characterizes Yahweh's
manifest glory in terms suggesting that the sun and moon will pale in
comparison, hence inferring the quality of radiance.

The יְהוָה כָּבוֹד is explicitly mentioned in Isa. 35:2;
40:5; 58:8; 60:1; and is understood, although in the abbreviated form
of "His glory" or "My glory," with the obvious referent of the pronominal
suffix being Yahweh Himself, in Isa. 59:19; 60:2; and 66:18, 19. In
35:2, the desert miraculously blossoms forth in response to the presence
of the יְהוָה כָּבוֹד, which though not otherwise identified by
phenomena, is able to be seen. There is a similar beneficent disruption
of nature and visibility indicated in 40:5. The phenomena of the כָּבוֹד
יְהוָה in the Exodus and wilderness wanderings is implied by the statement
that the יְהוָה כָּבוֹד will serve as a "rearguard," with divine pre-
sence and protection implicit consequences. In 59:19, divinely insti-
gated meteorological phenomena is indicated (possible reference to the
Holy Spirit). The vocabulary of radiance and/or visibility is found in
60:1, 2; 66:18, 19. It should be remembered, however, that the quality
of seeing has its spiritual aspects as well.

The net result of this summary of phenomena associated with
כָּבוֹד in Isaiah is to note the variety of details. One may note tradi-
tional themes (such as the phenomena of Yahweh in the tabernacle, and
temple, and signs of Yahweh's accompaniment in the Exodus deliverance),
but also that of radiance and light, in addition to the disruptions
of nature concomitant with theophany. The impression is that Yahweh is

not tied to any single form of manifestation, but utilizes various means

to manifest Himself. Furthermore, these applications of כָּבוֹד to

Yahweh suggest a hypostatic understanding of the term. This is all the

more certain in the instances where the full designation כְּבוֹד יְהוָה

is used.

This observation is underscored by the fact that, with the ex-

ception of those passages in which כָּבוֹד is used in the sense of

praise/honor, as detailed above, that the thrust of כָּבוֹד and whatever

accompanying phenomena there may be, is to emphasize the fact of Yahweh's

presence and activity, whether in judgment, revelation, or salvation.

One may, with Terrence Fretheim, speak of intensifications of that pre-

sence, or, with Lee Maxwell, highlight the incarnational implications

of the כָּבוֹד .

This leads to the consideration of the concepts of transcendence

and immanence as they apply to the present discussion. As one reviews

the occurrence of כָּבוֹד in Isaiah, one is struck with the strong em-

phasis upon Yahweh's immanence and involvement in creation and history.

At the outset of research, this writer expected to find a much greater

emphasis upon כָּבוֹד as an indicator of Yahweh's transcendence. In-

stead, the emphasis of כָּבוֹד is the point, purpose and identity of

whatever is happening. In other words, what is being experienced or what

is to be experienced, is not merely another frightening thunderstorm,

volcano, or earthquake (to speak of impressive natural phenomena). Nor

are debilitating droughts, diseases or destruction by warfare inflicted

upon men and nations mere happenstance, bad luck or fate. Rather, it

is Yahweh's doing. He reveals Himself directly in theophany (as to

Isaiah in Isaiah 6) or indirectly through the inspired Word revealed to the prophets.

Immanence, however, quickly becomes transcendence. The revelation of the name of the One Who is at work is important. Yahweh reveals the covenantal relationship which has eventuated because of God's express intent to dwell with and interact with mankind. However, this is extended by the revelation of Yahweh as the Holy One of Israel, which, as has been noted in the course of exegesis, is a prominent and characteristic theme of Isaiah. Furthermore, Yahweh's absolute sovereignty and power is revealed via the designation of Yahweh Sabaoth (especially in Isaiah 6), the King par excellance. Nor is Yahweh as Creator of the universe neglected (compare the "creation" theme prominent in Isaiah 40-66). He is the Incomparable One who can create or bring to pass whatever He chooses. Yahweh's character as the Holy One of Israel has been mentioned and will be further developed in the discussion of the relationship of Isaiah's use of כָּבוֹד in reference to other major theological themes in Isaiah.

A Review of Isaiah's Use of KABOD in Relation to Prominent Theological Themes

The use of כָּבוֹד in Isaiah cannot be properly understood apart from other significant theological themes. In this segment of this chapter, will be considered the themes of (1) prophetic oracles of judgment, rebuke and salvation; (2) Exodus as historic tradition and its typology; (3) the Covenant; (4) the Day of Yahweh; (5) the problem of obduracy of the people; (6) the doctrine of the remnant; (7) Exile; (8) the Messiah; (9) the Suffering Servant; (10) Yahweh as King; (11) Yahweh's holiness; and (12) Yahweh's self-disclosure and continuing presence with His people.

The nature of this endeavor is one of summarizing observations based on
the earlier exegesis.

Prophetic oracles are integral to the life and ministry of
Isaiah as a prophet of Yahweh. The oracles of Isaiah in which כָּבוֹד
is used tend to be primarily negative and announcements of judgment in
the first portion of Isaiah: Isa. 3:8; 5:13; 6:3; 8:7; 10:3; 10:16-18;
14:18; 16:14; 17:3, 4; 21:16; and 24:23. However, Isa. 4:2-6; 11:1-10
include the element of future hope and salvation. It is in the "woe
oracles" and "oracles against the nations" found in this portion of the
book that most of the references to human glory are found. Even though
most passages in which כָּבוֹד is found in the remainder of Isaiah are
concerned with "oracles of salvation," it should be noted that admonition
and judgment are to be found in the context of 58:8 and 66:15-19. This
should preclude the hasty generalization that any portion of Isaiah <u>must</u>
be "judgment and only judgment" or "salvation and only salvation." Rather,
Yahweh in His glory is concerned with both aspects.

The traditional Exodus event and traditions should have provided
Isaiah with some awareness of Yahweh's previous dealings with His people.
However, Isaiah's own experience (Isaiah 6) in encounter with Yahweh as
well as regular worship would have lent a new vitality to the tradi-
tional. Further sensitivity to the old exodus and to the need of a new
exodus would be engendered by the prospect and reality of mass deporta-
tions as practiced by the Assyrians in Isaiah's lifetime and by Babylon
in the next generation. Some evidence of this theme may be noted in the
cloud and fire phenomena of Isa. 4:2-6; in 11:10, where the resting place
of the Ark of the Covenant is the allusion; the mention of the elders

beholding Yahweh's glory in 24:23; the miraculous progression through the wilderness noted in Isa. 35:2 and 40:5; the passing through the waters in 43:2-7; the יְהֹוָה כָּבוֹד as a rearguard in 58:8, as well as references to the ingathering of "survivors" or exiles from the nations.

From a formal point of view, references to the Covenant are not prominent. One need not assume the concept to be unknown to Isaiah, although it may not have been as effective in impacting upon the people to whom he ministered. Nevertheless, one may see in Isaiah 6 a fulfillment of Yahweh's promise to raise up prophets (compare Deut. 18:15). The offenses in Isa. 10:1-4 are in violation of social responsibilities of Ex. 22:21-24. One may also view the mention of the elders in 24:23 as part of covenantal traditions. The Ten Commandments may be alluded to in the repeated emphasis on כָּבוֹד , glory, or praise not being given to any other gods (see 42:8, 12; 48:11). The doctrine of election is underscored by the constitution of a people "called by My name" (43:1-7). Furthermore, there is the threat of the loss of the land and a scattering of the people on account of violation of the Covenant with Yahweh (Deut. 29:22-30:10).

The concept of the Day of Yahweh or the Day of the LORD has been discussed in detail in the exegesis of Isa. 4:2-6. It is sufficient to note that it is a recurrent theme associated with judgment and repentance. It is a major concern in Isaiah 2, 3, and 4 and also may be observed at the close of the book in Isa. 66:15-18, the reference in the latter case perhaps serving to close out the book of Isaiah with the same concerns which were elaborated upon in the early chapters. In each instance, there is the indication that there will be a reckoning and final

retribution, in the course of which Yahweh's כָּבוֹד will be made manifest.

One of the more subtle themes in Isaiah is the problem of the obduracy of the people. It occurs initially when the people choose to follow their own sinful inclinations instead of Yahweh, but eventually becomes a part of the judgment upon sin as well. The theme is significant because Isaiah's initial commission includes the revelation that his ministry would have a hardening effect on the people (Isa. 6:10). An example of the negative aspect is to be observed in the context of 3:8, where the judgment upon Jerusalem and Judah includes a stumbling and falling due to their sin. On the other hand, reversal of this effect is also a predominant theme, wherein evidence of the advent of salvation is the eyes of the blind being made to see and the ears of the deaf unstopped: Isa. 35:5, 6; 40:5-8; 42:7; 43:8; 48:4, 8. In any case, there is an awareness that the sinful, stubborn people cannot extricate themselves from their predicament. Yahweh's כָּבוֹד is evident and at work in salvation when the "blind" see and the "deaf" hear. The New Testament ramifications are obvious.

The concepts of "remnant" and "exile" are related, but not equivalents. In the context of one of the secular uses of כָּבוֹד , the first explicit reference to exile is made (5:13), in retribution for the decadence of society. Mention could also be made of promised deliverance from Assyria even as from Egypt (verses 24, 26, which follow the oracle against Assyria studied in conjunction with the use of כָּבוֹד in 10:16, 18). In the context of Isaiah 35 (verse 10; the יְהוָה כְּבוֹד is mentioned in verse 2), it states that the ransomed of the Lord shall

return. Exile seems to be part of the implied background of 43:7 and

48:11. The release of captives in Isa. 42:7, just prior to the reli-

gious use of $\text{T})\text{⅃}\overset{.}{\underset{\tau}{\text{⅁}}}$ in 42:8, 12, is possibly understood in this sense,

but evidence is weaker, since the captivity mentioned is prison.

The exact terminology for the concept of remnant has been dis-

cussed in the exegetical portion, but the translation is both "survivors"

and "remnant." The concept is elaborated most extensively in Isa. 10:

20-22. The negative accent is the judgment so severe that only a rem-

nant will survive. The positive aspect is such that, in spite of all

that may transpire, a (purified) remnant will survive. One may find this

in such $\text{T}\rangle\text{⅃}\overset{.}{\underset{\tau}{\text{⅁}}}$ contexts as Isa. 4:2-6; 6:13; 11:11; 60:4 and 66:19.

Significant studies have been undertaken examining the New

Testament development of the $\text{T}\rangle\text{⅃}\overset{.}{\underset{\tau}{\text{⅁}}} - \delta\acute{o}\xi\alpha$ theme. However, the sig-

nificant aspect for the purposes of this study is to identify passages

wherein the use of $\text{T}\rangle\text{⅃}\overset{.}{\underset{\tau}{\text{⅁}}}$ converges with messianic emphases. With re-

gard to terminology, one may note the inaugural use of the "Branch of

Yahweh," which was to be developed further by other prophets, in Isa.

4:2. The "Root of Jesse" is the subject of chapter 11, with the applica-

tion being the ideal Davidic king, endowed and unusually gifted for

righteous and just administration. A significant crux is how $\text{T}\rangle\text{⅃}\overset{.}{\underset{\tau}{\text{⅁}}}$ is

to be interpreted in verse 10. Those preferring to see only a human king

tend to translate $\text{T}\rangle\text{⅃}\overset{.}{\underset{\tau}{\text{⅁}}}$ adjectivally, with primary reference to the

splendor of a king's entourage encamped. It is the position of this paper

that the use of $\text{T}\rangle\text{⅃}\overset{.}{\underset{\tau}{\text{⅁}}}$ in 11:10 is a referent to the immediacy of the

presence of Yahweh as with the tabernacle in the wilderness wanderings.

This would thus be a reference to the divinity of the Messiah as revealed

in Jesus Christ. There are other references in which כָּבוֹד and Messianic themes converge, but most are noteworthy for their description of "messianic expectations" of a coming eschatological messianic age: see 40:5; 60:1, 2; 62:2 (compare verse 11); and 66:11, 12, 18, 19.

Of particular interest to many has been the theme of the "Suffering Servant." Surprisingly, this prominent motif has little convergence with the כָּבֹד theme, with the use of כָּבֹד in its religious, but not hypostatic, sense in Isa. 42:8, 12. There is no other overt contact between the two themes.

Yahweh as King is a singularly important emphasis of Isaiah. It is so, not so much by the quantity of references as by the foundational role it plays in Isaiah's theology. Its explicit mention in כָּבֹד-related passages is found in Isaiah 6, where the scene shifts to the very throneroom of Yahweh, and Isaiah beholds Him as the King in His glory. The other explicit reference is Isa. 24:23, which states that Yahweh reigns from Mount Zion. Consciousness of this theological reality ultimately served to strengthen and encourage the people of God in spite of the political vicissitudes of political turmoil and the rise and fall of dominating empires. The fact that Yahweh's sovereignty is so closely tied to acknowledgment of His Lordship in the context of the cult and of worship makes it possible to perceive the Kingship of Yahweh as forming the background for the understanding of the ideals of the Messianic vision and the depiction of a renewed Jerusalem, wherein the kingdom, power and glory of Yahweh are even more manifest: for example, Isa. 4:2-6; 60; 62; 66.

The significance of the motif of holiness in Isaiah is well

established. It is noteworthy as a repeated emphasis of the Isaianic

corpus, as has been noted in the exegesis of Isaiah 6. Simply stated,

God is holy. There is in this statement an acknowledgment of God as

transcendent and "Wholly Other," but Isaiah is clear in his proclamation

that this holiness of God is much more, for it encompasses a moral and

ethical purity as well (see Isa. 5:16, where justice and righteousness

are concomitants of Yahweh's holiness).

The ubiquity of this holiness theme in Isaiah may be observed in

that it is part of the very fabric in which the strands of both the secu-

lar and theological uses of כָּבוֹד are to be found. In Isa. 3:8, Yahweh's

holiness is offended by shameless sin. In 4:2-6, Adonai washes away the

filth of the women of Jerusalem and cleanses the city itself by a spirit

of judgment and fire. In Isaiah 6, there is the personal encounter with

Yahweh Himself, who is the Thrice-Holy One. The context of 5:13, as noted

above, brings together the qualities of holiness, justice and righteous-

ness. In 8:7 and 10:3, there is judgment because of the rejection of Yah-

weh's rule and His wrath upon the makers of unjust laws, who oppress the

poor, the widows and the fatherless. The idea is explicit in the context

of 10:16, for in verse 17, the Light of Israel/Holy One will be a flame

to consume Assyria. The manifest כָּבוֹד, with allusion to the presence

of the Holy One of Israel in the tabernacle and temple, is indicated in

Isa. 11:10 and 24:23. Yahweh's holiness is more implied than explicit in

His judgment upon the nations for their offenses and pride: Isa. 14:18;

16:14; 17:3, 4. The theme of holiness is carried on into the rest of the

chapters of the book, with similar emphases: There is a concern for jus-

tice (Yahweh is appalled at the lack of justice, yet works salvation for

His own sake on the basis of His own righteousness, 59:16, 17, 19).

There is a call for a renewed orthopraxy and vital piety (58:8). There

is to be a "highway of holiness" for the redeemed, who will be accompanied

by the saving activity of the שׁ)הׁ7 חׁוּבְּ (Isa. 35:8-10, as well as

verse 5). In the proclamation of consolation for Jerusalem, there is par-

don for sin and the reminder that it is the Holy One of Israel, the

Creator of all who will bring it to pass (Isa. 40:5; 21-25). The same

type of emphasis is upon the restoration of Jerusalem, with all the whole-

someness, wholeness and well-being that could ever exist when Yahweh's

holiness and power triumph. The [New] Jerusalem is holy as the city of

Yahweh/Zion of the Holy One of Israel. Sustained by the "wealth of na-

tions," the people of God are to become priests (61:6), for they are a

recreated righteous people with a new name (62:2). Exiles and gentiles

alike will be gathered in so that they may worship Yahweh in holiness and

righteousness (see 66:10-21). There is, however, the obverse effect of

Yahweh's holiness wherein a fiery judgment and terrible final destiny

await those who are in rebellion against God, as God in His holiness

triumphs and makes new heavens and a new earth (66:14-17, 22-24).

The final theme to be discussed in this chapter is that of Yahweh's

self-disclosure and continuing presence with His people. It should be re-

called that there was a long-standing tradition of חׁוּבְּ as a primary

vehicle of Yahweh's revelation and self-disclosure. The phenomena of the

accompanying presence were vivid and notably impressive. They were accom-

panied however, by Yahweh's revelation of His own character as holy. In-

deed, His requirements were detailed in the giving of the Torah and the

enactment of the Covenant (see Ex. 19; 20:18-21; 33:12-33). Even so,

there was a plea by the people that the full intensity of Yahweh's

כָּבוֹד not be made manifest (Deut.5:22-29; Ex. 20:18-20). Henceforth,

Yahweh's pronouncements were mediated primarily through the regular minis-

trations of the cult (in accordance with the revelations recorded in the

Pentateuch) and the prophets whom Yahweh would raise up (see Deut. 18:15).

Hence, the normal experience of Yahweh's כָּבוֹד would be that of Yahweh's

tabernacling presence in the course of worship and the cult. This would

be the situation in which the general religious sense of giving glory/

praise/honor to Yahweh. It was when, where and how one normally expected

to encounter Yahweh's presence. Unusually intense manifestations of Yah-

weh's כָּבוֹד occurred at significant junctures in the course of God's

dealings with Israel, notably the dedication of the temple, or in theo-

phanies such as Isaiah experienced. It seems evident that, based upon his

own encounter with Yahweh, Isaiah expected the renewed manifestation of

Yahweh's might, holiness and power against the sin and unrighteousness of

his generation. God was moving on the course of history in as bold a man-

ner as He had in the time of the Exodus. Kingdoms would be brought down

and raised up. There was the immediate task of ministering to the present

generation, and then there was the future activity of Yahweh to be reck-

oned with. The certainty of Yahweh's dealings, of His holy character and

power, led Isaiah to speak of all this in the most concrete terms avail-

able, namely the כָּבוֹד יְהוָה . As for the future, the picture was

just as specific. There was a need to rebuke sin, console the weak and

dispersed, and express the God-given conviction that Israel would once

again be restored, returned and reconstituted under a "new name." Such

would be the thrust of the consolations which Isaiah was to impart. Indeed, anything could be endured if only Yahweh still controlled the future and could and would act. As Isaiah ministry evidenced, the same Lord who could rebuke and chastise His people, could stay the threat of the conqueror and could bring back the scattered. How would this be done? The time was not to be so specific, but that the שׁ) הׁ֫וׁהׁ֫יׁ כׁבׁוׁדׁ would be manifest in order to accomplish it, was not to be in doubt (see Isa. 35; 40; 62; 66).

In summary, one is able to discern the spectrum of semantic nuances in Isaiah's use of כׁבׁוׁדׁ . Being well-acquainted with the secular sense, Isaiah could speak of the wealth, honor and dignity of men and nations, which all too swiftly could be swept away in judgment. Applying the term to the religious sphere, Isaiah could affirm Yahweh's incomparability and His refusal to have His handiwork be attributed to any other god. Still more pointedly, Isaiah carries the theme of Yahweh's self-disclosure, in which there is the revelation of Yahweh's character as holy, just, and righteous, as well as the omnipotent God who will accomplish His purposes in history. In the future, it will be as of old, in that the saving activity of Yahweh will be evidenced by the renewed manifestation of Yahweh in His כׁבׁוׁדׁ . As the vision stretches farther into the future, the assurance is greater that Yahweh's righteousness and holiness will triumph, and that the manifestation of Yahweh's כׁבׁוׁדׁ will be more complete, bringing unprecedented healing and wholeness to Israel and the nations alike, under the rule of God. The significance of Isaiah's use of כׁבׁוׁדׁ is that it intersects every major theological

theme of Isaiah, serving as a main thread binding the remainder of

Isaiah together.

CHAPTER IV

APPENDIX: EVALUATION OF STUDIES ON <u>KABOD</u>

A summary of studies of כָּבוֹד and related issues was under-
taken at the outset of this study. Specific interaction on a case by
case basis has been done in the course of exegesis. However, the follow-
ing observations are pertinent. One can see the progression of various
theories and critical methodologies being applied to theophany in general
and כָּבוֹד in particular. The earlier concern with which meteorological
or natural phenomena impressed the human mind and gave rise to the human
explanation that a god or God was manifesting himself are no longer so
prominent. Although frequently still categorized according to alleged
documentary strands, the activity of Yahweh in history and revelation via
His mighty saving acts are given more credence. One sees evidence of
this in the more recent theological word books and dictionaries.

Gerhard von Rad's contributions to the study are seminal. His
indication of the impressiveness of Yahweh as the key to the understanding
of כָּבוֹד falls short in that it does not account for the personal
character of Yahweh's self-disclosure and dilutes the moral aspects of
Yahweh's holiness. Isaiah was aware of sin and not merely of his fini-
tude. Von Rad's later hypothesis of the bifurcation of the "name" and
"glory" theologies along regional lines tends to distance them too much.
They are complementary rather than competing themes. In Isa. 59:19,

the two are placed into juxtaposition, indicating that, in the Isaianic corpus at least, the two are so understood.

Helmuth Kittel's study of כָּבוֹד is thought-provoking and helpful, giving excellent background for the transition from כָּבוֹד to δόξα. However, his selection of "Macht" or power as the basic meaning of כָּבוֹד in its theological applications falls short for the same reasons as indicated for the "impressiveness" of von Rad. If power were indeed the pivotal issue, then the Yahweh Sabaoth theme would have predominated over the "Holy One of Israel" as the characteristic refrain in Isaiah. This is not to discount it as being among the attributes of Yahweh. It is only to give it a secondary, rather than primary, place. One must account both for the God of holiness which Isaiah beheld and the intimacy of the consolation passages in Isaiah 40-66.

Arthur Ramsay and Bernard Ramm are helpful for the development of the concept of δόξα in New Testament studies. Their contribution to the question of כָּבוֹד is more one of summarization of previous studies and the biblical materials.

G. B. Caird's real contribution is to the emphasis upon the sensitivity to semantic content of the use of כָּבוֹד and δόξα , respectively. His brief treatise on the subject gives much more prominence to the verbal forms than the noun.

Meredith Kline's work places much emphasis upon the virtual equation of the "glory" and "spirit" themes in the Old Testament, to the point that one may speak of the "glory-spirit." His work is highly creative and suggestive. However, his conclusions must be weighed carefully. For instance, his treatment of Isa. 59:19 gives no indication of the

significant textual problem which would weaken the case for the "ensign"
theme he attempts to stress. It would suggest the need to select a
stronger series of texts to buttress his position.

J. Kenneth Kuntz is helpful in summarizing much of what has
transpired in research on theophany. Kuntz's characterations of theo-
phany wisely allow the text and the biblical writer to determine the
criteria for defining theophany in a theophany account rather than vice
versa. His point that the ancient Hebrews were more interested in pre-
sence than immanence is well-taken.

Samuel Terrien's work is another highly creative opus. His nexus
of the presence and absence of Yahweh does indeed pick up on an otherwise
neglected theme. However, from the perspective of this writer, Terrien's
work is flawed by placing too great an emphasis upon the polarity of the
"name" and "glory" themes. His exegetical insights for Isaiah are limited
to only a few passages. Memorable is his assertion that "They sang the
name, while expecting the glory."

Terrence Fretheim's work was not discovered until late in the pro-
gress of research. His contribution is not so much additional insight
into Isaiah or his use of כָּבוֹד , so much as providing the awareness of
the concept of "intensifications" of the divine presence. This helps to
articulate the interrelation between what is experienced in the normal
course of worship and partaking of the Sacraments and the intensity of
theophanic encounter or the general observance of God's foundational in-
teraction with creation as Creator and sustainer of all that is.

Lee Maxell's thesis is the most recent contribution to the study
of כָּבוֹד . His study has updated the linguistic data in the light of

the Ugaritic. His intent to apply the significance of כָּבוֹד to dogmatic

concerns is sensed throughout the paper in his eloquent articulation of

the relationship of Word and Sacrament and other related themes, in addi-

tion to its specific application to the New Testament and dogmatic cate-

gories, the ramifications of the incarnational aspect of כָּבוֹד . It

will be a valued resource. He also develops to a greater extent the

range of synonyms which relate to כָּבוֹד . Particularly helpful is his

awareness that holiness and כָּבוֹד are fundamentally interrelated. In

biblical terms, and especially for Isaiah, one does not exist without the

other. Persons may be aware of one aspect more than the other at a given

time, but the two, holiness and כָּבוֹד are part of the very character of

Yahweh.

One may conclude with brief reference to Israel Abrahams. His

specific reaction was to the reductionism of the meteorological explana-

tions, but has enduring value for its keen spiritual insight into the

moral and ethical dimensions of Yahweh's self-disclosure. Nothing encoun-

tered in this study has refuted such a position. The relation of the

moral, ethical, and righteous to the content of כָּבוֹד is solid, with

the כָּבוֹד being one of the primary means of Yahweh's manifestation of

His holiness, whether in judgment or salvation.

For Isaiah, the themes of כָּבוֹד and holiness are intertwined

inextricably. However, they are like interwoven strands of thread,

wherein one is apparent and visible and then the other. The same holiness

which could be manifested to inflict leprosy upon Uzziah became for Isaiah

a manifestation of grace and cleansing. The vision of Yahweh in Isaiah 6

dominates all other theological occurrences of the term כָּבוֹד and יהוה

כָּבוֹד throughout the book. The impact of that encounter and the pro-
clamation of the glory of the Lord was to be fulfilled in Jesus Christ.
But for the present, the gracious word is that of Isa. 60:1, 2. "Arise,
shine, for thy light has come, and the glory of the LORD is risen upon
thee . . ." (KJV). It is God's gracious, restoring, forgiving word
which still beckons. His command implies the fulfillment and speaks of
His continuing grace.

BIBLIOGRAPHY

Studies on Kabod

Aalen, S. "Glory, Honour." The New International Dictionary of New Testament Theology. 3 volumes. Edited by Colin Brown. Grand Rapids: Zondervan Publishing House, 1975.

Barr, James. "Theophany and Anthropomorphism in the Old Testament." Supplements to Vetus Testamentum 7 (1969):31-38.

Abrahams, Israel. The Glory of God. Humphrey: Oxford University Press, 1925.

Benoit, Pierre, Roland Murphy, and Bastiaan van Iersel, editors. The Presence of God. New York: Paulist Press, 1969.

Berry, George Richer. "The Glory of Yahweh and the Temple." Journal of Biblical Literature 56 (1937):115-17.

Betteridge, Walter R. "Glory." The International Standard Bible Encyclopedia. 5 volumes. Edited by James Orr, John L. Neulson, Morris O. Evans. 2:1235-39.

Brockington, L. H. "Glory." A Theological Wordbook of the Bible. Alan Richardson, editor. New York: The Macmillan Company, 1951.

_____. "The Greek Translator of Isaiah and His interest in $\Delta \acute{o} \xi \alpha$." Vetus Testamentum 1 (1951):23-32.

_____. "Presence." A Theological Word Book of the Bible. Alan Richardson, editor. New York: The Macmillan Company, 1951.

_____. "The Presence of God (A Study of the Use of the Term 'Glory of Yahweh')." Expository Times 57 (1945):21-25.

_____. "The Septuagintal Background to the New Testament Use of ." Studies in the Gospels. Edited by Dennis E. Nineham. Oxford: Basil Blackwell, 1955.

Caird, G. B. "The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics." New Testament Studies 15 (1968-69):265-77.

Chilton, Bruce D. _The Glory of Israel_. The Theology and Provenience of the Isaiah Targum. Sheffield: JSOT Press, 1982.

Cook, W. Robert. "The 'Glory' Motif in the Johannine Corpus." _The Journal of the Evangelical Theological Society_ 27 (1984):291-97.

Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature. Edited by John McClintock and James Strong. New York: Harper & Brothers, Publishers, 1891. s.v. "Glory," by G. F. C.

Davies, G. Henton. "Glory." _The Interpreter's Dictionary of the Bible_. 5 volumes. Vol. 2, E-J, pp. 401-403. Nashville: Abingdon Press, 1962.

Eaton, J. H. "Some Misunderstood Hebrew Words for God's Self-Revelation." _The Bible Translator_ 25 (1974):331-38.

Forster, A. Haire, "The Meaning of $\Delta \acute{o} \xi \alpha$ in the Greek Bible." _Anglican Theological Review_ 12 (1929-30):311-16.

Fretheim, Terrence E. _The Suffering of God_. Philadelphia: Fortress Press, 1984.

Gordon, M. R. "Glory." _The Zondervan Pictorial Encyclopedia of the Bible_. 5 volumes. Edited by Merrill C. Tenney and Steven Barabas, 2:730-35. Grand Rapids: Zondervan Publishing House, 1975.

Gray, G. B. "Glory (in OT)." _A Dictionary of the Bible_. Edited by James Hastings, John A. Selbie, A. B. Davidson and S. R. Driver. Edinburgh: T. & T. Clark, 1931.

Harrison, Everett F. "Glory." _The International Standard Bible Encyclopedia_ (Revised). 4 vols. Edited by Geoffrey W. Bromiley. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979. 2:477-83.

Hill, David. "The Request of Zebedee's Sons and the Johannine Theme." _New Testament Studies_ 13 (1966-67):281-85.

Jeremias, Jörg. _Theophanie_. Wissenschaftliche Monographien zum Alten und Neuen Testament, No. 10. Neukirchen-Vluyn: Neukirchener Verlag, 1965.

Kittel, Gerhard and Gerhard von Rad. "$\Delta \acute{o} \xi \alpha$." _Theological Dictionary of the New Testament_. 10 vols. Edited by Gerhard Kittel. Grand Rapids: Wm. B. Eerdmans Puglishing Co., 1964. Vol. II Δ-H, pp. 232-52.

_____. "$\Delta \acute{o} \xi \alpha$ in the LXX and Hellenistic Apocrypha," _The Theological Dictionary of the New Testament_. 10 vols. Edited by Gerhard Kittel, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964. 2:242-45.

Kittel, Helmuth. Die Herrlichkeit Gottes. Studien   Geschichte und
    Wesen eines Neutestamentlichen Begriffs. Geissen: Verlag von
    Alfred Töpelmann, 1934.

Kline, Meredith G. Images of the Spirit. Grand Rapids: Baker Book
    House, 1980.

Kuntz, J. Kenneth. The Self-Revelation of God. Philadelphia: The
    Westminster Press, 1967.

Levine, Baruch A. In The Presence of the Lord. A Study of Cult and
    some Cultic Terms in Ancient Israel. Leiden: E. J. Brill, 1974.

Lindblom, Johannes. "Theophanies in Holy Places in Hebrew Religion."
    Hebrew Union College Annual 32 (1961):91-106.

Lochman, Jan Milic. "Die Herrlichkeit Gottes und die Zukunft des
    Menschen." Evangelische Theologie 37 (September-October, 1977):
    444-59.

Maxwell, Lee A. The Use of the Hebrew Term KBD and Its Significance for
    the Incarnation. Portland, OR: Theological Exchange Network, 1985.
    Text-Fiche.

May, Herbert Gordon. "The Departure of the Glory of Yhwh." Journal of
    Biblical Studies 56 (1937):309-21.

McConville, J. Gordon. "God's 'Name' and God's 'Glory.'" Tyndale Bulle-
    tin 30 (1979):149-63.

Molin, Georg. "Glory." Encyclopedia of Biblical Theology. Edited
    by Johannes B. Bauer. New York: Crossroad, 1981.

Mollat, Donatien. "Glory." Dictionary of Biblical Theology. Article
    translated by William J. Young. Edited by Xavier Leon-Dufour.
    Pp. 202-205. Second Edition. New York: The Seabury Press, 1973.

Muilenberg, James. "The Speech of Theophany." Harvard Divinity Bulle-
    tin 28 (1963):35-47.

Nötscher, F. "Heisst KĀBŌD Auch 'Seele'?" Vetus Testamentum 2 (1953):
    358-62.

Oppenheim, A. Leo. "Akkadian pul(u)h(t)u and mellammu." Journal of
    the American Oriental Society 63 (1943):31-34.

_____. "The Golden Garments of the Gods." Journal of Near Eastern
    Studies 8 (1949):172-93.

Oswalt, John N. "כָּבֵד (kābēd)." Theological Wordbook of the Old Testament. 2 vols. Edited by R. Laird Harris, Gleason L. Archer, Jr. and Bruce R. Waltke. 1:426-28. Chicago: Moody Press, 1980.

Pentecost, J. Dwight. The Glory of God. Portland, OR: Multnomah Press, 1978.

Ploeg, Jan van der. "kābod=ame." Vetus Testamentum 3 (1953):192.

Ramm, Bernard. Them He Glorified. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963.

Ramsay, Arthur Michael. The Glory of God and the Transfiguration of Christ. London: Longmans, Green & Co., 1949.

Rottenberg, Isaac C. "The Glory of God and the People of Israel." Reformed World 34 (March 1977):215-21.

Schneider, Johannes. Doxa: Eine bedeutungegeschichtliche Studien Neuestestamentliche Forschungen. Gütersloh, Germany: Druck und Verlag von C. Bertelsmann, 1932.

Stein, Bernard. Der Begriff Kebod Yahweh und Seine Bedeutung für die Alttestamentliche Gotteserkenntnis. Emsdetten: Verlags-Anstalt Heinrich & J. Lechte, 1939.

Terrien, Samuel. The Elusive Presence. Religious Perspectives No. 26. San Francisco: Harper and Row, Publishers, 1978.

Weinfeld, M. "כָּבוֹד kābod." Theologisches Wörterbuch zum Alten Testament. 5 vols. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. 4:23-40. Stuttgart: W. Kolhammer Verlag, 1982.

Westermann, Claus. "כבד kbd:schwer sein." Theologisches Handwörterbuch zum Alten Testament. Edited by Ernst Jenni and Claus Westermann. 2 vol. 1:794-812. München: Chr. Kaiser Verlag, 1971.

Texts

Archer, Gleason L. and Gregory Chirichigno. Old Testament Quotations in the New Testament. Chicago: Moody Press, 1984.

Elliger, K. and W. Rudolph, eds. Biblia Hebraica Stuttgartensia. Stuttgart: Deutsche Bibelgesellshaft, 1977.

Goshen-Gottstein, Moshe H., ed. The Book of Isaiah. The Hebrew University Bible, Parts One and Two. Jerusalem: At the Magnes Press, The Hebrew University, 1975.

Nestle, Eberhard, Erwin Nestle, and Kurt Aland, eds. Novum Testamentum Graece. 25th ed. London: United Bible Societies, 1963.

Ottley, R. R. The Book of Isaiah According to the Septuagint (Codes Alexandrinus). Second Ed. 2 vol. Cambridge: At the University Press, 1909.

Rahlfs, Alfred, ed. Septuaginta. 2 vol. Stuttgart: Deutsche Bibelstiftung, 1935.

Sperber, Alexander, ed. The Bible in Aramaic. 4 vol. Leiden: E. J. Brill, 1959-73.

Stenning, J. F. The Targum of Isaiah. Oxford: At the Clarendon Press, 1949.

Zeigler, Joseph. Isaias. Septuaginta Societas Littararium Gottingensis. Vol. 14. Goettingen: Vandenhoeck und Ruprecht, 1939.

Reference Works

Armstrong, Terry A., Douglas L. Busby, and Cyril F. Carr. A Reader's Hebrew-English Lexicon of the Old Testament. 4 vol. Grand Rapids: Zondervan Publishing House, 1984.

Arndt, William F. and F. Wilbur Gingrich. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 2nd ed. Revised and augmented by F. Wilbur Gingrich and Frederick W. Danker. Chicago: The University of Chicago Press, 1979.

Bauer, Hans and Pontus Leander. Historische Grammatik der Hebräischen Sprache des Alten Testamentes. Hildesheim: Georg Olms Verlags-buchhandlung, 1962.

Bauer, Johannes B., ed. Encyclopedia of Biblical Theology: The Complete Sacramentum Verbi. New York: Crossroad, 1981.

Berlin, Adele. The Dynamics of Biblical Parallelism. Bloomington: Indiana University Press, 1985.

Botterweck, G. Johannes and Helmer Ringgren. Theological Dictionary of the Old Testament. 5 vol. Translated by John T. Willis, Geoffrey W. Bromiley and David E. Green. Grand Rapids: William B. Eerdmans Publishing Co., 1974.

_____., Helmer Ringgren, and Heinz-Josef Fabry, eds. Theologisches Wörterbuch zum Alten Testament. 5 vol. Stuttgart: Verlag W. Kohlhammer, 1970.

Bratcher, Robert G., ed. Old Testament Quoatations in the New Testament.
Revised Edition. "Helps for Translators" Series. London: United
Bible Societies, 1961.

Brown, Colin, ed. The New International Dictionary of New Testament
Theology. Grand Rapids: Zondervan Publishing House, 1978.

Brown, Francis, S. R. Driver, and Charles A. Briggs. A Hebrew and English
Lexicon of the Old Testament. Oxford: Clarendon Press, 1953.

Butterick, George A., Keith Crim, Lloyd Richard Bailey and Victor Paul
Furnick, eds. The Interpreter's Dictionary of the Bible. 5 vol.
Nashville: Abingdon Press, 1962-1976.

Davidson, Andrew B. Hebrew Syntax. Third edition. Edinburg: T. and T.
Clark, 1954(1901).

Dietrich, Gustav. Ein Apparatus Criticus zur Peshitto zum Propheten
Jesaia. Beihefte zur Zeitschrift für alttestamentliche Wissenschaft.
Giessen: Alfred Töpelmann, 1905.

Even-Shoshan, Abraham, ed. A New Concordance of the Bible. Jerusalem:
Keryat Sepher Publishing House, 1983.

Freedman, David Noel. Pottery, Poetry, and Prophecy: Studies in Early
Hebrew Poetry. Winona Lake, IN: Eisenbrauns, 1980.

Harper, William R. Elements of Hebrew by an Inductive Method. Revised
by J. M. Powis Smith. Chicago: University of Chicago Press, 1959.

Harper, William Rainey. Elements of Hebrew Syntax. New York: Charles
Scribner's Sons, 1892.

Harris, R. Laird, Gleason L. Archer, Jr. and Bruce K. Waltke, eds.
Theological Wordbook of the Old Testament. 2 vol. Chicago: Moody
Press, 1980.

Hatch, Edwin and Henry A. Redpath. A Concordance to the Septuagint and
the Other Greek Versions of the OT (including the apocryphal books).
3 vol. Graz, Austria: Akademische Druck-U. Verlagsanstalt, 1954.

Hempel, Johannes. Hebräisches Wörterbuch zu Jesaja. Berlin: Verlag von
Alfred Töpelmann, 1936.

Holladay, William. A Concise Hebrew and Aramaic Lexicon of the Old
Testament. Grand Rapids: William B. Eerdmans Publishing Co., 1971.

Hulst, A. R., in cooperation with other scholars. Old Testament Transla-
tion Problems. "Helps for Translators" Series. Leinden: E. J.
Brill, 1960.

Jastrow, Marcus. A Dictionary of the Targumim, the Talmud Bible and Yerushalmi, and the Midrashic Literature. New York: Title Publishing Co., 1943.

Kautzsch, E. Genesius' Hebrew Grammar. Second English Ed. Revised by A. E. Cowley. Oxford: The Clarendon Press, 1910.

Koehler, Ludwig and Walter Baumgartner. Lexicon in Veteris Testamenti Libros. 2 vol. Leiden: E. J. Brill, 1953.

Kugel, James L. The Idea of Biblical Poetry. New Haven: Yale University Press, 1981.

Lambdin, Thomas O. Introduction to Biblical Hebrew. New York: Charles Scribner's Sons, 1971.

Levias, C. A Grammar of the Aramaic Idioms Contained in the Babylonian Talmud. Cincinnati: The Block Publishing & Printing Company, 1900. Republished by Gregg International Publishers, Westmead, Farnborough, Hamptshire, Eng., 1971.

Lisowsky, Gerhard, Konkordanz zum Hebräischen Alten Testament. Second ed. Stuttgart: Würtembergische Bibelanstalt, 1958.

Mandelkern, Solomon. Veteris Testamenti Concordantiae Hebraicae Atque Chaldaicae. Tel-Aviv: Schocken Publishing House, 1979.

Marstrall, John T. Manual of the Aramaic Language of the Palestinian Talmud. Edited by J. Barton Turner. Leiden: E. J. Brill, 1929.

Muller, Richard A. Dictionary of Latin and Greek Theological Terms. Grand Rapids: Baker Book House, 1985.

Oesterley, William O. E. Ancient Hebrew Poems. London: Society for Promoting Christian Knowledge, 1938.

Schlatter, Theodor, ed. Calwer Bibellexikon. Second Edition. Stuttgart: Calwer Verlag, 1967.

Sperber, Alexander. A Historical Grammar of Biblical Hebrew. Leiden: E. J. Brill, 1966.

Turner, Nigel. Christian Words. Edinburgh: T. & T. Clark, 1980.

van Zijl, J. B. A Concordance to the Targum of Isaiah. Society of Biblical Literature Aramaic Studies, No. 3. Missoula, MT: Scholars Press, 1979.

Vine, William E., An Expository Dictionary of Old Testament Words. Edited by F. F. Bruce. Old Tappan, NJ: Fleming H. Revell Co., 1978.

Watson, Wilfred G. E. Classical Hebrew Poetry. A Guide to its Techniques. Journal for the Study of the Old Testament Supplement Series No. 26. Sheffield: JSOT Press, 1984.

Watts, James Washington. A Survey of Syntax in the Hebrew Old Testament. Revised Edition. Grand Rapids: William B. Eerdmans Publishing Co., 1964.

Weingreen, Jacob. A Practical Grammar for Classical Hebrew. Oxford: At the Clarendon Press, 1939.

Williams, Ronald J. Hebrew Syntax: An Outline. Second Edition. Toronto: University of Toronto Press, 1976.

Wilson, William. Old Testament Word Studies. Grand Rapids: Kregel Publications, 1978.

Yates, Kyle M. The Essentials of Biblical Hebrew. New York: Harper and Brothers, 1938.

Commentaries

Ackroyd, Peter R. "Isaiah." The Interpreter's One-Volume Commentary on the Bible. Edited by Charles M. Laymon. Nashville: Abingdon Press, 1971.

Alexander, Joseph Addison. Commentary on the Prophecies of Isaiah. 1865 edition reprinted. 2 volumes in one. Grand Rapids: Zondervan Publishing House, 1974.

Andersen, Francis I. and David Noel Freedman. Hosea. Anchor Bible. Garden City, NY: Doubleday and Co., 1980.

Auvray, Paul. Isaïe 1-39. Sources Bibliques. Paris: Librairie Le Coffre, 1972.

Barthelemy, Dominque. Critique Textuelle de L'ancien Testament. Orbis Biblicus et Orientalis No. 50/2. Göttingen: Vandenhoeck und Ruprecht, 1986.

Black, Matthew, and H. H. Rowley, eds. Peake's Commentary on the Bible. Hong Kong: Nelson, 1962.

de Boer, Pieter A. H. Second Isaiah's Message. Oudtestamentische Studien Vol. 11. Leiden: E. J. Brill, 1956.

Clarke, Adam. "The Book of the Prophet Isaiah." The Holy Bible containing the Old and New Testaments with a Commentary and Critical Notes, Vol. IV: Isaiah to Malachi. New York: Abingdon-Cokesbury Press, n.d.

Clements, R. E. Isaiah 1-39. New Century Bible Commentary. Grand
      Rapids: Wm. B. Eerdmans Publishing Co., 1980.

Clifford, Richard J. Fair Spoken and Persuading. New York: Paulist
      Press, 1984.

Dahood, Mitchell, Psalms. 3 vol. The Anchor Bible. Garden City, NY:
      Doubleday and Co., 1968.

Delitzsch, Franz. Commentary on the Old Testament. Vol. 7: Isaiah.
      Translated by James Martin. Grand Rapids: William B. Eerdmans
      Publishing Co., 1978.

Eaton, J. H. Festal Drama in Deutero-Isaiah. London: Society for the
      Propagation of Christian Knowledge, 1979.

Eichrodt, Walther. Der Heilige in Israel: Jesaja 1-12. Die Botschaft
      des Alten Testaments. Band 17, I. Stuttgart: Calwer Verlag, 1960.

_____. Der Herr der Geschichte: Jesaja 13-23 und 28-39. Die
      Botschaft des Alten Testaments. Band 17, II. Stuttgart: Calwer
      Verlag, 1967.

Elliger, Karl. Deuterojesaja. Biblischer Kommentar Altes Testament.
      Band II. Edited by Siegfried Hermann and Hans Walter Wolff.
      Neukirchen: Neukirchener Verlag, 1978.

_____. Deuterojesaja in Seinem Verhaltnis zu Tritojesaja. Beitrage
      Zur Wissenschaft vom Alten and Neuen Testament. Edited by Albrecht
      Alt and Gerhard Kittel. Stuttgart: W. Kohlhammer Verlag, 1933.

Frey, Hellmuth. Das Buch der Weltpolitik Gottes: Kapital 40-55 das
      Buches Jesaja, Fourth edition. Die Botschaft des Alten Testaments.
      Stuttgart: Calwer Verlag, 1954.

Gitay, Yehoshua. Prophecy and Persuasion. A Study of Isaiah 40-48.
      Forum Theologiae Linguisticae No. 14. Bonn: Linguistica Biblica,
      1981.

Gray, George Buchanan. A Critical and Exegetical Commentary on the Book
      of Isaiah: (I-XXVII). The International Critical Commentary. New
      York: Charles Scribner's Sons, 1912.

Hamlin, E. John. A Guide to Isaiah 40-66. Theological Education Fund
      Study Guide 16. London: Society for thePropagation of Christian
      Knowledge, 1979.

Hanson, Paul D. The Dawn of Apocalyptic. The Historical and Sociologi-
      cal Roots of Jewish Apocalyptic Eschatology. Revised Edition.
      Philadelphia: Fortress Press, 1979.

Hendrikssen, William. Exposition of the Gospel According to John. New Testament Commentary. Grand Rapids: Baker Book House, 1953.

Herbert, A. S. The Book of the Prophet Isaiah: Chapters 1-39. Cambridge Bible Commentary. Cambridge: At the University Press, 1973.

Hobbs, T. R. II Kings. Word Biblical Commentary, Vol. 13. Waco, TX: Word Books, Publisher, 1985.

Holladay, William L. Isaiah: Scroll of a Prophetic Heritage. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1978.

Jamison, Robert, A. R. Faucett, and David Brown, eds. A Commentary, Critical, Experimental and Practical on the Old and New Testaments. 4 vols. Glasgow: William Collins and Sons and Company, n.d. [1868].

Jenson, Joseph. Isaiah 1-39. Old Testament Message, Vol. 8. Wilmington, DE: Michael Glazier, 1984.

Kaiser, Otto. Isaiah 1-12: A Commentary. Second edition, completely rewritten. Translated by John Bowden. The Old Testament Library. London: SCM Press, 1983.

_____. Isaiah 1-12: A Commentary. The Old Testament Library. Philadelphia: The Westminster Press, 1972.

_____. Isaiah 13-39. Translated by R. A. Wilson. The Old Testament Library. Philadelphia: The Westminster Press, 1974.

Kaufmann, Yehezkel. The Babylonian Captivity and Deutero-Isaiah. New York: Union of American Hebrew Congregations, 1970.

Keil, C. F. and Franz Delitzsch. Commentary on the Old Testament. 10 vols. Grand Rapids: William B. Eerdmans Publishing Co., reprint edition, 1977.

Kissane, Edward J. The Book of Psalms. Dublin: Browne and Nolan, 1953.

Knight, George A. F. Deutero-Isaiah. New York: Abingdon Press, 1965.

_____. The New Israel. International Theological Commentary. Grand Rapids: William B. Eerdmans Publishing Co., 1985.

_____. Servant Theology. A Commentary on the Book of Isaiah 40-55. International Theological Commentary. Edinburgh: The Handsel Press, 1984.

Kraeling, Emil G. Commentary on the Prophets. Vol. I: Isaiah, Jeremiah, Ezekiel. Camden, NJ: Thomas Nelson and Sons, 1966.

Lack, Remi. La Symbolique du Livre D'Isaie. Analecta Biblica No. 59. Rome: Biblical Institute Press, 1973.

Leslie, Elmer A. <u>Isaiah</u>. New York: Abingdon Press, 1963.

Leupold, H. C. <u>Exposition of Isaiah</u>, 2 vols. Vol. I: 1-39; Vol. 2: 40-66. Grand Rapids: Baker Book House, 1976.

Martin, Alfred and John Martin. <u>Isaiah: The Glory of the Messiah</u>. Chicago: Moody Press, 1983.

Mauchline, John. <u>Isaiah 1-39</u>. Torch Bible Commentary. London: SCM Press, 1962.

McKenzie, John L. <u>Second Isaiah</u>. The Anchor Bible. Garden City, NY: Doubleday & Co., 1968.

Melugin, Roy F. <u>The Formation of Isaiah 40-55</u> (BZAW 141) Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft. Berlin: Walter de Gruyter, 1976.

Montgomery, James A. <u>The Book of Kings</u>. The International Critical Commentary, Edited by Henry Snyder Gehman. New York: Charles Scriber's Sons, 1951.

Muckle, J. Yeoman. <u>Isaiah 1-39</u>. Epworth Preacher's Commentaries. London: The Epworth Press, 1960.

Muilenburg, James. "The Book of Isaiah." Introduction and Exegesis, chapters 40-66. <u>The Interpreters Bible</u>. Edited by George Arthur Buttrick, Walter Russell Bowie, Paul Scherer, John Knox, Samuel Terrien and Nolan B. Harmon. New York: Abingdon Press, 1956.

Nägelsbach, Carl Wilhem Eduard. "The Prophet Isaiah." <u>A Commentary on the Holy Scriptures</u>: Critical, Doctrinal & Homiletica. Edited by John Peter Lange, Translated by Samuel T. Lowrie and Dunlop Moore, Vol. XI of the Old Testament. New York: Charles Scribner's Sons, 1884.

North, Christopher R. <u>The Second Isaiah</u>. Oxford: At the Clarendon Press, 1964.

Odendaal, Dirk H. <u>The Eschatological Expectations of Isaiah 40-66</u> with Special Reference to Israel and the Nations. Philadelphia: Presbyterian and Reformed Publishing Company, 1970.

Price, Ross E. "Isaiah," <u>Beacon Bible Commentary</u>. Edited by A. F. Harper, Ralph Earle and William Greathouse. Kansas City, MO: Beacon Hill Press of Kansas City, 1966.

Ridderbos, J. <u>Isaiah</u>. Bible Students' Commentary. Translated by John Vriend. Grand Rapids: Zondervan Publishing House, 1985.

Sawyer, John F. A. Isaiah. The Daily Study Bible (Old Testament), 2 vols. Philadelphia: The Westminster Press, 1984.

Schoors, Antoon. I Am God Your Savior (Supplements to Vetus Testamentum XIV) Leiden: E. J. Brill, 1973.

Scott, R. B. Y. "The Book of Isaiah: Chapters 1-39." Introduction and Exegesis, vol. 5. The Interpreter's Bible, 12 vols. Edited by George A. Buttrick, Walter Russell Bowie, Paul Scherer, John Knox, Samuel Terrien and Nolan B. Harmon. New York: Abingdon Press, 1956.

_____. "The Literary Structure of Isaiah's Oracles." Studies in Old Testament Prophecy. Edited by H. H. Rowley. Edinburg: T. & T. Clark, 1957.

Scullion, John. Isaiah 40-66. Old Testament Message, Vol. 12. Wilmington, DE, 1982.

Selwyn, Edward Gordon. The First Epistle of St. Peter. London: Macmillan & Co., 1946.

Skinner, John. The Book of the Prophet Isaiah. 2 vols. The Cambridge Bible for Schools and Colleges. Edited by A. F. Kirkpatrick. Cambridge: At the University Press, 1896.

Slotki, I. W. Isaiah. Soncino Books of the Bible. London: The Soncino Press, 1949.

Smart, James D. History and Theology in Second Isaiah. A Commentary on Isaiah 35, 40-66. Philadelphia: The Westminster Press, 1965.

Smith, George Adam. The Book of Isaiah. 2 vols. The Expositor's Bible Series. New York: A. C. Armstrong and Son, 1890.

Snaith, Norman H. "Isaiah 40-66: A Study of the Teaching of the Second Isaiah and Its Consequences," Studies on the Second Part of the Book of Isaiah. Edited by G. W. Anderson, P. A. H. DeBoer, G. R. Castellino, E. Hammershaimb, H. G. May and W. Zimmerli. Supplements to Vetus Testamentum 14. Leiden: E. J. Brill, 1967.

Steinmann, Jean. Le Prophete Isaïe. Lectio Divina No. 5. Paris: Les Editions du Cerf, 1950.

Stoeckhardt, Georg. Commentar über den Propheten Jesaia. St. Louis: Concordia Publishing House, 1902.

Torrey, Charles Cutler. The Second Isaiah. Edinburgh: T. & T. Clark, 1928.

Unger, Merrill F. Unger's Commentary on the Old Testament. Chicago: Moody Press, 1981.

Wade, G. W. The Book of the Prophet Isaiah. Westminster Commentaries. Second Edition. London: Meltruen and Co., 1929.

Watts, John D. W. Isaiah 1-33. Word Biblical Commentary, Vol. 24. Waco, TX: Word Books, Publisher, 1985.

Westermann, Claus, Isaiah 40-66: A Commentary. Old Testament Library. Philadelphia: The Westminster Press, 1969.

_____. Sprache und Struktur der Prophetie Deuterojesajas. Calwer Theologische Monographien, Band 11. Stuttgart: Calwer Verlag, 1981.

Whybray, R. N. Isaiah 40-66. New Century Bible Commentary. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1981.

_____. The Second Isaiah. Old Testament Guides. Sheffield; JSOT Press, 1983.

Wolf, Herbert M. Interpreting Isaiah. Grand Rapids: Zondervan Publishing House, 1985.

Wolff, Hans Walter. Hosea. Hermeneia. Translated by Gary Stansell. Philadelphia: Fortress Press, 1974.

Young, Edward J. The Book of Isaiah. New International Commentary on the Old Testament. 3 Vol. Grand Rapids: William B. Eerdmans Publishing Co., 1965.

Wildberger, Hans. Jesaja. Biblischer Kommentar Altes Testament. Edited by Seigfried Hermann and Hans Walter Wolff. 3 Vol. Neukirchener Vluyn: Neukirchener Verlag, 1978.

Zimmerli, Walther. Ezechiel. Biblischer Kommentar Altes Testament. Neukirchen: Neukirchener Verlag des Erziehungsversins, 1969.

Zimmerli, Walter. Ezekiel. Hermeneia. Translated by R. E. Clements. 2 vols. Philadelphia: Fortress Press, 1979.

Other Books

Albright, William F. Yahweh and the Gods of Canaan. Garden City, NY: Doubleday, 1968.

Allis, Oswald T. The Unity of Isaiah. A Study in Prophecy. Grand Rapids: Baker Book House, 1977.

Anderson, David A. All the Trees and Woody Plants of the Bible. Waco, TX: Word Books, Publishers, 1979.

Archer, Gleason L., Jr. A Survey of Old Testament Introduction. Re-
vised Edition. Chicago: Moody Press, 1974.

Baker, Richard St. Barbe. Famous Trees of Bible Lands. London: H. H.
Greaves, 1974.

Baltzer, Dieter. Ezechiel und Deuterojesaja. Beiheft zur Zeitschrfit
fur die Altestamentliche Wissenschaft no. 121. Berlin: Walter
de Gruyter, 1971.

Barthelmy, Dominigue, ed. Preliminary and Interim Report on the Hebrew
Old Testament Text Project. 6 Vols. New York: United Bible
Societies, 1979.

Brownlee, William Hugh. The Meaning of the Qumran Scrolls for the Bible
with Special Attention to the Book of Isaiah. New York: Oxford
University Press, 1964.

Burrows, Millar. The Dead Sea Scrolls. New York: The Viking Press, 1955.

_____. An Outline of Biblical Theology. Philadelphia: The Westminster
Press, 1946.

Cassuto, Umberto. The Documentary Hypothesis. Translated by Israel
Abrahams. Jerusalem: At the Magnes Press, The Hebrew University,
1961.

Childs, Brevard S. Introduction to the Old Testament as Scripture.
Philadelphia: Fortress Press, 1979.

_____. Isaiah and the Assyrian Crisis. Studies in Biblical Theology,
Second Series, No. 3. London: SCM Press, 1967.

Clements, Ronald E. God and Temple. Philadelphia: Fortress Press, 1965.

Cogan, Morton. Imperialism and Religion: Assyria, Judah and Israel in
the Eighth and Seventh Centuries B.C.E. Society of Biblical Litera-
ture Monograph Series Vol. 19. Missoula, MT: Scholars Press, 1974.

Cohen, Harold R. (Chaim). Biblical Hapax Legomena in the Light of
Akkadian and Ugaritic. Society of Biblical Literature Dissertation
Series No. 37. Missoula, MT: Scholars Press, 1978.

Comay, Joan. The Hebrew Kings. New York: William Morrow and Co., 1977.

Cornfeld, Gaalyah. Archaeology of the Bible: Book by Book. New York:
Harper & Row, Publishers, 1976.

Cross, Frank Moore & Shemaryahu Talmon, editors. Qumran and the History
of the Biblical Text. Cambridge, MA: Harvard University Press, 1975.

_____, Werner E. Lemke and Patrick D. Miller, Jr., eds. Magnalia
    Dei: The Mighty Acts of God. Essays on the Bible and Archaeology
    in Memory of G. Ernst Wright. Garden City, NY: Doubleday & Co.,
    1976.

Davidson, A. B. The Theology of the Old Testament. Edited by S. D.
    F. Salmond. Edinburgh: T. & T. Clark, 1904.

Dodd, C. H. The Interpretation of the Fourth Gospel. Cambridge: At
    the University Press, 1953.

Dryness, William. Themes in Old Testament Theology. Downers Grove, IL:
    Intervarsity Press, 1979.

Egnell, Ivan. The Call of Isaiah. Uppsala Universitets Årsskrift.
    Uppsala: Lundequistska Bokhandeln, 1949.

Erlandsson, Seth. The Burden of Babylon. A Study of Isaiah 13:2-14:23.
    Translated by George W. Houser. Coniectanea Biblica: Old Testament
    Series 4. Lund, SWEDEN: CWK Gleerup, 1970.

Eichrodt, Walther. Theology of the Old Testament. Translated by J. A.
    Baker. Old Testament Library. London: SCM Press, 1960.

Eissfeldt, Otto. Kleine Schriften. Edited by Rudolf Sellheim and
    Fritz Maass. 6 vols. Tuebingen: J. C. B. Mohr, 1966.

_____. The Old Testament: An Introduction. Translated by Peter
    R. Ackroyd. New York: Harper and Row, Publishers, 1965.

Freeman, Delbert G. "The Syntax of the Hithpael in Isaiah." Unpublished
    S.T.M. Thesis, Covenant Theological Seminary, St. Louis, 1983.

Gaster, Theodor H. The Dead Sea Scriptures. Third edition. Garden
    City, NY: Anchor Books, 1976.

_____. Festivals of the Jewish Year. New York: William Sloane Asso-
    ciates Publishers, 1953.

Gibson, J. C. L. Canaanite Myths and Legends. Edinburgh: T. & T. Clark,
    1978.

Good, Edwin M. Irony in the Old Testament. Philadelphia: The West-
    minster Press, 1965.

Harrison, Roland K. Introduction to the Old Testament. Grand Rapids:
    William B. Eerdmans Publishing Company, 1969.

Hasel, Gerhard. Old Testament Theology: Basic Issues in the Current
    Debate. Third edition. Grand Rapids: William B. Eerdmans Publishing
    Co., 1982.

Hayes, John H., ed. Old Testament Form Criticism. San Antonio: Trinity
    University Press, 1974.

_____., and J. Maxwell Miller. Israelite and Judaean History. Old
    Testament Library. London: SCM Press, 1977.

Hesse, Franz. Das Verstockungsproblem im Alten Testament. Beihefte zur
    Zeitschrift für die Alttestamentliche Wissenschaft No. 74. Berlin:
    Verlag Alfred Töpelmann, 1955.

Hummel, Horace D. The Word Becoming Flesh. St. Louis: Concordia Pub-
    lishing House, 1979.

Jacob, Edmond. Theology of the Old Testament. Translated by Arthur W.
    Heathcote and Phillip J. Allcock. New York: Harper & Row, Publishers,
    1958.

Janzen, Waldemar. Mourning Cry and Woe Oracle. Beiheft zur Zeitschrift
    für die Alttestamentliche Wissenschaft No. 125. Berlin: Walter de
    Gruyter, 1972.

Kaiser, Walter C. Toward an Exegetical Theology. Grand Rapids: Baker
    Book House, 1981.

_____. Toward Old Testament Ethics. Grand Rapids: Academie Books,
    1983.

_____. Toward an Old Testament Theology. Grand Rapids: Zondervan
    Publishing House, 1978.

Knight, Douglas A. and Gene M. Tucker, eds. The Hebrew Bible and Its
    Modern Interpreters. Philadelphia: Fortress Press, 1986.

Koch, Klaus. The Prophets. Translated by Margaret Kohl. 2 Vol. Phila-
    delphia: Fortress Press, 1983.

Kutscher, E. Y. The Language and Background of the Isaiah Scroll (1QIsa[a])
    Leiden: E. J. Brill, 1974.

Labuschagne, C. J. The Incomparability of Yahweh in the Old Testament.
    Pretoria Oriental Series No. 5. Leiden: E. J. Brill, 1966.

Lambert, Roger Lee. A Contextual Study of YD' in the Book of Isaiah.
    Ph.D., Fuller Theological Seminary, 1982. Ann Arbor, MI: University
    Microfilms International, 1983. Text-fische.

Levy, Jacob. Wörterbuch Über Die Talmudim und Midrashim. 4 Vol. Darm-
    stadt: Wissenschaftliche Buchgesellschaft, 1963.

Luke, Harold K. "The Life and Times of Hezekiah, King of Judah." Unpub-
    lished B.D. Thesis. St. Louis: Concordia Seminary, 1948.

MacGregor, Jean C. "A Study of Isaiah 6:9, 10 in Old Testament and New Testament Contexts." Unpublished thesis. Covenant Theological Seminary, St. Louis, 1983.

MacIntosh, Andrew A. Isaiah XXI: A Palimpsest. Cambridge: Cambridge University Press, 1980.

Margalioth, Rachel. The Individual Isaiah. Evidence for the Single Authorship of the prophetic book. New York: Sura Institute for Research and Publication, Yeshiva University, 1964.

McKay, John W. Religion in Judah Under the Assyrians 732-609 B.C. London: SCM Press, 1973.

Mettinger, Tryggve N. D. Solomonic State Officials. Coniectanea Biblica Old Testament Series No. 5. Lund: CWK Gleerups Forlag, 1971.

Meyer, Frederick B. Christ in Isaiah. Grand Rapids: Zondervan Publishing House, 1980.

Millar, William R. Isaiah 24-27 and the Origin of Apocalyptic. Harvard Semitic Monograph Series No. 11. Missoula, MT: Scholars Press, 1976.

Moldenke, Harold N. and Alma L. Moldenke. Plants of the Bible. Wallham, MA: Chronica Botanica Company, 1952.

Oded, Bustenay. Mass Deportations and Deportees in the Neo-Assyrian Empire. Wiesbaden: Dr. Ludwig Reichert Verlag, 1979.

Pallis, Svend Aage. The Babylonian Akitu Festival. Kopenhagen: Bianco Lunos Bogtrykkeri, 1926.

Payne, J. Barton. The Theology of the Older Testament. Grand Rapids: Zondervan Publishing House, 1962.

Pfeiffer, Charles F. Old Testament History. Grand Rapids: Baker Book House, 1973.

Rad, Gerhard von. Deuteronomium Studien. Goettingen: Vandenhoeck und Ruprecht, 1948.

_____. The Message of the Prophets. London: SCM Press, 1968.

_____. Old Testament Theology. Translated by D. M. G. Stalker. 2 Vols. New York: Harper and Row, Publishers, 1962.

_____. Studies in Deuteronomy. Translated by David Stalker. London: SCM Press, 1963.

Räisänen, Heikki. The Idea of Divine Hardening. Publications of the Finnish Exegetical Society No. 25. Helsinki: Finnish Exegetical Society, 1976.

Rosenbloom, Joseph R. The Dead Sea Isaiah Scroll: A Literary Analysis. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970.

Rowley, Harold H. The Faith of Israel. London: SCM Press, 1956.

Saggs, H. W. F. The Might that Was Assyria. Great Civilization Series. London: Sidgwick and Jackson, 1985.

Seiple, William. The Seventy-Second Psalm. Leipzig: W. Drugulin, 1914.

Sellin, Ernst and Georg Fohrer. Introduction to the Old Testament. Translated by David E. Green. Nashville: Abingdon Press, 1965.

Tsevat, Matitiahu. The Meaning of the Book of Job and Other Biblical Studies. Essays on the Literature and Religion of the Hebrew Bible. New York: KTAV Publishing House, 1980.

Ussishkin, David. The Conquest of Lachish by Sennacherib. Tel Aviv: Tel Aviv University Institute of Archaeology, 1982.

Vaux, Roland de. Ancient Israel. 2 vol. New York: McGraw Hill Book Co., 1965.

Vos, Geerhardus. Biblical Theology: Old and New Testaments. Grand Rapids: William B. Eerdmans Publishing Co., 1948, 1975.

Vriezen, Theodor C. An Outline of Old Testament Theology. Second edition. Newton, MA: Charles T. Branford Co., 1970.

Waard, Jan de. A Comparative Study of the Old Testament Text in the Dead Sea Scrolls and in the New Testament. Leiden: E. J. Brill, 1965.

Weingreen, Jacob. Introduction to the Critical Study of the Hebrew Bible. London: Oxford University Press, 1983.

Weiser, Artur. The Psalms. The Old Testment Library. London: SCM Press, 1962.

Westermann, Claus. Basic Forms of Prophetic Speech. Translated by Hugh Clayton White. Philadelphia: The Westminster Press, 1967.

_____. Praise and Lament in the Psalms. Translated by Keith R. Crim and Richard N. Soulen. Atlanta: John Knox Press, 1981.

Whedbee, J. William. Isaiah and Wisdom. Nashville: Abingdon Press, 1971.

Whybray, R. N. The Heavenly Counsellor in Isaiah 40:13-4. Cambridge: At the University Press, 1971.

Wood, Leon J. The Prophets of Israel. Grand Rapids: Baker Book House, 1979.

Würthwein, Ernst. The Text of the Old Testament. Translated by Errol F. Rhodes. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979.

Wyk, W. C. van. Studies in Isaiah. OTWSA (1979) and OTWSA (1980). Die Oudtestamentiese Werkgemeenskap in Suider Afrika (The South Africa Society for the Study of the Old Testament). Pretoria: NHW Press, 1980.

Young, Edward J. An Introduction to the Old Testament. Grand Rapids: William B. Eerdmans Publishing Co., 1964.

_____. My Servants the Prophets. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952.

_____. Who Wrote Isaiah? Grand Rapids: William B. Eerdmans Publishing Company, 1958.

Zyl, Peter J. van. Baal: A Study of Texts in Connection with Baal in the Ugaritic Epics. Neukirchen-Vluyn: Verlag Butzon & Bercker Kevelar, 1972.

Articles

Albright, W. F. "The Seal of Eliakim and the Latest Preexilic History of Judah, with Some Observations on Ezekiel." Journal of Biblical Literature. 51 (1932):77-106.

Anderson, Bernhard W. "Exodus and Covenant in Second Isaiah and Prophetic Tradition." Magnalia Dei: The Mighty Acts of God. Edited by Frank Moore Cross, Werner E. Lemke, and Patrick D. Miller, Jr. Garden City, NY: Doubleday and Co., Inc., 1976, pp. 339-59.

_____. "Exodus Typology in Second Isaiah." Israel's Prophetic Heritage. Edited by Bernhard W. Anderson and Walter Harrelson. New York: Harper and Brothers, Publishers, 1962, pp. 177-95.

Anderson, Robert T. "Was Isaiah a Scribe?" Journal of Biblical Literature 69 (1960):57-58.

Avigad, N. "The Epitaph of a Royal Steward from Siloam Village." Israel Exploration Journal 3 (1953):137-52.

Baldwin, Joyce G. "Şemaḥ as a Technical Term in the Prophets." Vetus Testamentum 14 (1964):93-97.

Barclay, Gabriel and Amos Kloner. "Jerusalem Tombs from the Days of the First Temple." Biblical Archaeological Review 12 (1986):23-39.

Bjornard, Reidar B. "The Evangelist of the Exile," The Bible Today 96 (April 1978):1614-1621.

Blenkinsopp, Joseph. "Scope and Depth of Exodus Tradition in Deutero-Isaiah 40-55." The Dynamism of Biblical Tradition. Edited by Pierre Bennoit, Roland E. Murphy, and Baastian van Iersol. Concilium. Vol. 20. New York: Paulist Press, 1967.

Block, Daniel I. "Israel's House: Reflections on the use of BYT YSR'L in the Old Testament in the Light of Its Ancient Near Eastern Environment." The Jounral of the Evangelical Theological Society 28 (1985):257-75.

Boehmer, Julius. "Dieses Volk." Journal of Biblical Literature 45 (1926):134-48.

Brueggemam, Walter. "Unity and Dynamic in the Isaiah Tradition." Journal for the Study of the Old Testament 29 (1984):89-107.

Broshi, M. "The Expansion of Judah in the Reigns of Hezekiah and Manasseh." Israel Exploration Journal 24 (1974):21-26.

Calloway, Joseph A. "Isaiah in Modern Scholarship." Review & Expositor 65 (1968):397-407.

Clements, R. E. "The Unity of the Book of Isaiah." Interpretation 36 (1982):117-29.

Clifford, Richard J. "The Use of Hôy in the Prophets." The Catholic Biblical Quarterly 28 (1966):458-64.

Cobb, William H. "Where Was Isaiah 40-66 Written?" Journal of Biblical Literature 27 (1908):48-64.

Conrad, Edgar W. "The 'Fear Not' Oracles in Second Isaiah." Vetus Testamentum 34 (1984):129-52.

Cooke, Gerald. "The Sons of (the) God(s)." Zeitschrift fur die Alttestamentlische Wissenschaft 76 (1964):22-47.

Creager, Harold L. "The Grace of God in Second Isaiah." Biblical Studies in Memory of H. C. Alleman. Edited by J. M. Myers, O. Reimhers, and H. N. Bream. Locust Valley, NY: J. J. Augustin, Publishers, 1960.

Cresson, Bruce C. "Isaiah & the Restoration Community." Review & Expositor 64 (1968):447-58.

Cross, Frank M. "The Council of Yahweh in Second Isaiah." Journal of
     Near Eastern Studies 12 (1953):274-77.

_____. "Yahweh and the God of the Patriarchs." Harvard Theological
     Review 55 (1962):225-59.

Dahood, Mitchell. "Some Ambiguous Texts in Isaias." The Catholic
     Biblical Quarterly 20 (1958):41-49.

Dion, Paul-Eugene, "The 'Fear Not' Formula and Holy War." The Catholic
     Biblical Quarterly 32 (1970):565-70.

Driver, George R. "Isaiah 1-39: Textual and Linguistic Problems."
     Journal of Semitic Studies 13 (1968):36-57.

_____. "Linguistic and Textual Problems: Isaiah 40-66." The
     Journal of Theological Studies 36 (1935):396-406.

Eaton, J. H. "Some Misunderstood Hebrew Words for God's Self-Revelation."
     The Bible Translator 25 (1974):331-38.

Eichrodt, Walther. "Prophet and Covenant: Observations on the Exegesis
     of Isaiah." Proclamation and Presence. Old Testament Essays in
     Honour of Gwynne Henton Davies. Edited by John I. Durham and J. R.
     Porter. Macon, GA: Mercer University Press, 1983.

Eitan, Israel. "A Contribution to Isaiah Exegesis." Hebrew Union
     College Annual 12/13 (1937-38):55-88.

Erlandsson, Seth. "The Unity of Isaiah--A New Solution?" A Lively
     Legacy: Essays in Honor of Robert D. Preus. Edited by Kurt E.
     Marquart, John R. Stephenson, and Bjarne W. Teigen. Fort Wayne, IN:
     Concordia Theological Seminary, 1985.

Evans, Carl D. "Judah's Foreign Policy from Hezekiah to Josiah."
     Scripture in Context. Edited by Carl D. Evans, William W. Halls,
     and John B. White. Pittsburgh Theological Monograph Series No. 34.
     Pittsburgh: The Pickwick Press, 1980, pp. 157-78.

Evans, Craig A. "On Isaiah's Use of Israel's Sacred Tradition."
     Biblische Zeitschrift N.S. 30 (1986):92-99.

Fisher, Loren R. "Creation at Ugarit and in the Old Testament."
     Vetus Testamentum 15 (1965):313-24.

Flamming, James. "The New Testament Use of Isaiah." Southwestern
     Journal of Theology 11 (1968):89-104.

Fokkelman, J. P. "Stylistic Analysis of Isaiah 40:1-11." Remembering
     All the Way. Oudtestamentische Studiën Deel 21. Leiden: E. J.
     Brill, 1981.

Francisco, Clyde L. "Isaiah in the Christian Proclamation." <u>Review &</u>
<u>Expositor</u> 65 (1968):471-81.

Frid, Bo. "Jesaja und Paulus in Röm. 15:12." <u>Biblische Zeitschrift</u>
N.S. 27 (1983):237-41.

Fritsch, Charles T. "The Concept of God in the Greek Translation of
Isaiah." <u>Biblical Studies in Memory of H. C. Alleman</u>. Gettysburg
Theological Studies. Locust Valley, NY: J. J. Augustin, Publishers,
1960.

Fullerton, Kemper. "The Interpretation of Isaiah 8:5-10." <u>Journal of</u>
<u>Biblical Literature</u> 43 (1924):253-89.

_____. "Viewpoints in the Discussion of Isaiah's Hopes for the
Future." <u>Journal of Biblical Literature</u> 41 (1922):1-101.

Gerstenberger, Erhard. "The Woe-Oracles of the Prophets." <u>Journal of</u>
<u>Biblical Literature</u> 81 (1962):249-63.

Graetz, H. "Isaiah 34 and 35." <u>Jewish Quarterly Review</u> 4 (1891/92):1-8.

Habel, Norman. "The Form and Significance of the Call Narratives."
<u>Zeitschrift fur Alttestamentlische Wissenschaft</u> 77 (1965):297-316.

Habel, Norman C. "He Who Stretches Out the Heavens." <u>The Catholic Bibli-</u>
<u>cal Quarterly</u> 34 (1972):417-30.

Hamborg, G. R. "Reasons for Judgment in the Oracles Against the Nations
of the Prophet Isaiah." <u>Vetus Testamentum</u> 31 (1981):145-59.

Haran, Menahem, "The Nature of the 'Ohel Mo'edh' in Pentateuchal
Sources." <u>Jounral of Semitic Studies</u> 5 (1960):50-55.

Hardmeier. "Jesajas Verkundigungsabsicht und Jahwes Verstockungsaufrag
in Jesaja 6." <u>Die Botschaft und die Boten.</u> Festschrift fur Hans
Walter Wolff zum 70. Geburtstag. Edited by Jorg Jeremias and
Lothar Perlitt. Neukirchen-Vluyn: Neukirchener Verlag, 1981.

Harner, Phillip B. "Creation Faith in Deutero-Isaiah." <u>Vetus Testamen-</u>
<u>tum</u> 17 (1967):298-306.

_____. "The Salvation Oracle in Second Isaiah." <u>Journal of Bibli-</u>
<u>cal Literature</u> 88 (1969):418-34.

Hestrin, Ruth and Michal Dayagi. "A Seal Impression of a Servant of
King Hezekiah." <u>Israel Exploration Journal</u> 24 (1974):27-29.

Honeycutt, Roy L., Jr. "Introducing Isaiah." <u>Southwestern Journal of</u>
<u>Theology</u> 11 (1968):9-29.

Honeyman, A. M. "Merismus in Biblical Hebrew." Journal of Biblical Literature 61 (1952):11-18.

Huey, F. B., Jr. "Great Themes in Isaiah 40-66." Southwestern Journal of Theology 11 (1968):45-58.

Huffmon, Herbert B. "The Covenant Lawsuit in the Prophets." Journal of Biblical Literature 78 (1958):285-95.

Hurst, Clyde J. "Guidelines for Interpreting Old Testament Prophecy Applied to Isaiah 40-66." Southwestern Jounral of Theology 11 (1968):29-44.

Jones, Douglas. "The Traditio of the Oracles of Isaiah of Jerusalem." Zeitschrift fur Alttestamentliche Wissenschaft 67 (1955):226-46.

Kelley, Page H. "Israel's Tabernacling God." Review & Expositor 65 (1968):485-94.

Kingsbury, Edwin C. "The Prophets and the Council of Yahweh." Journal of Biblical Literature 83 (1964):279-86.

Klein, Ralph W. "Going Home--A Theology of Second Isaiah." Currents in Theology and Mission 5 (1978):198-210.

Knierim, Rolf. "The Vocation of Isaiah." Vetus Testamentum 18 (1968): 47-68.

LeGrand, Lucien. "Creation as Cosmic Victory of Yahweh." Modern Biblical Studies. Edited by Dennis J. McCarthy and William B. Callen. Milwaukee: The Bruce Publishing Company, 1967, pp. 62-69.

Leiser, Burton M. "The Trisagion of Isaiah's Vision." New Testament Studies 6 (1959-60):261-63.

Liebreich, Leon J. "The Compilation of the Book of Isaiah." The Jewish Quarterly Review 46 (1955-56):259-77; 47 (1956-57):114-38.

_____. "The Position of Chapter Six in the Book of Isaiah." Hebrew Union College Annual 25 (1954):37-40.

McCarthy, Dennis J. "'Creation' Motifs in Ancient Hebrew Poetry." The Catholic Biblical Quarterly 29 (1967):393-406.

McClellan, Thomas L. "Towns to Fortresses: The Transformation of Urban Life in Judah from 8th to 7th Century B.C." Society of Biblical Literature 1978 Seminary Papers. Vol. 1. Edited by Paul J. Actemeier. Missoula, MT: Scholars Press, 1978.

McConville, J. Gordon. "God's 'Name' and God's 'Glory'." Tyndale Bulletin 30 (1979):149-63.

McCullough, W. S. "A Re-examination of Isaiah 56-66." <u>Journal of Biblical Literature</u> 67 (1948):27-36.

McKay, John W. "My Glory--A Mantle of Praise." <u>Scottish Journal of Theology</u> 31 (1978):167-72.

Melugin, Roy F. "Deutero-Isaiah and Form Criticism." <u>Vetus Testamentum</u> 21 (1971):326-29.

Mettinger, Tryggve N. D. "YHWH SABAOTH--The Heavenly King on the Cherubim Throne." <u>Studies in the Period of David and Solomon, and Other Essays</u>. Edited by Tomoo Ishida. Winona Lake: Eisenbrauns, 1982, pp. 109-38.

Milgrom, Jacob. "Did Isaiah Prophesy During the Reign of Uzziah?" <u>Vetus Testamentum</u> 14 (1964):164-82.

Morgenstern, Julian. "Biblical Theophanies." <u>Zeitschrift fur Assyriologie</u> 25 (1911):139-93; 28 (1914):15-60.

Muilenburg, James. "A Study in Hebrew Rhetoric: Repetition and Style." <u>Supplements to Vetus Testamentum</u> 1 (1953):97-111.

Nielsen, Kirsten. "Isaiah 6:1-8:18 as Dramatic "Writing." <u>Studia Theologica</u>. Scandanavian Journal of Theology 40 (1986):1-16.

North, Christopher R. "The Interpretation of Deutero-Isaiah." <u>Interpretations</u> ad Vetus Testamentum Pertinentes Sigmundo Mowinckel Septuagenario Missae. Oslo: Forlagettland Ocgkirke, 1955, pp. 133-45.

Nötscher, F. "Entbehrliche Hapaxlegomena in Jesaja." <u>Vetus Testamentum</u> 1 (1951):299-302.

Orlinsky, Harry M. "The Treatment of Anthropomorphisms and Anthropopathisms in the Septuagint of Isaiah." <u>Hebrew Union College Annual</u> 27 (1956):193-200.

Patrick, Dale A. "Epiphanic Imagery in Second Isaiah's Portrayal of a New Exodus." <u>Hebrew Annual Review</u> 8 (1984):125-41.

Payne, J. Barton. "The Effect of Sennacherib's Anticipated Destruction in Isaianic Prophecy." <u>Westminster Theological Journal</u> 34 (1971): 22-38.

_____. "Eighth Century Israelitish Background of Isaiah 40-66." <u>Westminster Theological Journal</u> 29 (Nov. 66-May 67):179-90; 30 (Nov. 67-May 68):50-58, 185-203.

_____. "The Unity of Isaiah: Evidence from Chapters 36-39." <u>Bulletin of the Evangelical Theological Society</u> 6 (1963):50-56.

Phillips, Morgan L. "Divine Self-Predication in Deutero-Isaiah."
    Biblical Research 16 (1971):32-51.

Pope, Marvin. "Isaiah 34 in Relation to Isaiah 35, 40-66." Journal
    of Biblical Literature 71 (1952):235-43.

Rad, Gerhard von. "The Origin of the Concept of the Day of Yahweh."
    Journal of Semitic Studies 4 (1959):97-108.

Roberts, J. J. M. "The Divine King and the Human Community in Isaiah's
    Vision of the Future." The Quest for the Kingdom of God: Studies
    in Honor of George E. Mendenhall. Edited by H. B, Huffman, F. A.
    Spina and A. R. W. Green. Winona Lake: Eisenbrauns, 1983.

_____. "Isaiah in Old Testament Theology." Interpretation 36 (1982):
    130-43.

Robertson, Edward. "Some Obscure Passages in Isaiah." American Journal
    of Semitic Languages 49 (1932-33):313-24.

Robinson, H. Wheeler. "The Council of Yahweh." Journal of Theological
    Studies 45 (1944):151-57.

Ross, J. P. "Jahweh SeBā'oT in Samuel and Psalms." Vetus Testamentum
    17 (1967):76-92.

Scullion, John J. "Some Difficult Texts in Isaiah 56-66 in the Light of
    Modern Scholarship." Ugarit-Forschungen 4 (1972):105-28.

Schoors, Antonin. "Isaiah, The Minister of Royal Anointment," in
    Instruction and Interpretation. Edited by A. S. Van der Woude.
    Oudtestamentische Studien. Vol. 20. Leiden: E. J. Brill, 1977.

Shanks, Hershel. "The City of David After Five Years of Digging."
    Biblical Archaeology Review 11 (1985):22-38.

Sheppard, Gerald T. "The Anti-Assyrian Redaction and the Canonical Con-
    text of Isaiah 1-39." Journal of Biblical Literature 104 (1985):
    193-216.

Snaith, Norman H. "The Exegesis of Isaiah 40:5, 6." The Expository
    Times 52 (1940/41):394-96.

Songer, Harold. "Isaiah and the New Testament." Review & Expositor
    65 (1968):459-70.

Steck, Odel Hannes. "Bemerkungen zu Jesaja 6." Biblische Zeitschrift
    New Series 16 (1972):188-206.

Steinmetz, David C. "John Calvin on Isaiah 6." Interpretation 36 (1982):
    156-70.

Stohlman, Stephen. "The Judean Exile after 701 B.C." Scripture in Context II. Edited by William W. Hallo, James C. Moyer, and Leo G. Perdue. Winona Lake, IN: Eisenbrauns, 1982, pp. 147-76.

Stuhlmueller, Carroll. "'First and Last' and 'Yahweh-Creator' in Deutero-Isaiah." The Catholic Biblical Quarterly 29 (1967):495-511.

_____. "The Theology of Creation in Second Isaiah." The Catholic Biblical Quarterly 21 (1959):429-67.

_____. "Yahweh-King and Deutero-Isaiah." Biblical Research 15 (1970):32-45.

Tate, Marvin E. "King and Messiah in Isaiah of Jerusalem." Review and Expositor 65 (1968):409-22.

Tsevat, Matitiahu. The Meaning of the Book of Job and Other Biblical Studies: Essays on the Literature and Religion of the Hebrew Bible. New York: KTAV Publishing House, 1980.

_____. "Studies in the Book of Samuel." Hebrew Union College Annual 36 (1965):49-58.

Vriezen, Theodor C. "Essentials of the Theology of Isaiah." Israel's Prophetic Heritage. Edited by Bernhard W. Anderson and Walter Harrelson. New York: Harper and Brothers, Publishers, 1962, pp.128-46.

Walker, Norman. "Disagion versus Trisagion." New Testament Studies 7 (1960-61):170-71.

_____. "The Origin of the 'Thrice-Holy'" New Testament Studies 5 (1958-59):132-33.

Walton, John H. "New Observations on the Date of Isaiah." Journal of the Evangelical Theological Society 28 (1985):129-32.

Ward, James M. "The Servant's Songs in Isaiah." Review and Expositor 65 (1968):432-46.

Webster, Edwin C. "A Rhetorical Study of Isaiah 66." Journal for the Study of the Old Testament 34 (1986):93-108.

Whitley, C. F. "The Call and Mission of Isaiah." Journal of Near Eastern Studies 18 (1959):38-48.

_____. "Deutero-Isaiah's Interpretation of Ṣedeq." Vetus Testamentum 22 (1972):469-75.

Williams, Donald D. "The Message of the Exilic Isaiah." <u>Review and Expositor</u> 65 (1968):423-31.

Williams, Prescott. "Poems About Incomparable Yahweh's Servant." <u>Southwestern Journal of Theology</u> 11 (1968):73-88.