

Andrews University

Digital Commons @ Andrews University

Dissertations

Graduate Research

2009

Cultic Allusions In The Suffering Servant Poem (Isaiah 52:13-53:12)

KyeSang Ha

Andrews University, plksha@syu.ac.kr

Follow this and additional works at: <https://digitalcommons.andrews.edu/dissertations>



Part of the [Biblical Studies Commons](#)

Recommended Citation

Ha, KyeSang, "Cultic Allusions In The Suffering Servant Poem (Isaiah 52:13-53:12)" (2009). *Dissertations*. 1637.

<https://digitalcommons.andrews.edu/dissertations/1637>

<https://dx.doi.org/10.32597/dissertations/1637>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

CULTIC ALLUSIONS IN THE SUFFERING SERVANT POEM

(ISAIAH 52:13-53:12)

by

KyeSang Ha

Adviser: Jacques B. Doukhan

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: CULTIC ALLUSIONS IN THE SUFFERING SERVANT POEM
(ISAIAH 52:13-53:12)

Name of researcher: KyeSang Ha

Name and degree of faculty adviser: Jacques B. Doukhan, D.H.L., Ph.D.

Date completed: August 2009

This study investigates the Hebrew cultic allusions in the Suffering Servant Poem (Isa 52:13-53:12) in order to discover the nature or meaning of the suffering of Yahweh's Servant. The survey of literature reveals that the background of the Suffering Servant Poem is to be found in the Hebrew cultus. Thus the nature or meaning of the Servant's suffering is determined by a penetrating as well as comprehensive study of the text, specifically from the Hebrew cultic perspective. However, there has never been any careful, comprehensive study of the cultic allusions in the Poem in connection with the Suffering Servant.

This lexical study on the cultic allusions uses lexicographical, text-critical, and contextual investigation, specifically for nine terms and two clauses. The nine terms are מִשְׁחַת, נָזָה, שָׂה, אָשַׁם, יִצְדִּיק, יִפְגִּיעַ, and the three major sin terms חָטָא, עָוֹן and פָּשַׁע, and the two clauses כָּבַל עָוֹן and נִשָּׂא חָטָא. This study shows that they can be divided into two categories, cultic technical terms and terms that, although not technical cultic terms, can

be similarly used in cultic contexts. To the former belong מִשְׁחָת, גָּזַח, שָׁח, אָשַׁם, two major sin terms אָחַז and עָוֹן, and the two clauses סָבַל עֲוֹן and בָּשָׂא חַטָּא; to the latter נִצְדִיק, נִפְגֵּיעַ, and a major sin term פָּשַׁע.

Not all of the terms and clauses in the lexical study will prove to be equally convincing with respect to the main point at issue here. Their cumulative weight, however, must be impressive, especially when all these terms and clauses appear in a single pericope of the Suffering Servant Poem.

Although the sanctuary itself is not explicitly mentioned in the Poem, the Servant of Yahweh is portrayed as a cultic sacrificial animal (הַשֶּׁח), a cultic expiatory offering (אָשַׁם), and a cultic priest performing significant cultic activities (גָּזַח, נִצְדִיק, נִפְגֵּיעַ), to all of which the sin-bearing clauses (עֲוֹן/סָבַל חַטָּא) are closely related.

This lexical study clearly shows: (1) the Hebrew sacrificial cult is the background of the Suffering Servant Poem; (2) the death of the Servant is clearly mentioned, and that as a violent death; and (3) his suffering and death is vicarious and expiatory.

Cultic allusions occur only in the fourth Servant Poem, that is, the Suffering Servant Poem, but not in the other Servant Poems. Although the motif of suffering also appears in the second and third Servant Poems, the suffering there may be considered as part of the mission of the Servant not only as "the covenant of the people" but also as "the light to the nations." The Suffering Servant Poem clarifies that the suffering is the very means of the mission of the Servant in world history, which is vividly and intensely portrayed by the cultic allusions, and which is subtly but profoundly described by the term מִשְׁפָּט ("justice") that ironically keeps running throughout the Servant Poems.

This cultic interpretation of the Suffering Servant Poem is supported by the literary analysis of Isaiah 40-55 and especially by the Poem itself, which has a cultic-oriented chiasmic structure. It is thus reasonable to conclude that the author of the Suffering Servant Poem clearly had Hebrew cultic intentions in mind from which he derived the meanings and significance of the Servant's suffering and death and intended that his readers or hearers employ the vicarious expiatory system of the Hebrew cult as

their primary frame of reference. However, we have to recognize that those cultic allusions only provide the means to facilitate a new idea that far transcends all that are cultically alluded to in the great Poem of Yahweh's Suffering Servant. In the Suffering Servant, all the Hebrew cultic images reach their complete transformation and fulfillment in the idea of vicarious expiatory suffering and death.

Andrews University
Seventh-day Adventist Theological Seminary

CULTIC ALLUSIONS IN THE SUFFERING SERVANT POEM
(ISAIAH 52:13-53:12)

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
KyeSang Ha
August 2009

© Copyright by KyeSang Ha 2009
All Rights Reserved

CULTIC ALLUSIONS IN THE SUFFERING SERVANT POEM

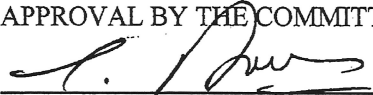
(ISAIAH 52:13-53:12)

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy


by

KyeSang Ha

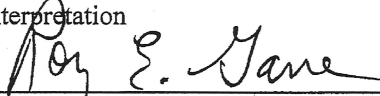
APPROVAL BY THE COMMITTEE:



Faculty Adviser
Jacques B. Doukhan
Professor of Hebrew and Old Testament Exegesis



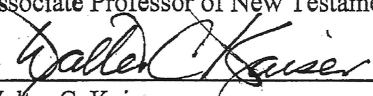
Richard M. Davidson
J. N. Andrews Professor of Old Testament
Interpretation



Roy E. Gane
Professor of Hebrew Bible and Ancient Near
Eastern Languages



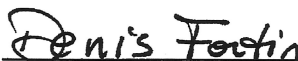
P. Richard Choi
Associate Professor of New Testament



Walter C. Kaiser
Colman M. Mockler Emeritus Distinguished
Professor of Old Testament
President Emeritus
Gordon-Conwell Theological Seminary



Director, Ph.D./Th.D. Programs
Rudolf Maier



Dean, SDA Theological Seminary
Denis Fortin

18 Nov. 2009

Date approved

In memoriam
my parents, Mr. Ha, Jung Won
and Mrs. Moon, Jeom Soon,
and my parents-in-law, Mr. Ahn, Il Hoon
and Mrs. Kim, Ock Hee

TABLE OF CONTENTS

LIST OF ABBREVIATIONS	vi
ACKNOWLEDGMENTS	xiii
Chapter	
I. INTRODUCTION	1
Background to the Problem	1
Problem and Justification for the Study	3
Definitions	3
Purpose of the Research	4
Delimitations of the Study	5
Methodology	5
II. SURVEY OF LITERATURE	7
Introduction	7
The Cultic Background of the Suffering Servant Poem	10
Tammuz and the Suffering Servant	10
Baal and the Suffering Servant	15
Marduk and the Suffering Servant	19
Royal Substitute and the Suffering Servant	26
The Meaning of the Sufferings of the Servant	29
The Degree of the Servant's Sufferings: Death?	29
The Nature of the Servant's Sufferings: Vicariousness?	32
Summary	40
III. LEXICAL ANALYSIS	44
Introduction	44
Cultic Terminology	45
מִשְׁחַת	45
נִנְה	59
שָׁה	87
אֲשָׁם	93
יִצְדִּיק	119
יִפְגִּיעַ	142
Sin Terms	152
חָטָא	154
עָוֹן	165
פָּשַׁע	170

Cultic Clauses	187
סָבַל עוֹן/נִשָּׂא חַטָּא	187
The Sinner as Subject	194
Expiation Possible	195
Expiation Impossible	196
A Representative as Subject	196
Man as Subject	197
Divine punitory	197
Prophetic symbolic	199
Priestly mediatorial	199
Interpersonal reconciliatory	203
Animal as Subject	205
Divine Being as Subject	207
Summary	229
IV. LITERARY ANALYSIS	248
Introduction	248
Literary Context	248
The Wider Context of the Suffering Servant Poem	248
The Place of the Suffering Servant Poem in Isaiah 40-55	248
The Place of the Suffering Servant Poem among the Servant Poems	255
The Immediate Context of the Suffering Servant Poem	266
Literary Genre	282
Literary Structure	291
The Speakers and Their Audience	298
Summary	300
V. SUMMARY AND CONCLUSIONS	307
BIBLIOGRAPHY	324

LIST OF ABBREVIATIONS

AA	Alttestamentliche Abhandlungen
AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by D. N. Freedman et al. 6 vols. New York, 1992
AfO	<i>Archiv für Orientforschung</i>
AHw	<i>Akkadisches Handwörterbuch</i> . W. von Soden. 3 vols. Wiesbaden, 1965-1981
AIPHOS	Annuaire de l'institut de philologie et l'histoire orientales et slaves
AnBib	Analecta Biblica
ANET	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> . Edited by J. B. Pritchard. 3d ed. Princeton, 1969
ANETS	Ancient Near Eastern Texts and Studies
AnOr	Analecta Orientalia
AOAT	Alter Orient und Altes Testament
AOS	American Oriental Series
ASV	American Standard Version
ASTI	<i>Annual of the Swedish Theological Institute</i>
AUMSR	Andrews University Monographs: Studies in Religion
AUSDDS	Andrews University Seminary Doctoral Dissertation Series
AUSS	<i>Andrews University Seminary Studies</i>
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BDB	Brown, F., S. R. Driver, and C. A. Briggs. <i>Hebrew and English Lexicon of the Old Testament</i> . Oxford, 1907
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium

<i>BETS</i>	<i>Bulletin of the Evangelical Theological Society</i>
<i>BHS</i>	<i>Biblia hebraica stuttgartensia</i>
<i>Bib</i>	<i>Biblica</i>
BIS	Biblical Interpretation Series
<i>BJRL</i>	<i>Bulletin of the John Rylands Library</i>
BJS	Brown Judaic Studies
<i>BO</i>	<i>Bibliotheca orientalis</i>
<i>BR</i>	<i>Biblical Research</i>
BSC	Bible Student's Commentary
BSNELC	Bar-Ilan Studies in Near Eastern Languages and Culture
BST	The Bible Speaks Today Series
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZAW	Beihefte zur <i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>CAD</i>	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . Edited by Ignace I. Gelb <i>et al.</i> Chicago, 1964-
CBOTS	Coniectanea Biblica Old Testament Series
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CC	Continental Commentaries
<i>CDA</i>	<i>A Concise Dictionary of Akkadian</i> . Edited by J. Black <i>et al.</i>
<i>CHALOT</i>	W. L. Holladay. <i>A Concise Hebrew and Aramaic Lexicon of the Old Testament</i>
<i>CV</i>	<i>Communio Viatorum</i>
DARCOM	Daniel and Revelation Committee Series
<i>DCH</i>	<i>The Dictionary of Classical Hebrew</i> . Edited by D.J.A. Clines. Sheffield, 1993-
DSB	Daily Study Bible Series
<i>DunRev</i>	<i>Dunwoodie Review</i>

<i>EKL</i>	<i>Evangelisches Kirchenlexikon: Kirchlich-theologisches Handwörterbuch.</i> Edited by H. Brunotte and O. Weber
<i>EncJud</i>	<i>Encyclopaedia Judaica</i>
<i>EncRel</i>	<i>Encyclopedia of Religion.</i> Edited by M. Eliade
ErFor	Erträge der Forschung
<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>ETL</i>	<i>Ephemerides Theologicae Lovanienses</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
<i>ExpTim</i>	<i>Expository Times</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GKC	<i>Gesenius' Hebrew Grammar.</i> Edited by E. Kautzsch. Translated by A. E. Cowley. 2d ed. Oxford, 1910
<i>HALOT</i>	Koehler, L., W. Baumgartner, and J. J. Stamm. <i>The Hebrew and Aramaic Lexicon of the Old Testament.</i> Translated and edited by M.E.J. Richardson. 5 vols. Leiden, 1994-2000
<i>HAR</i>	<i>Hebrew Annual Review</i>
HAT	Handkommentar zum Alten Testament
HBM	Hebrew Bible Monographs
<i>HBT</i>	<i>Horizons in Biblical Theology: An International Dialogue</i>
HCHC	Hermeneia: A Critical Historical Commentary on the Bible
HCOT	Historical Commentary on the Old Testament
<i>HibJ</i>	<i>Hibbert Journal</i>
<i>HR</i>	<i>History of Religions</i>
HRI	History of the Religion of Israel
HSAT	Die heilige Schrift des Alten Testaments
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
<i>IB</i>	<i>Interpreter's Bible.</i> Edited by G. A. Buttrick et al. 12 vols. New York, 1951-1957

IBC	Interpretation: A Bible Commentary for Teaching and Preaching
<i>IBS</i>	<i>Irish Biblical Studies</i>
ICC	International Critical Commentary
<i>IDB</i>	<i>Interpreter's Dictionary of the Bible</i> . Edited by G. A. Buttrick
<i>IDBSup</i>	<i>Interpreter's Dictionary of the Bible: Supplementary Volume</i> . Edited by K. Crim
<i>IJT</i>	<i>Indian Journal of Theology</i>
<i>Int</i>	<i>Interpretation</i>
IRT	Issues in Religion and Theology
<i>ISBE</i>	<i>International Standard Bible Encyclopedia</i> . Edited by G. Bromiley
ISBL	Indiana Studies in Biblical Literature
ITC	International Theological Commentary
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JATS</i>	<i>Journal of the Adventist Theological Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JNWSL</i>	<i>Journal of Northwest Semitic Languages</i>
JPS	Jewish Publication Society OT
JPSTC	Jewish Publication Society Torah Commentary
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
<i>JSQ</i>	<i>Jewish Studies Quarterly</i>
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>

KJV	King James Version
LBS	Library of Biblical Studies
LSS	Leipziger semitistische Studien
LXX	Septuagint
<i>MIO</i>	<i>Mitteilungen des Instituts für Orientforschung der deutschen Akademie der Wissenschaften zu Berlin</i>
MT	Masoretic Text
NASB	New American Standard Bible
NCBC	New Century Bible Commentaries
<i>NIB</i>	<i>New Interpreter's Bible</i>
NICOT	New International Commentary of the Old Testament
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis.</i> Edited by W. A. VanGemeren
NIV	New International Version
NIVAC	NIV Application Commentary
NJB	New Jerusalem Bible
NKJV	New King James Version
NRSV	New Revised Standard Version
OBO	Orbis Biblicus et Orientalis
OBS	Oxford Bible Series
OBT	Overtures to Biblical Theology
<i>Or</i>	<i>Orientalia</i>
OT	Old Testament
OTL	Old Testament Library
OTS	Old Testament Studies
OTM	Oxford Theological Monographs
OTS	Oudtestamentische Studiën
PTMS	Pittsburgh Theological Monograph Series

<i>RA</i>	<i>Revue d'assyriologie et d'archéologie orientale</i>
<i>RB</i>	<i>Revue biblique</i>
<i>RevExp</i>	<i>Review and Expositor</i>
<i>RGG</i>	<i>Die Religion in Geschichte und Gegenwart</i> . Edited by K. Galling. 7 vols. 3d ed. Tübingen, 1957-1965
<i>RSR</i>	<i>Recherches de science religieuse</i>
<i>RSV</i>	Revised Standard Version
<i>RTP</i>	<i>Revue de théologie et de philosophie</i>
<i>RTR</i>	<i>Reformed Theological Review</i>
<i>SBL</i>	Studies in Biblical Literature
<i>SBLDS</i>	Society of Biblical Literature Dissertation Series
<i>SBLSCSS</i>	Society of Biblical Literature Septuagint and Cognate Studies Series
<i>SBLSS</i>	Society of Biblical Literature Semeia Studies
<i>SB-T</i>	Studien zu den Boğazköy-Texten
<i>SBT</i>	Studies in Biblical Theology
<i>SBT</i>	<i>Studia Biblica et Theologica</i>
<i>SEÅ</i>	<i>Svensk Exegetisk Årsbok</i>
<i>SHR</i>	Studies in the History of Religions
<i>SJLA</i>	Studies in Judaism in Late Antiquity
<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
<i>SOTBT</i>	Studies in Old Testament Biblical Theology
<i>SWJT</i>	<i>Southwestern Journal of Theology</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>SM</i>	Scripta Minora
<i>SS</i>	Slovak Studies
<i>SSN</i>	Studia Semitica Neerlandica
<i>TB</i>	Theologische Bücherei

<i>TB</i>	<i>Tyndale Bulletin</i>
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by G. Kittel and G. Friedrich
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> . Edited by G. J. Botterweck, H. Ringgren, and H.-J. Fabry
TGUOS	Transactions, Glasgow University Oriental Society
<i>TJ</i>	<i>Trinity Journal</i>
<i>TLOT</i>	<i>Theological Lexicon of the Old Testament</i> . Edited by E. Jenni and C. Westermann
TTL	Theological Translation Library
<i>TTZ</i>	<i>Trierer theologische Zeitschrift</i>
<i>TWOT</i>	<i>Theological Wordbook of the Old Testament</i> . Edited by R. L. Harris, G. L. Archer, and Bruce K. Waltke
<i>TZ</i>	<i>Theologische Zeitschrift</i>
UBL	Ugaritisch-Biblische Literatur
UCPNES	University of California Publications: Near Eastern Studies
<i>UF</i>	<i>Ugarit-Forschungen</i>
<i>VOT</i>	F. I. Andersen and A. D. Forbes. <i>The Vocabulary of the Old Testament</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to <i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>WZKM</i>	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>
YLT	Young's Literal Translation
<i>ZA</i>	<i>Zeitschrift für Assyriologie</i>
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZB	Zürcher Bibelkommentare
<i>ZDMG</i>	<i>Zeitschrift der deutschen morgenländischen Gesellschaft</i>
<i>ZRGG</i>	<i>Zeitschrift für Religions- und Geistesgeschichte</i>

ACKNOWLEDGMENTS

As I recall the past, the first person to whom I cannot but extend my sincere thanks from deep in my heart is my elementary school teacher, the late Mr. Shin, Dong Sik. As my 5th- and 6th-grade teacher in Hangdo Elementary School in Busan, Korea, he saw great potential in me, a poor and hopeless boy at that time, and introduced me to the joy of learning, transformed me into a good pupil in a very short time, and thus gave me the future and vision of my career as a teacher.

The next people to whom I am deeply thankful are Mrs. Cho, Hyun Ho, who as a deaconess in Seoul Hoegi-dong Seventh-day Adventist Church introduced Jesus to me and has been praying for me and my family; the late Mr. Sohn, Young Woon, who as a church friend has shown me the ideal portrait of a kneeling Christian and whose untimely death is a great loss to me and this world; Elder Jang, Doh Kyoung, who first gave my wife a position in his dental lab, who stood by me and my wife during the most enlightening but the most difficult time in Berrien Springs, Michigan, and who remains my faithful friend; and Mr. Yoon, Bu Chul, who kindly helped my family to change their status and to settle in the United States.

The administrators to whom I wish to express my thanks are Elder Han, Sang Woo, the 18th president of the Korean Union Conference, and the late Dr. Shin, Kei Hoon, the 9th president of Sahmyook University and the 19th president of the Korean Union Conference, who called me to teach at Sahmyook University; Dr. Nam, Daegeuk, a mentor of mine as well as the 10th president of Sahmyook University, and Dr. Park, Dong Seung, the last president of Sahmyook College, who granted me a sabbatical leave for study; Dr. Suh, Kwang Soo, the 11th president of Sahmyook University, Elder Hong, Myung Kwan,

the 20th president of the Korean Union Conference, and its executive committee members, who gave me permission to extend my leave for two more years.

My special thanks go to my respected teacher Dr. Jacques B. Doukhan who supervised my dissertation. He taught me beginner's and intermediate Biblical Hebrew in a unique and interesting way in his classes. As a Hebrew scholar he has a special eye for the Hebrew text of the Old Testament, and thus through his advanced Old Testament exegesis class he opened my eyes to it, especially on its literary aspect. Moreover, he has never compromised in the matter of high-quality scholarship, especially in regard to my dissertation. I would also like to express my sincere thanks to the other two members of my dissertation committee, Dr. Roy E. Gane and Dr. Richard M. Davidson. As a specialist in biblical and ancient Near Eastern ritual, Dr. Gane has upgraded my dissertation. He made many significant comments on several occasions and contributed much to the methodology and content of my dissertation. As a Christian teacher and scholar, Dr. Davidson taught me a lot in his classes of the methodology of Biblical theology, the doctrine of the sanctuary, and Hebrew hymnic and wisdom literature and helped me through his constructive advice to study more without feeling much pressure.

I wish to extend my thanks to my friend and teacher, Dr. P. Richard Choi, for teaching me how to do theology through his famous classes on the theology of the Pauline Epistles and New Testament theology and ethics and then providing valuable critiques to my dissertation as the fourth reader. I would like to thank Dr. Walter C. Kaiser, Jr., for being the external examiner of my dissertation and for his memorable critiques and compliments to it. It was a great privilege and honor for me to have the distinguished scholar and prolific writer, Dr. Kaiser, as the external examiner. About a month from my defense date, I learned that 15 books of his more than 30 books on the Old Testament have been translated into the Korean language. So on behalf of my Korean people, I would like to say "Thank you so very much!" for this contribution to the Korean

theological and believing communities.

I would also like to take this opportunity to express my deep appreciation for the other professors and lecturers at Andrews University's Seventh-day Adventist Theological Seminary. The late Dr. Gerhard F. Hasel taught me meticulous scholarship through his classes of principles of hermeneutics, Old Testament theology, and Old Testament prophets, and his untimely, tragic death is a tremendous loss to me and this world. Dr. Randall W. Younker taught me the archaeology of Palestine and Near Eastern archaeology; Dr. David Merling, Ancient Near Eastern history; and Dr. J. Bjørnar Storfjell, Old Testament history. Dr. Jon Paulien taught me New Testament eschatology, especially Pauline eschatology. Dr. Johann Erbes taught me Biblical Aramaic, Septuagint Greek, Sahidic Coptic, and classical Ethiopic, and then introduced me to the discipline of textual criticism of the Hebrew Bible, which I found to be of great utility throughout my dissertation. Dr. Leona G. Running as a Semitic linguist taught me advanced Biblical Hebrew, Syriac, and Egyptian, and impressed me with her humble attitude shown on the occasion of her recognizing my contribution to her language class discussions and recording it in her lecture notes, as well as giving me a copy of her Akkadian grammar lecture notes. Dr. Gordon E. Christo, Spicer Memorial College professor in India, and Dr. Gudmundur Olafsson, Newbold College professor in England, taught me Psalms and wisdom literature and the theology of the Pentateuch, respectively. Dr. Wolfgang Kunze, professor of the modern languages department at Andrew University, taught me theological German.

My very warm and cordial thanks are due to the PhD/ThD program secretary, Mrs. Mabel Bowen, and the Old Testament department secretary, Mrs. Dorothy Show, and the dissertation secretary, Mrs. Bonnie Proctor, for their unfailing kindness and timely help.

I owe my sincere thanks to the staff of the James White Library at Andrews University for the wonderful study environment and their quick supply of many books and

journal articles essential to my research.

To my colleagues of Sahmyook University, the pastors and members of the Andrews Korean Church and Sahmyook University Church, and the members of the Central Illinois Korean Church, I am greatly indebted for their sincere prayers and special support, especially during physical challenges as well as spiritual crises.

I am immensely grateful to my family, my wife Kisun, my son Euntaik, and my daughter Jihye, for their standing by me, supporting me, and suffering with me for a very long time—almost two decades of my scholarly journey in the States.

There are still many others to whom I am much indebted, but because of time and space limitations, I cannot mention them by name. I pray that God may bless and reward each of them as well as each of those mentioned above by name in a very special way.

Above all, I give thanks, praise, and all the honor and glory to God who has been with me, supporting, comforting, inspiring, healing me, and thus ultimately confirming His wonderful promise in Rom 8:28:

"And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose" (KJV) = “우리가 알거니와 하나님을 사랑하는 자 곧 그 뜻대로 부르심을 입은 자들에게는 모든 것이 합력하여 선을 이루느니라” (개역한글판 [Korean Revised Version]).

CHAPTER I

INTRODUCTION

Background to the Problem

In the first edition of his epoch-making commentary on the book of Isaiah,¹ Bernhard Duhm isolated four passages, namely, (1) 42:1-4, (2) 49:1-6, (3) 50:4-9, and (4) 52:13-53:12, from their literary context. He designated them as the "Songs of the Servant of the LORD" (*Ebed-Jahwe-Lieder*)² and brought them together as a series of connected songs. Since that time, it has been almost an axiom to consider these passages as independent songs, even though there has been some disagreement as to the precise delimitation of the four songs, and even as to their number.³

¹*Das Buch Jesaja*, HAT 3/1 (Göttingen: Vandenhoeck & Ruprecht, 1892). Already in *Die Theologie der Propheten als Grundlage für die innere Entwicklungsgeschichte der israelitischen Religion* (Bonn: Adolph Marcus, 1875), 289, Duhm had brought together Isa 42:1-7, 49:1-6, 50:4-9, and 52:13-53:12 as a series of connected songs, but in 1892 he limited the first song to 42:1-4, and put forward his theory of the identity of the Servant.

²However, the designation 'song(s)' "is not necessarily appropriate," as is mentioned by R. N. Whybray, *Thanksgiving for a Liberated Prophet: An Interpretation of Isaiah Chapter 53*, ed. David J. A. Clines, Philip R. Davies, and David M. Gunn, JSOTSup 4 (Sheffield: University of Sheffield, 1978), 143, n. 6. Thus, the term "poem(s)" will be primarily used in this research. See John L. McKenzie, *Second Isaiah: Introduction, Translation, and Notes*, AB 20 (Garden City, NY: Doubleday & Co., 1968), 36, 103, 115, 129. James M. Ward argued: "These four poems are not really songs; they are better referred to as the servant poems" ("The Servant Songs in Isaiah," *RevExp* 65 [1968]: 435). Geoffrey W. Grogan mentioned: "In fact . . . the very designation of these passages as a series of 'songs' (which they almost certainly were not) is particularly unhelpful at this point" ("Isaiah," *The Expositor's Bible Commentary* [Grand Rapids, MI: Zondervan, 1986], 6:299).

³For specifics, see Christopher R. North, *The Suffering Servant in Deutero-Isaiah: A Historical and Critical Study*, corrected and reprinted (London: Oxford University Press, 1950), 127-38; Harold H. Rowley, *The Servant of the Lord and Other Essays on*

As John L. McKenzie regarded Isa 52:13-53:12, the so-called Suffering Servant Song, as "the major *crux interpretum* of the Old Testament,"⁴ it presents many problems: textual, linguistic, and interpretational. Earlier generations of scholars have proposed many solutions to these problems, but little consensus has been attained.⁵

The question of the identity of the Suffering Servant is clearly the most important issue of all. This query is at least as old as the first century, when the Ethiopian eunuch asked the evangelist Philip, "Of whom does the prophet say this? Of himself, or of someone else?" (Acts 8:34). Many theories have been advanced so that one would hardly expect new hypotheses. In his comprehensive survey of the problems of the Servant Songs, Christopher R. North has classified into four categories the theories about the identity of the Suffering Servant: (1) the historical-individual

the Old Testament, rev. 2nd ed. (Oxford, London: Basil Blackwell, 1965), 6, n. 1; James Muilenburg, "The Book of Isaiah: Chapters 40-66, Introduction and Exegesis," *Interpreter's Bible* (Nashville, TN: Abingdon, 1980), 5:406-407.

⁴McKenzie, *A Theology of the Old Testament* (Garden City, NY: Doubleday & Co., 1974), 297; cf. idem, *Second Isaiah*, xxxviii. Antti Laato remarked: "This servant passage in Isa 40-55 is probably the most hermeneutically problematic passage in the Old Testament and there is no consensus among scholars as to how its content should be interpreted" (*The Servant of YHWH and Cyrus: A Reinterpretation of the Exilic Messianic Programme in Isaiah 40-55*, ed. Tryggve N. D. Mettinger and Stig I. L. Norin, CBOTS 44 [Stockholm: Almqvist & Wiksell International, 1992], 138). Even very recently Brevard S. Childs also mentioned: "This passage is probably the most contested chapter in the Old Testament. The problems of interpretation are many and complex. Even to engage the textual problems is a formidable challenge in itself. The decisions in establishing a critically responsible reading of the Hebrew text can greatly influence the interpretation" (*Isaiah*, OTL [Louisville, KY: Westminster John Knox, 2001], 410).

⁵For a comprehensive survey of major contributions to the debate concerning the interpretation of the so-called Servant Songs up to the year 1948, see North, 1-222; for the most thorough recent survey, see Herbert Haag, *Der Gottesknecht bei Deuterocesaja*, ErFor 233 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1985). See also Rowley, 1-93; Curt Lindhagen, "Important Hypotheses Reconsidered: IX. The Servant of the Lord," *ExpTim* 67 (Oct. 1955-Sept. 1956): 279-83, 300-302; Herbert Haag, "Ebed Jahwe Forschung 1948-1958," *BZ* 3 (1959): 174-204. For more recent trends, see D. F. Payne, "Recent Trends in the Study of Isaiah 53," *IBS* 1 (1979): 3-18; idem, "The Servant of the Lord: Language and Interpretation," *EQ* 43 (1971): 131-43; Colin G. Kruse, "The Servant Songs: Interpretive Trends Since C. R. North," *SBT* 8 (1978): 3-27.

theories, (2) the mythological theory, (3) the collective theory, and (4) the messianic theory.⁶

Furthermore, questions as to the suffering itself of the Servant, i.e., its kind, degree, and nature or meaning, are still being raised.

Problem and Justification for the Study

Cultic allusions, which clearly reflect the Hebrew sacrificial system, are beyond question a salient feature in the linguistic and phraseological data in the Suffering Servant Poem. There has never been, however, any careful comprehensive study of them in connection with the Suffering Servant. A study of the cultic allusions might well provide a key to help us clarify his suffering itself.

Definitions

In this study the term "cult" is used broadly, referring to practices related to the ritual system by which people, individually and collectively, interacted with their God or gods.⁷ When it comes to the Hebrew sacrificial system, these practices appear especially in the sanctuary, sacrifices, and other priestly activities. Thus, "cultic sins" can be defined as sins of violating regulations of the Hebrew cult, and a

⁶North, 192-219. Among the historical-individual theories are the historico-messianic theory, the autobiographical theory, and the theory that the Servant is a known historical individual.

⁷Cf. Ángel Manuel Rodríguez, "Substitution in the Hebrew Cultus and in Cultic-related Texts" (Th.D. dissertation, Andrews University, Seventh-day Adventist Theological Seminary, 1979), 4-5; Baruch A. Levine, "Cult," *EncJud* (2007), 5:1155. For R.W.L. Moberly's definitions, see his work *At the Mountain of God: Story and Theology in Exodus 32-34*, ed. David J. A. Clines, Philip R. Davies, and David M. Gunn, JSOTSup 22 (Sheffield: JSOT, 1983), 124. Moberly's definitions, however, seem to be somewhat vague and too broad.

There are many similarities between Hebrew and ancient Near Eastern cults. However, one of the profound differences is that the former is not magical but essentially prophetic, whereas the latter is not prophetic but essentially magical. For the prophetic character of the Hebrew cult, especially see Walter C. Kaiser, Jr., *The Messiah in the Old Testament*, SOTBT (Grand Rapids, MI: Zondervan, 1995), 34.

"cultic context" as "a context involving cultic performance or regulations."⁸ As for "cultic technical terms," it is to be noted that "technical terms have more specific meanings within certain contexts than use of the same words would have in non-technical usages of the same words in other contexts."⁹

Purpose of the Research

The purpose of this research is to investigate cultic allusions in Isa 52:13-53:12 in order to discover the nature or meaning of the suffering of Yahweh's Servant. Thus the following questions will be considered:

1. What are cultic allusions in the Suffering Servant Poem? In what way are they cultic?
2. In light of the cultic allusions of the Poem, what can be said about the suffering of the Servant?
3. What are the place and function of the cultic allusions in the Suffering Servant Poem *vis-à-vis* the other Servant Poems?
4. What is the role and significance of the Suffering Servant in the light of the cultic allusions of the Poem, in the theological perspective of the book of Isaiah in particular and of the OT in general?

⁸Roy E. Gane, personal communication, November 5, 2007, Berrien Springs, MI. Gane added: "The word 'involving' broadens it to include various kind of connections and the inclusion of 'regulations' broadens to include rules of the cult that are not necessarily rules of actually performing rituals" (ibid.).

⁹Ibid. For example, while the term טָרַף refers to "slaughter" in general, in the cultic setting it likely refers more particularly to "slitting the throat," which is just one way to kill an animal, but which was the way required for the cult in the context of sacrifice. See Norman H. Snaith, "The Verbs *zābah* and *šāḥat*," *VT* 25 (1975): 242-46, esp. 244; Jacob Milgrom, "Profane Slaughter and a Formulaic Key to the Composition of Deuteronomy," *HUCA* 47 (1976): 14-15, 17; idem, *Leviticus 1-16: A New Translation with Introduction and Commentary*, AB, vol. 3 (New York: Doubleday, 1991), 154-55.

Delimitations of the Study

The Masoretic Text was accepted in its present form without attempting to identify its sources or to trace its development. This research was done, therefore, on the basis of the final form of the MT, even though I include here some discussions on relevant textual-critical issues. Furthermore, exegesis, if needed, was carried out with a view to investigating the cultic allusions of the Suffering Servant pericope, to the extent that it clarifies them.

Methodology

This study involves exegetical methodologies for the purpose of investigating the cultic allusions of the Suffering Servant text.

First, I carry out the lexical analysis of the text. Cultic allusions are selected from the text and analyzed, specifically against the background of the Hebrew sacrificial system. The cultic allusions of the text are found in the technical words and expressions which are either terminologically or ideologically connected with the Hebrew cultic institution, especially in the book of Leviticus. The criteria employed in the selection of the cultic allusions are: (1) their terminological presence in the Hebrew cultic legislation, (2) their ideological connections with it, and (3) their intertextual connections with Hebrew cultic texts through similar associations of terms.¹⁰ The investigation of the cultic allusions, therefore, primarily begins with a lexicographical and contextual study of those words and expressions. Besides, during the process I include some discussions on relevant textual-critical issues.

Second, I engage in the literary analysis of the Suffering Servant Poem as part of

¹⁰For the intertextual methodology, see Adele Berlin, "Literary Exegesis of Biblical Narrative: Between Poetics and Hermeneutics," in *"Not in Heaven": Coherence and Complexity in Biblical Narrative*, ed. Jason P. Rosenblatt and Joseph C. Sitterson, Jr., ISBL (Bloomington & Indianapolis, IN: Indiana University Press, 1991), 120-28; Paul R. Noble, "Esau, Tamar, and Joseph: Criteria for Identifying Inner-Biblical Allusion," *VT* 52 (2002): 251-52.

the exegetical procedure. I examine the literary aspects of the Suffering Servant Poem in the context of Isa 40-55 in general and of the Servant Poems in particular. I also investigate other literary aspects of the Poem itself, namely its literary structure, genre, and devices in order to find some hints to the interpretation of its cultic allusions.

Finally, I summarize the investigation and draw conclusions.

CHAPTER II

SURVEY OF LITERATURE

Introduction

It is not too much to say that throughout the long history of the interpretation of the Suffering Servant Poem the main focus largely has been on the identity of the Suffering Servant.¹ Otto Eissfeldt observed that recent treatment of the Servant of Yahweh problem was characterized by the tendency for the boundaries between the different categories of interpretation on the Servant's identity "to be more and more obscured and for them to merge increasingly in one another."² He mentioned that "this is primarily true of the various forms of individualistic interpretation,"³ but that "it may also be said further that the division between the individual and collective interpretations has become very thin."⁴ He pointed out, furthermore, that "there are already many crossings of the boundary between the two types [of interpretation]."⁵

¹See North, 1; Claus Westermann, *Isaiah 40-66*, OTL (Philadelphia, PA: Westminster, 1969), 93. For the categories of theory about the identity of the Servant, see North, 192-219.

²Otto Eissfeldt, *The Old Testament: An Introduction*, trans. P. R. Ackroyd (Oxford: Basil Blackwell, 1965), 335. For some examples of that tendency, see *ibid.*, 335-36.

³*Ibid.*, 335.

⁴*Ibid.*; see also Gerhard von Rad, *Old Testament Theology*, 2 vols., trans. D.M.G. Stalker (New York: Harper & Row, 1965), 2:260.

⁵Eissfeldt, 335-36; cf. Ernst Sellin and Georg Fohrer, *Introduction to the Old Testament*, 10th ed., trans. David E. Green (Nashville, TN: Abingdon, 1968), 379-80. The many crossings were classified into another category, which is called the "composite interpretation" (cf. North, 111-12), "fluid interpretation" (cf. Rowley, 35, 39-44, 51-60), "synthetic interpretation" (cf. Lindhagen, "Important Hypotheses Reconsidered," 281), or

At the height of such mergences, Hans Walter Wolff went so far as to say that the ancient text defies every attempt to define precisely the identity of the Suffering Servant.⁶ Claus Westermann thus made a point of expressing his disagreement with most other exegetes who had allowed the question about the identity of the Servant of Yahweh to control their exegesis.⁷ Then he contended, "The questions which should control exegesis are: 'What do the texts make known about what transpires, or is to transpire, between God, the servant, and those to whom his task pertains?'"⁸ Gerhard von Rad already noticed that the only way to understand the Suffering Servant Poem completely is by understanding the nature of the office allotted to the Suffering Servant.⁹ On the one hand, therefore, Eissfeldt observed that the main point in the discussion of the Servant of

"mediating, fluid, or integral interpretation" (cf. Sellin and Fohrer, 379-80). Mentioning that the fluid or integral interpretation seeks to combine the individual and collective interpretations, Sellin and Fohrer asserted that this raises the question whether such complex ideas may be considered probable. To be noted in this connection is Walther Zimmerli's contention in his "πᾶς θεοῦ. A. The עֶבֶד יְהוָה in the OT," *TDNT*, 5:667, n. 68, that "the claim that we ought not to be confronted with exclusive alternatives . . . seems to me to serve only to confuse the whole issue" (see also Zimmerli, "I. The עֶבֶד יְהוָה in the Old Testament," in Zimmerli and J. Jeremias, *The Servant of God*, SBT 20 [Naperville, IL: A. R. Allenson, 1957], 25, n. 68).

⁶Hans Walter Wolff, "Wer ist der Gottesknecht in Jesaja 53?," *EvT* 22 (1962): 341. W.M.W. Roth mentioned a phenomenon of intentional and perpetual anonymity in regard to the identity of the Suffering Servant ("The Anonymity of the Suffering Servant," *JBL* 83 [1964]: 171-79). Westermann also contended: "The cryptic, veiled language used is deliberate. This is true of every one of the servant songs alike. From the very outset there must be no idea that exegesis can clear up all their problems. The veiled manner of speaking is intentional, and to our knowledge much in them was meant to remain hidden even from their original hearers" (93). David J. A. Clines, in his work, asserted that the force of the Suffering Servant Poem lies in its enigmas and ambiguities (*I, He, We, and They: A Literary Approach to Isaiah 53*, JSOTSup 1, ed. David J. A. Clines, Philip R. Davies, and David M. Gunn [Sheffield: JSOT, 1976], 25). Such a position seems to result from the lack of scholarly consensus on the interpretation of the Poem (cf. Rodriguez, 276).

⁷Westermann, 93.

⁸Ibid.

⁹von Rad, 2:258; idem, *The Message of the Prophets*, trans. D.M.G. Stalker (New York: Harper & Row, 1967), 225.

Yahweh had moved from the question as to who the Servant is, to the problem of what he signifies.¹⁰ On the other, Georg Fohrer, in a brief survey of the history of the interpretation of the Servant of Yahweh, indicated that "recent study is typified by a penetrating search for the roots of the conception associated with the Servant of Yahweh."¹¹

The literature on the Suffering Servant of Yahweh is so immense, because of Bible scholars' unabated interest in it down through the ages, that it is almost impossible to survey it all.¹² Hence, the survey of literature in this study is restricted to the recent tendencies concerning the background of the Suffering Servant Poem and the meaning of the Servant's sufferings. There has been a general consensus that the Suffering Servant Poem is cultic. However, there is no consensus on two issues: (1) its background, and

¹⁰Eissfeldt, 336. The movement is particularly clear in Johannes Lindblom, *The Servant Songs in Deutero-Isaiah: A New Attempt to Solve an Old Problem* (Lund: C.W.K. Gleerup, 1951). In his view, the Servant of Yahweh incorporates an idea; namely, that of Israel's universal mission. The question as to who the Servant is appears to him, therefore, as meaningless as to ask who is indicated by the prodigal son in Luke 15:11-32. See also Roth, "The Anonymity of the Suffering Servant," 171-79. Roth saw the Suffering Servant as a type of the true prophetic office, but not as a person. In that case, he contended that the Servant is anonymous by necessity, and that he is "the prophet of Yahweh, unknown by name but known by his function: to stand between man and God in service and in suffering" (ibid., 179). However, Leland E. Wilshire wanted to re-open the question of the identity of the Servant of the Lord, particularly by adducing parallels from the ancient Near Eastern literature in which the imagery of the fall of cultic cities is similar to that of the Suffering Servant in Deutero-Isaiah. He alleged that the Servant is a metaphor symbolizing the cultic center of Zion-Jerusalem, "the conquered and humiliated city," which "is now, through a new act of God, being restored to life again." He finally concluded that, because of the identification of Zion-Jerusalem with the nation Israel, the individualistic and the corporate interpretations merge. See Leland E. Wilshire, "The Servant-City: A New Interpretation of the 'Servant of the Lord' in the Servant Songs of Deutero-Isaiah," *JBL* 94 (1975): 356-67, specifically 357-58, 367; idem, "Jerusalem as the 'Servant City' in Isaiah 40-66: Reflections in the Light of Further Study of the Cuneiform Tradition," in *The Bible in the Light of Cuneiform Literature: Scripture in Context III*, ANETS 8, ed. William W. Hallo et al. (Lewiston, NY: Edwin Mellen, 1990), 231-55, esp. 231, 250-51.

¹¹Sellin and Fohrer, 381.

¹²Cf. North, iii-iv, 1.

(2) the meaning of the sufferings of the Servant. As these seem to be critical to the interpretation of the Song, the survey of literature concerns more precisely the following two questions in light of their respective recent tendencies:

1. Does the Suffering Servant Poem have as its background ancient Near Eastern cults or the Hebrew cult?

2. If its background is the Hebrew cult, what does the text of the Suffering Servant Poem say about the meaning of the sufferings of the Servant?

The Cultic Background of the Suffering Servant Poem

As has been perceived by many scholars,¹³ the Suffering Servant Poem contains the language of some cultic background. The mythological interpretation, though it has lost a great deal of its influence,¹⁴ was based on that perception. Its proponents have suggested that the origin of the cultic background of the Poem is to be found in ancient Near Eastern mythological cults.

Tammuz and the Suffering Servant

Hugo Gressmann was the first to contend that the Suffering Servant Poem had its origin in the mystery cult of the dying and rising god Tammuz.¹⁵ However, he actually

¹³See, e.g., Rowley, 27; George A. F. Knight, *Servant Theology: A Commentary on the Book of Isaiah 40-55*, rev. and updated ed., ITC (Grand Rapids, MI: Eerdmans, 1984), 176-77; Josef Scharbert, "Stellvertretendes Sühneleiden in den Ebed-Jahwe-Liedern und in altorientalischen Ritualtexten," *BZ* 2 (1958): 210-11; Rodríguez, 286; see also Sigmund Mowinckel, *He That Cometh*, trans. G. W. Anderson (New York: Abingdon, 1954), 210.

¹⁴North, 101, 201.

¹⁵Tammuz is the Akkadian name of an ancient Sumerian fertility god Dumuzi, whose cult is assumed to have been predominantly a women's cult (cf. Ezek 8:14). A month was named after him, and its Akkadian form was borrowed with other month names into the Jewish calendar, in which Tammuz is the post-exilic name of the fourth month of the year. See Thorkild Jacobsen, "Dumuzi," *EncRel*, ed. Mircea Eliade (New York: Macmillan, 1987), 4:512-13; Raphael Kutscher, "Tammuz," *EncJud*, ed. Cecil Roth and Geoffrey Wigoder (Jerusalem: Keter, 1971), 15:787-88; idem, "The Cult of

followed in the wake of James G. Frazer's thesis of the dying and rising gods.¹⁶

Gressmann maintained that the implied resurrection of the Servant in the Poem pointed to the myth of the dying and rising god as the source of the prophet's ideas.¹⁷

W.W.F. Graf von Baudissin criticized this view and denied any real basis for it.¹⁸

Dumuzi/Tammuz," in *Bar-Ilan Studies in Assyriology*, BSNELC, ed. Jacob Klein and Aaron Skaist (Ramat Gan: Bar-Ilan University Press, 1990), 30, 44; E. J. Wiesenberg, "Tammuz," *EncJud*, 15:788; Mark E. Cohen, *The Cultic Calendars of the Ancient Near East* (Bethesda, MD: CDL Press, 1993), 315-19.

¹⁶The category of dying and rising gods, as well as the pattern of its mythological and cultic associations, received its earliest full formulation in the monumental work of James G. Frazer, *The Golden Bough: A Study in Magic and Religion*, especially in its central volumes, *The Dying God* and *Adonis, Attis, Osiris: Studies in the History of Oriental Religion* (see Jonathan Z. Smith, "Dying and Rising Gods," *EncRel*, 4:521). The dictum of Frazer in 1906 was: "Under the names of Osiris, Tammuz, Adonis, and Attis, the peoples of Egypt and Western Asia represented the yearly decay and revival of life, especially of vegetable life, which they personified as a god who annually died and rose again from the dead" (*Adonis, Attis, Osiris* [New York: Macmillan, 1906], 6). Based on the Frazerian thesis, Tammuz has been regarded as the divine representation of the life cycle of crops and therefore a vegetation deity that died with the plants and rose again when they reappeared the next season. Besides, Tammuz has been considered to be the prototype of the dying and rising god (even to be a prototype of Christ). See Lowell K. Handy, "Tammuz," *ABD*, 6:318; P. W. Gaebelein, Jr., "Tammuz," *ISBE*, 4:725-26; J. Z. Smith, "Dying and Rising Gods," 521; Edwin M. Yamauchi, "Tammuz and the Bible," *JBL* 84 (1965): 283-84.

¹⁷Hugo Gressmann, *Der Ursprung der israelitisch-jüdischen Eschatologie* (Göttingen: Vandenhoeck & Ruprecht, 1905), 301-33, esp. 325, 330. Hermann Gunkel was also one of the chief exponents of this view. See Hermann Gunkel, "Knecht Jahves," *RGG* (1912), 3:1540-43. Alfred A. Jeremias, in his work, asserted that the Servant of Yahweh is "a figure of Tammuz embellished by the prophet" (*The Old Testament in the Light of the Ancient East: Manual of Biblical Archaeology*, 2 vols., trans. C. L. Beaumont, ed. Canon C.H.W. Johns, TTL 28-29 [London: Williams & Norgate, 1911], 2:278). However, James P. Hyatt mentioned that it is too much to say so, essentially concurring with A. A. Jeremias ("The Sources of the Suffering Servant Idea," *JNES* 3 [1944]: 86). Hyatt argued, "It is rather that the myth and its accompanying ritual have furnished the prophet with imagery and terminology which he used in his own original way" (ibid.; cf. G. H. Dix, "The Influence of Babylonian Ideas on Jewish Messianism," *JTS* 26 [1924]: 251-55, esp. 254).

¹⁸W.W.F. Graf von Baudissin, *Adonis und Ešmun: Eine Untersuchung zur Geschichte des Glaubens an Auferstehungsgötter und an Heilgötter* (Leipzig: J. C. Hinrich, 1911), 184, n. 1; 424, n. 1. Three years after Frazer's thesis, the first attempt to treat Tammuz in isolation appeared in 1909—Heinrich Zimmern's work *Der babylonische Gott Tamūz* (Leipzig: B. G. Teubner, 1909). Zimmern asserted, though extremely cautiously, that Tammuz died and was resurrected (ibid., 32-33, 39-40). The results of Zimmern's analysis of Tammuz material were essentially reflected in

Tammuz was a nature-god, pure and simple, and his death had no atoning significance at all.¹⁹ This was generally recognized, and thus the mythological interpretation could hardly survive except in a modified form. In fact, neither Gressmann²⁰ nor Hermann Gunkel²¹ was uncompromising in the advocacy of the mythological interpretation, and

Baudissin's work *Adonis und Ešmun*. In the matter of the dying and rising god, however, Baudissin achieved for the Phoenician deity Adonis what Zimmermann did for Marduk. Baudissin contended: "I am not able to notice a contact, that goes beyond *the idea of the revival after death between the servant of Yahweh in Deutero-Isaiah and the Adonis myth*. Gressmann . . . sees in the dying Adonis or Tammuz the prototype of the dying Servant of Yahweh by assuming an atoning significance for the death of the god. This opinion of the Adonis myth or also the Tammuz myth seems to me by no means reasonable" (424, n. 1, italics mine). Max Haller, however, expressed himself very cautiously: "Here also Deutero-Isaiah's concept towers above such a prototype (whether it is hypothetical or real)" (*Das Judentum: Geschichtsschreibung, Prophetie und Gesetzgebung nach dem Exil*, 2nd ed., rev. & exp. [Göttingen: Vandenhoeck & Ruprecht, 1925], 66). For critical views against the thesis of Tammuz as a dying and rising god, see n. 28 of this chapter; for Adonis texts, see Baudissin, *Adonis und Ešmun*; Wahib Atallah, *Adonis dans la littérature et l'art grecs*, Études et Commentaires 62 (Paris: C. Klincksieck, 1966); for critical views against the Adonis thesis, see Roland de Vaux, "Sur quelques rapports entre Adonis et Osiris," *RB* 42 (1933): 31-56; Pierre Lambrechts, "La 'résurrection' d'Adonis," in *Mélanges Isidore Lévy*, AIPHOS 13 (Brussels: Secrétariat des Éditions de l'Institut, 1955), 207-40; Günter Wagner, *Pauline Baptism and the Pagan Mysteries: The Problem of the Pauline Doctrine of Baptism in Romans 6:1-11 in the Light of Its Religio-Historical "Parallels"*, trans. J. P. Smith (Edinburgh: Oliver & Boyd, 1967), 171-207, 263-64; Carsten Colpe, "Zur mythologischen Struktur der Adonis-, Attis- und Osiris-Überlieferungen," in *lišan mithurti: Festschrift für Wolfram Freiherr von Soden zum 19.4.1968 gewidmet von Schülern und Mitarbeitern*, ed. Wolfgang Röllig, AOAT 1 (Kevelaer: Verlag Butzon & Bercker; Neukirchen-Vluyn: Neukirchener Verlag, 1969), 23-44; Ernest Will, "Le rituel des Adonies," *Syria* 52 (1975): 93-105; cf. Hans M. Barstad, *The Religious Polemics of Amos*, ed. J. A. Emerton et al., VTSup 34 (Leiden: Brill, 1984), 149-50; J. Z. Smith, "Dying and Rising Gods," 522. The resurrection of Adonis must have been a late development in light of the fact that there is no trace of a resurrection in the pictorial representations of Adonis or in the early text, and that the texts which speak of his resurrection are late, from the second to fourth centuries A.D. (cf. J. Z. Smith, "Dying and Rising Gods," 522).

¹⁹For this and other reasons for rejecting the influence of the Tammuz cult on the Suffering Servant Song, see Scharbert, "Stellvertretendes Sühneleiden," 198-99. Scharbert contended that the superficial parallels in the Tammuz and the Suffering Servant of Yahweh should not blind us to the fundamental differences (*ibid.*, 198). Thus he concluded that at best we can reckon with an influence of the Tammuz liturgy upon the literary concept and the outward description of the suffering of the Servant, but that it is by no means definitely proven (*ibid.*, 199).

²⁰Gressmann, 69.

²¹Gunkel, "Knecht Jahves," 1543.

subsequently both of them modified their views. Gressmann partially,²² and Gunkel totally,²³ abandoned the idea that the Servant was adopted from the ancient Near Eastern mythology. Thus recent scholars have not gone farther than to suggest that the Servant is delineated with some mythological coloring.²⁴ North asserted: "The most that can be pleaded is that the Servant is delineated with some mythological coloring."²⁵ Harold H. Rowley also contended that "the conception of the Servant in its totality is quite different from the conception of the dying and rising Nature god," even though he noted that "the prophet's language might be reminiscent of the language of the Tammuz cult."²⁶ Consequently, in varying ways the idea of the mythological coloring has been attached to different interpretations of the Servant.²⁷

In fact, however, although Tammuz has been generally regarded as a dying and rising god, the resurrection of Tammuz is nowhere expressly mentioned or attested in mythological texts.²⁸ Furthermore, the ritual evidence is unambiguously negative in that

²²Gressmann, in his posthumous work, abandoned his mythological interpretation for a highly speculative form of Messianic theory, which still retained some mythological coloring (*Der Messias*, FRLANT 43 [Göttingen: Vandenhoeck & Ruprecht, 1929], 287-339). For a good summary of Gressmann's Messianic theory, see North, 90-94.

²³In his article "Knecht Jahves" in the second, thoroughly revised, edition of *RGG* (1929): 1100-103, however, Gunkel openly expressed his acceptance of Sigmund Mowinckel's 1921 thesis of autobiographical interpretation, which was to be abandoned by Mowinckel in 1931. Gunkel here asserted: "This explanation of the Servant of Yahweh as the prophet himself demonstrates such a unified, historically intelligible, and touching picture that we may well assume that it will be widely accepted after a certain time" (*ibid.*, 1103).

²⁴Cf. North, 101.

²⁵*Ibid.*, 201. He added that, even if it could be proven that there are close verbal parallels between the Suffering Servant Song and the mythological text, this would not mean that the Suffering Servant is a mythological figure (*ibid.*).

²⁶Rowley, 27.

²⁷See North, 98-99, 101-102, 220-22; Rowley, 44-51.

²⁸See Oliver R. Gurney, "Tammuz Reconsidered: Some Recent Developments," *JSS* 7 (1962): 151; Wagner, 141, 145, 262. The resurrection of Tammuz was based, in

it shows the character of a funeral or mortuary cult.²⁹ Therefore, Tammuz is not to be

the words of Samuel N. Kramer in 1961, "on nothing but inference and surmise, guess and conjecture" ("Introduction," in *Mythologies of the Ancient World*, ed. and with an introd. by S. N. Kramer [Garden City, NY: Doubleday & Co., 1961], 10). The death of Tammuz was undeniably the end of the Tammuz cycle and there was no supporting evidence of his resurrection in mythological texts (see Yamauchi, "Tammuz and the Bible," 285-89; cf. Gurney, "Tammuz Reconsidered," 152-55). In 1963, however, a new fragmentary end portion of a myth was announced, and then it has been suggested as evidence for Tammuz's return from the dead (see Adam Falkenstein, "C. J. Gadd and S. N. Kramer, *Ur Excavations Texts VI, Literary and Religious Texts. First Part.*," *BO* 22 [1965]: 281). Though noting the fragmentary and obscure nature of its context, Kramer returned to his last position (before 1950) for the dying and rising hypothesis to be in line with Falkenstein (Kramer, "Dumuzi's Annual Resurrection: An Important Correction to 'Inanna's Descent'," *BASOR* 183 [1966]: 31; idem, *The Sacred Marriage Rite: Aspects of Faith, Myth, and Ritual in Ancient Sumer* [Bloomington, IN: Indiana University Press, 1969], xiv, 132-33; cf. J. Z. Smith, "Dying and Rising Gods," 525). Quoting the new portion, Helmer Ringgren contended that it "must be described as an exaggeration" to deny that the mythological texts contain anything about the resurrection of Tammuz (Helmer Ringgren, *Religions of the Ancient Near East*, trans. John Sturdy [Philadelphia, PA: Westminster, 1973], 14). W. G. Lambert, J. A. Scurlock, and Cohen also seem to have totally accepted the thesis (see W. G. Lambert, "A Neo-Babylonian Tammuz Lament," in *Studies in Literature from the Ancient Near East: Dedicated to Samuel Noah Kramer*, ed. Jack M. Sasson, *AOS* 65 [New Haven, CT: American Oriental Society, 1984], 214; J. A. Scurlock, "K 164 [BA 2, P. 635]: New Light on the Mourning Rites for Dumuzi?," *RA* 66 [1992]: 53-67, especially 57, 63; Cohen, 56, 187-88, 456, 468, 476, 479). Lowell K. Handy argued, however, that the new material is "open to more than one interpretation," and concluded that, whereas the aspect of Tammuz's death appears to be consistent, his return to the living is, at best, conjectural ("Tammuz," 318; see also J. Z. Smith, "Dying and Rising Gods," 526).

²⁹J. Z. Smith, "Dying and Rising Gods," 525. J. Z. Smith noted: "There is no evidence for any cultic celebration of a rebirth of Tammuz apart from late Christian texts in which he is identified with Adonis" (ibid.). See also Wagner, 142, n. 36; 145, 147; Gurney, "Tammuz Reconsidered," 155, 159. In spite of the lack of cultic evidence, it was widely supposed on the ground of the thesis of a dying and rising god that the period of mourning for Tammuz must have been followed by a festival of rejoicing (see Aimo T. Nikolainen, *Der Auferstehungsglauben in der Bibel und ihrer Umwelt: I. Religionsgeschichtlicher Teil* [Helsinki: Druckerei-A. G. der Finnischen Literaturgesellschaft, 1944], 43; Friedrich Jeremias, "Semitische Völker in Vorderasien," in P. D. Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte*, 4th ed., ed. Alfred Bertholet and Edvard Lehmann [Tübingen: J.C.B. Mohr, 1925], 1:555-56). This speculation seemed to gain support with the view that Ishtar (the Accadian form of Inanna) descended to bring her consort Tammuz up from the underworld, as maintained by Adam Falkenstein and Maurus Witzel (see Falkenstein, "Zu 'Inannas Gang zur Unterwelt,'" *AfO* 14 [1942]: 113-138; Witzel, "Zur sumerischen Rezension der Höllenfahrt Ischtars," *Or* 4 [1945]: 24-69; idem, "Ishtar (Inanna) gegen Tammuz?," *Or* 21 [1952]: 435-55). However, Inanna did not descend to the realm of the dead to rescue Dumuzi (the Sumerian form of Tammuz). Rather it was her descent that was responsible for his death, since he, as a substitute for her, was captured, killed, and carried off to the underworld (see J. Z. Smith, "Dying and Rising Gods," 525-26;

regarded as a dying and rising deity.³⁰

Baal and the Suffering Servant

The Ugaritic myth which was assumed to describe the death and resurrection of Baal³¹ has also been considered to have a decisive influence upon the idea of the Suffering Servant.³² Firmly based on the hypothesis of dying and rising gods,³³ James P. Hyatt alleged the myth of the dying-rising god, particularly its Ugaritic form of the

Yamauchi, "Tammuz and the Bible," 286-88).

³⁰See J. Z. Smith, "Dying and Rising Gods," 526; Yamauchi, "Tammuz and the Bible," 289-90; Gurney, "Tammuz Reconsidered," 159-60. Wagner contended that the sources of Tammuz "give reason to believe that Tammuz's death and descent to the Nether World was regarded as an event that happened once and for all and that he remained in the Nether World" (145). Unfortunately, however, Wagner was not consistent in his position in that, even though he couldn't find any conclusive evidence for Tammuz as a dying and rising god, he mentioned, wrongly quoting from W. von Soden and simply following it, "Tammuz is perhaps to be regarded as a dying and rising god" (262; cf. esp. 136). In fact, however, Wolfram von Soden simply mentioned that "Dumusi/Tammuz galt in der späteren Zeit, vielleicht unter syrischen Einfluss, wohl als ein solcher [sterbender und wiederauferstehender] Gott" ("Babylonien und Assyrien," *EKL* [1961], 1:283-84). Throughout the history of the interpretation of the Tammuz cycle, there have been a few scholars, for example, Lewis R. Farnell, Cyrus H. Gordon, William F. Albright, and F. R. Kraus (see Kraus, "Zu Moortgat, 'Tammuz,'" *WZKM* 52 [1953-55]: 36-80, specifically against the work culminating the Tammuz thesis by Anton Moortgat, *Tammuz: Der Unsterblichkeitsglaube in der altorientalischen Bildkunst* [Berlin: Walter de Gruyter, 1949]), T. Jacobsen ("The Myth of Inanna and Bilulu," *JNES* 12 [1953]: 160-87; cf. idem, "Toward the Image of Tammuz," *HR* 1 [1962]: 189-213), and L. Vanden Berghe, who were suspicious about the alleged resurrection of Tammuz (see Gurney, "Tammuz Reconsidered," 150-51; Yamauchi, "Tammuz and the Bible," 289). It is sobering, thus, to note that the resurrection of Tammuz has been widely accepted almost for a century and frequently made the basis of numerous comparisons with the Bible (cf. Yamauchi, "Tammuz and the Bible," 289). Therefore, biblical studies which assumed Tammuz's resurrection should be laid to rest or drastically revised. For critical surveys on the history of the interpretation of the Tammuz cycle, see Gurney, "Tammuz Reconsidered," 147-60; Yamauchi, "Tammuz and the Bible," 283-90; J. Z. Smith, "Dying and Rising Gods," 525-26.

³¹E.g., Werner H. Schmidt in 1963 spoke of the death and resurrection in regard to Baal ("Baals Tod und Auferstehung," *ZRGG* 15 [1963]: 1-13).

³²Hyatt, "The Sources of the Suffering Servant Idea," 84-86.

³³*Ibid.*, 84-86.

Baal myth, as one of the four principal sources for the idea of the suffering Servant.³⁴

Edward J. Young, however, persuasively argued against Hyatt's thesis. After investigating Hyatt's suggested parallels between the Suffering Servant Poem and the Ras Shamra myth, Young concluded that there is "certainly no connection" between them.³⁵

Whereas there are superficial and accidental resemblances between the Servant Poem and the Canaanite epics, there are no essential similarities, but rather profound differences.³⁶

The most significant one of them is the unique concept of the righteous Servant's atoning sacrifice for those who are unrighteous.³⁷

Furthermore, in regard to the Ugaritic texts,³⁸ a number of significant aspects

³⁴The other three are "*the idea of corporate personality*," "*the Hebrew conception of the prophet and his role, together with the actual experiences of individual prophets, particularly Jeremiah*," and "*the ideas underlying the Israelite sacrificial system*" (cf. *ibid.*, 79-84, italics his).

³⁵Edward J. Young, *Studies in Isaiah* (Grand Rapids, MI: Eerdmans, 1954), 131.

³⁶*Ibid.*, 140.

³⁷Cf. *ibid.*, 137. Young contended here: "This concept differs *toto coelo* from anything that is found in the Baal myth" (*ibid.*).

³⁸For the Baal texts, see Cyrus H. Gordon, *Ugaritic Literature: A Comprehensive Translation of the Poetic and Prose Texts* (Rome: Pontificium Institutum Biblicum, 1949); Godfrey R. Driver, *Canaanite Myth and Legends*, OTS 3 (Edinburgh: T. & T. Clark, 1956); J.C.L. Gibson, *Canaanite Myths and Legends*, 2nd ed. [Originally edited by Godfrey R. Driver in 1956] (Edinburgh: T. & T. Clark, 1978); H. L. Ginsberg, "Poems about Baal and Anath," in *ANET*, 3rd ed., ed. James B. Pritchard (Princeton, NJ: Princeton University Press, 1969), 129-42; Umberto Cassuto, *The Goddess Anat: Canaanite Epics of the Patriarchal Age*, trans. Israel Abrahams (Jerusalem: Magnes, 1971); cf. Theodor H. Gaster, *Thespis: Ritual, Myth and Drama in the Ancient Near East*, rev. ed. (Garden City, NY: Doubleday & Company, 1961); Arvid S. Kapelrud, *Baal in the Ras Shamra Texts* (Copenhagen: G.E.C. Gad, 1952); John Gray, *The Legacy of Canaan: The Ras Shamra Texts and Their Relevance to the Old Testament*, VTSup 5, 2nd rev. ed., ed. G. W. Anderson et al. (Leiden: Brill, 1965). Gordon, Driver, Ginsberg (see Ginsberg's review of Gordon's *Ugaritic Literature*, "Interpreting Ugaritic Texts," *JAOS* 70 [1950]: 157), and Cassuto rejected the thesis of dying and rising gods, whereas Gaster (see also Gaster's article, "Myth, Mythology," *IDB* [1962], 3:481-87), Kapelrud, and Gray (see also Gray's article, "The Ras Shamra Texts: A Critical Assessment," *HibJ* 53 [1954-55]: 115-26) were convinced of its applicability. For critical surveys of the history of the interpretation of the Baal cycle, see Mark S. Smith, "Interpreting the Baal Cycle," *UF* 18 (1986): 313-39; *idem*, *The Ugaritic Baal Cycle*, vol. 1, VTSup 55, ed. J. A. Emerton et al. (Leiden: Brill, 1994), 58-114; for a significant article on methodological

should be mentioned. First, it is uncertain whether the so-called "Baal cycle," which is a collection of a number of different texts, in fact forms a unified cycle and what order the texts assigned to the cycle are to follow.³⁹ Second, the texts which are of greatest relevance to the question of whether Baal is correctly to be classified as a dying-rising deity have major lacunae at the most crucial points.⁴⁰ Third, in the light of the fact that these texts have been reconstructed by some scholars adopting the dying and rising pattern, it remains an open question whether these texts are an independent witness to that pattern.⁴¹ Fourth, there is no evidence that any of the events, narrated in these

flaws common to the interpretation of Ugaritic mythology, see Robert A. Oden, Jr., "Theoretical Assumptions in the Study of Ugaritic Myth," *Maarav* 2 (1979-80): 43-63; cf. idem, "Method in the Study of Near Eastern Myths," *Religion* 9 (1979): 182-96.

³⁹J. Z. Smith, "Dying and Rising Gods," 522; M. S. Smith, *The Ugaritic Baal Cycle*, 2-4; Adrianus van Selms, "Yammu's Dethronement by Baal," *UF* 2 (1970): 251; Lester L. Grabbe, "The Seasonal Pattern and the 'Baal Cycle'," *UF* 8 (1976): 57; Ginsberg, "Interpreting Ugaritic Texts," 156, 159. There is no consensus in Ugaritic circles on the contents of the Baal cycle and the interconnection of the various tablets belonging to it (see Grabbe, "The Seasonal Pattern," 61).

⁴⁰J. Z. Smith, "Dying and Rising Gods," 522-23; see also Kapelrud, 131; Gaster, 122-23.

⁴¹J. Z. Smith, "Dying and Rising Gods," 522; Neal H. Walls, *The Goddess Anat in Ugaritic Myth*, SBLDS 135, ed. David L. Petersen (Atlanta, GA: Scholars, 1992), 3-6. Walls rightly observed: "The introduction of Ugaritic Baal into this category [of dying and rising gods] facilitates his identification with the Canaanite fertility cycle, as well as provides him a convenient place within the ancient Near Eastern pattern of myth and ritual" (5).

Just in line with the ancient Near Eastern pattern of myth and ritual, Gaster and Kapelrud regarded Baal as a dying and rising god like Adonis and Tammuz (Gaster, 23-25, 61-64, 77-85, 128-29; Kapelrud, 27-43, 93-98, 117-35). See also Samuel H. Hooke, "Traces of the Myth and Ritual Pattern in Canaan," in *Myth and Ritual: Essays on the Myth and Ritual of the Hebrews in Relation to the Culture Pattern of the Ancient East*, ed. Hooke (London: Oxford University Press, 1933), 68-86. However, very recently M. S. Smith mentioned: "Frazer's new mythology [of 'dying and rising gods'] was cast in the new idiom of the nascent anthropology and assumed the mantle of its authority. Part of the intellectual baggage of this field was a relationship between myth and ritual which has recently come under attack" ("The Death of 'Dying and Rising Gods' in the Biblical World: An Update, with Special Reference to Baal in the Baal Cycle," *SJOT* 12 [1998]: 310). He asserted: "Frazer and his intellectual successor, T. H. Gaster, generalized too much about ritual as the linchpin linking nature and myth. Ritual is only one of many different sorts of social phenomena encoded in literature. And in the case of Baal, the ritual standing between nature and myth was not a complex celebrating the death and

fragmentary and obscure texts, were ritually re-enacted.⁴² Fifth, there is no suggestion of an "annual" cycle of death and rebirth.⁴³ Sixth, whereas the language of Baal's death appears in the Baal cycle, the idea of "being made alive" is not explicitly shown in that cycle.⁴⁴ In view of the many difficulties, therefore, it is presently impossible to accept

resurrection of the god, but royal funerary ritual" (ibid., 311).

⁴²J. Z. Smith, "Dying and Rising Gods," 523; M. S. Smith, *The Ugaritic Baal Cycle*, 62-63, 67. See also R. de Langhe, "Myth, Ritual, and Kingship in the Ras Shamra Tablets," in *Myth, Ritual, and Kingship: Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel*, ed. S. H. Hooke (Oxford: Clarendon, 1958), 139-40. Walls rightly pointed out: "Misrepresenting the Ugaritic myths as purely ritual texts, the myth-ritual approach attempts to reconstruct the Ugaritic cult based on the actions of the gods in the mythic narratives. The hypothetical rituals are then used as the basis for interpreting the myths" (4; cf. 67-68). M. S. Smith argued: "For decades the dominant paradigm for reading the Baal Cycle was to see it as the libretto for a cultic or ritual drama. There is, in fact, no evidence for such a ritual background for the Baal Cycle. Instead, this text was a literary achievement which incorporated motifs known from ritual, but it is itself not to be located against a ritual setting (*The Ugaritic Baal Cycle*, 60-87, 96-100).

⁴³J. Z. Smith, "Dying and Rising Gods," 523; M. S. Smith, *The Ugaritic Baal Cycle*, 62, 69-71. The idea of the "annual" death and rebirth essentially resulted from the Frazerian concept of the dying-rising fertility or vegetation god. Johannes C. de Moor has developed most fully the seasonal dimension of the ritual approach by a detailed correlation between the events reported in the Baal cycle with the weather of the Syrian coast within a single annual cycle. Assuming that the rites or cultic acts celebrating the divine deeds in the myths reflects the vicissitudes of the seasons, his interpretation correlated the three phenomena of seasons, rites, and myths. He thus tried to demonstrate that the Ugaritic myth of Baal "contains a large number of references to datable seasonal events that follow the course of Ugaritic cultic year which coincided with the Syrian agroclimatic year" (*The Seasonal Pattern in the Ugaritic Myth of Ba^clu: According to the Version of Ilimmilku*, AOAT 16, ed. Kurt Bergerhof et al. [Kavelaer: Butzon & Bercker, 1971], 67). While there is certainly seasonal imagery in the Baal cycle, it is demonstrated that there are several methodological weaknesses in sustaining the approach (see M. S. Smith, *The Ugaritic Baal Cycle*, 66-67; Grabbe, "The Seasonal Pattern," 57-63, esp. 61; Walls, 5). Walls mentioned, "There is no evidence that the death and resurrection of Baal or its ritual celebration was an annual occurrence in Ugaritic religion" (6). He then contended, "The interpretation that Baal personifies natural vegetation is itself methodologically flawed in its assumption that Ugaritic god can be reduced to natural phenomena" (ibid.). Walls went on to say that "it is quite unreasonable to continue with the assumption that the ancient Ugaritic religion is only concerned with fertility magic" (ibid.). Patrick D. Miller, Jr., also argued that the mythology of Ugarit "cannot be reduced to a description of it as reflection of a basically fertility religion any more than one can do that with Israelite religion" ("Ugarit and the History of Religions," *JNWSL* 9 [1981]: 125).

⁴⁴See M. S. Smith, *The Ugaritic Baal Cycle*, 71; Grabbe, "The Seasonal Pattern,"

the category of a dying and rising god in regard to Baal also.

Marduk and the Suffering Servant

Heinrich Zimmern suggested that the Suffering Servant is to be understood in the light of the Babylonian cultus.⁴⁵ This suggestion was later developed by Lorenz Dürr, with special reference to the ritual of the Babylonian *akîtu* festival, or New Year festival.⁴⁶ Dürr gave prominence to the experience of the Babylonian king in the ritual on the fifth day of the New Year festival.⁴⁷

58.

⁴⁵Heinrich Zimmern, "II. Religion und Sprache," in Eberhard Schrader, *Die Keilinschriften und das Alte Testament*, 3d ed., ed. Heinrich Zimmern and Hugo Winckler (Berlin: Reuther & Reichard, 1903), 384-85.

⁴⁶Lorenz Dürr, *Ursprung und Ausbau der israelitisch-jüdischen Heilandserwartung: Ein Beitrag zur Theologie des Alten Testaments* (Berlin: Schwetschke, 1925), 134-50. Dürr maintained: "In fact we have a figure of expiation which might have an effect on the shaping of the Old Testament picture of God's servant. It is the Babylonian king as priest of expiation of his people on the New Year's day, as it results from the cuneiform texts published by Thureau-Dangin (*Rituels accadiens* 1921). This is in harmony with the fact that also in OT, according to the entire development of anticipation of the Redeemer, only a figure of king could be qualified for the task of expiation of the people. As against the Babylonian king of expiation, the picture of the coming Israelite king of expiation was created for the defense, thus in apologetic attitude against Babylonia" (125-26). See also the summary of his earlier presentation, "Neue Studien zum leidenden Gottesknecht," *ZDMG* 78 (1924): lxvii-lxviii. For the ritual text of the festival, see F. Thureau-Dangin, *Rituels accadiens* (Paris: E. Leroux, 1921), 127-48; A. Sachs, "Temple Program for the New Year's Festivals at Babylon," in *ANET*, ed. J. B. Pritchard (Princeton, NJ: Princeton University Press, 1950), 331-34; for later variations of the thesis by others, see, e.g., Helmer Ringgren, *The Messiah in the Old Testament*, SBT 18 (London: SCM, 1956), 50-52; Georges Pidoux, "Le Serviteur souffrant d'Ésaïe," *RTP* 6 (1956): 36-46; Roy A. Rosenberg, "Jesus, Isaac, and the 'Suffering Servant,'" *JBL* 84 (1965): 381-88; Arvid S. Kapelrud, "The Identity of the Suffering Servant," in *Near Eastern Studies in Honor of William Foxwell Albright*, ed. Hans Goedicke (Baltimore, MD: Johns Hopkins, 1971), 307-14; idem, "Second Isaiah and the Suffering Servant," in *Hommages à André Dupont-Sommer* (Paris: Adrien-Maisonneuve, 1971), 303; for a brief summary of their theses, see Kruse, "The Servant Songs," 8-9, 17-18, 21-22.

⁴⁷According to the ritual of the Babylonian New Year festival, on the fifth day, after the temple had been thoroughly purified, the king, who was called the "servant" (*ardu*) of the god, was brought before Marduk. The priest took away his royal insignia from him, slapped him in the face, and pulled him by the ears. The king was also made to bow down to the ground, to recite a negative confession, and to pray. Only after this humiliating experience was the king restored to his kingship. For a succinct summary

With respect to the influence of the Babylonian New Year festival on the Suffering Servant Poem, however, serious objections should be raised. The concept that the king underwent an annual ritual of mimetic dying and rising is predicated on the fact that the deity, whose chief representative was the king, was believed to undergo a similar fate.⁴⁸ There is no evidence, however, that Marduk was ever understood to be a dying

of Dürr's interpretation of the Suffering Servant Song, see North, 102-103.

⁴⁸J. Z. Smith, "Dying and Rising Gods," 523-24; see also Clines, "New Year," 626. J. Z. Smith stated: "The figure of the king-god of Babylon, Marduk, has been crucial to those scholars associated with the Myth and Ritual school as applied to the religions of the ancient Near East. For here, as in no other figure, the central elements of their proposed pattern appears to be brought together: *the correlation of myth and ritual, the annual celebration of the dying and rising of a deity, paralleled by an annual ritual death and rebirth of the king.* Marduk is the canonical instance of the Myth and Ritual pattern" ("Dying and Rising Gods," 523, italics mine). For the so-called "Myth and Ritual School," see Walter Harrelson, "Myth and Ritual School," *EncRel*, 10:282-85; Robert A. Oden, Jr., "Myth and Mythology: Mythology," *ABD*, 4:951-52; idem, "Myth and Mythology (OT): Myth in the OT," *ABD*, 4:958-59; M.J.A. Horsnell, "Myth, Mythology," *ISBE*, 3:460; G. Lanczkowski, "Kultgeschichtliche Methode: I. Religionsgeschichtlich," *RGG* (1960), 4:90-91; Claus Westermann, "Kultgeschichtliche Methode: II. Kultgeschichtliche Methode und AT," *RGG* (1960), 4:91-92; idem, "Kultgeschichtliche Schule," *RGG* (1960), 4:92-93; *Myth and Ritual: Essays on the Myth and Ritual of the Hebrews in Relation to the Culture Pattern of the Ancient East*, ed. Samuel H. Hooke (London: Oxford University Press, 1933); *The Labyrinth: Further Studies in the Relation Between Myth and Ritual in the Ancient World*, ed. Samuel H. Hooke (New York: Macmillan, 1935); *Myth, Ritual, and Kingship: Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel*, ed. Samuel H. Hooke (Oxford: Clarendon, 1958); Samuel H. Hooke, *The Origins of Early Semitic Ritual* (London: Oxford University Press, 1938); idem, *Babylonian and Assyrian Religion* (London: Hutchinson House, 1953); Geo Widengren, "Die religionswissenschaftliche Forschung in Skandinavien in den letzten zwanzig Jahre," *ZRGG* 5 (1953): 193-222, 320-34; Carl-Martin Edsman, "Zum sakralen Königtum in der Forschung der letzten hundert Jahre," in *La Regalità Sacra/The Sacred Kingship*, ed. Geo Widengren et al., *SHR* 4 (Leiden: E. J. Brill, 1959), 3-17. For an excellent criticism of the British myth and ritual position, particularly of Hooke's position, see J. W. Rogerson, *Myth in Old Testament Interpretation*, ed. Georg Fohrer, *BZAW* 134 (Berlin: Walter de Gruyter, 1974), 66-84. For Hooke's interpretation of the Suffering Servant Poem, see his work, *Prophets and Priests* (London: T. Murby & Co., 1938), 40-42; for its brief reviews, see Rowley, 49; Lindhagen, "Important Hypotheses Reconsidered," 281. For surveys of Scandinavian discussions of the Suffering Servant, see Christopher R. North, "The Suffering Servant: Current Scandinavian Discussions," *SJT* 3 (1950): 363-79; Rowley, 44-51; Lindhagen, "Important Hypotheses Reconsidered," 301-302; for the ideology of sacral kingship and its cult, especially see Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East* (Uppsala: Almqvist & Wiksells, 1943; 2nd ed., Oxford: Basil Blackwell, 1967); idem, "The Ebed Yahweh Songs and the Suffering Servant in Deutero-Isaiah," *BJRL* 31 (1948): 54-93; Geo Widengren, *The King and the Tree of Life*

in Ancient Near Eastern Religion: King and Saviour IV (Uppsala: Almqvist & Wiksells, 1951), esp. 59-61; idem, *Sakrales Königstum im Alten Testament und im Judentum* (Stuttgart: W. Kohlhammer, 1955); idem, "Early Hebrew Myths and Their Interpretation," in *Myth, Ritual, and Kingship*, 149-203; Curt Lindhagen, *The Servant Motif in the Old Testament* (Uppsala: Almqvist & Wiksells, 1950); Aubrey R. Johnson, "The Role of the King in the Jerusalem Cultus," in *The Labyrinth*, 71-111; idem, *Sacral Kingship in Ancient Israel* (Cardiff, England: University of Wales Press, 1955; 2nd ed., 1967); John H. Eaton, *Kingship and the Psalms* (London: SCM, 1976; 2nd ed., Sheffield: JSOT, 1986); Robert E. O'Donnell, "A Possible Source for the Suffering of the Servant in Isaiah 52:13-53:12," *DunRev* 4 (1964): 29-42; for criticisms of the sacral kingship ideology and its cult, see, e.g., Henri Frankfort, *Kingship and the Gods: A Study of Ancient Near Eastern Religion as the Integration of Society & Nature* (Chicago: University of Chicago Press, 1948), 337-44; idem, *The Problem of Similarity in Ancient Near Eastern Religions* (Oxford: Clarendon, 1951); G. Ernest Wright, *God Who Acts: Biblical Theology as Recital*, SBT 8 (London: SCM, 1952), 80, n. 1; D. F. Payne, "King; Kingdom," *ISBE*, 3:23; S. Szikszai, "King, Kingship," *IDB*, 3:14-16; Keith W. Whitelam, "King and Kingship," *ABD*, 4:42-46. For general criticisms of the myth and ritual approach, see Joseph E. Fontenrose, *The Ritual Theory of Myth*, Folklore Studies 18 (Berkeley, CA: University of California Press, 1966); Geoffrey S. Kirk, *Myth: Its Meaning and Functions in Ancient and Other Cultures* (London: Cambridge University Press, 1970), 12-31; Walter Burkert, *Structure and History in Greek Mythology and Ritual* (Berkeley, CA: University of California Press, 1979), 35-39, 56-58. For criticisms of the myth and ritual view in the ancient Near Eastern context, see S.G.F. Brandon, "Divine Kings and Dying Gods," *HibJ* 53 (1954-55): 327-33; idem, "The Myth and Ritual Position Critically Considered," in *Myth, Ritual, and Kingship*, 261-91; R. de Langhe, 122-48; Charles Hauret, "L'interprétation des psaumes selon l'école 'Myth and Ritual'," *RSR* 33 (1959): 321-42; 34 (1960): 1-34. As pointed out by many other scholars, one of the most serious weaknesses of the Myth and Ritual School is that, from the perspective of methodology, the type of "patternism" which would recognize a uniform pattern of myths and rituals over such widely scattered areas as the ancient Near East is open to challenge (see esp. Frankfort, *The Problem of Similarity*; see also Th. C. Vriegen, "The Study of the Old Testament and the History of Religion," in *Congress Volume, Rome, 1968*, ed. G. W. Anderson et al., VTSup 17 [Leiden: Brill, 1969], 6, 13-14; Clines, "New Year," 628; D. I. Block, "New Year," *ISBE*, 3:531; Harrelson, "Myth and Ritual School," 284; Horsnell, "Myth, Mythology," 460). As asserted by Clines, "Recent studies in Near Eastern religions emphasize the differences in ritual and belief between cultures. . . . Hence there is no fixed Near Eastern pattern from which gaps in our knowledge about Israelite religion can be filled" ("New Year," 628). Therefore, the Frazerian dictum previously mentioned, though it enjoyed widespread scholarly acceptance for such a long time, should be jettisoned now (cf. Yamauchi, "Tammuz and the Bible," 290; Gaebelein, Jr., "Tammuz," 726). For brief, but responsible evaluations of Frazer in the light of his social and intellectual milieu, see especially Annemarie de Waal Malefijt, *Religion and Culture: An Introduction to Anthropology of Religion* (New York: Macmillan, 1968), 53-55; E. E. Evans-Pritchard, *Theories of Primitive Religion* (Oxford: Clarendon, 1965), 27-29; idem, *Essays in Social Anthropology* (New York: Free Press of Glencoe, 1963), 35-36; see also Walls, 3-4; Barstad, 149-50. For a more recent attempt at reconstructing rituals from myths, however, see Noel Robertson, "The Ritual Background of the Dying God in Cyprus and Syro-Palestine," *HTR* 75 (1982): 313-59; for criticisms of Robertson's thesis, see M. S. Smith, "Interpreting the Baal Cycle," 318; idem, *The Ugaritic Baal Cycle*, 69-70.

and rising deity,⁴⁹ that such a myth was reenacted during the New Year festival,⁵⁰ or that

⁴⁹J. Z. Smith, "Dying and Rising Gods," 524; Wagner, 163-164, 168, 263; see also Tikva Frymer-Kensky, "Marduk," *EncRel*, 9:201; W. G. Lambert, "The Great Battle of the Mesopotamian Religious War: The Conflict in the Akitu House," *Iraq* 25 (1963): 189. Realizing the problem of correlating the myth and the ritual, some proponents of the Myth and Ritual approach argued that the first five days of the ritual were only purificatory in nature, and went on to speculate that the next three days of the festival featured a dramatic reenactment of a myth of Marduk's death and resurrection (cf. J. Z. Smith, "Dying and Rising Gods," 523-24). This kind of imaginative speculation, however, gave rise to a new set of problems. There is no hint of the death of Marduk in the triumphant account of his cosmic kingship in the *Enuma elish*, and thus scholars turned to an esoteric text which they entitled *Death and Resurrection of Bel-Marduk*, *Tribulations of Marduk*, or *Ordeal of Marduk* (cf. *ibid.*, 524; Frymer-Kensky, "Marduk," 201). The text is fragmentary and difficult to interpret, but it is cast in the form of a cultic commentary in which a set of ritual gestures is correlated to the misfortunes of Marduk, who has been captured and imprisoned (cf. J. Z. Smith, "Dying and Rising Gods," 524; Frymer-Kensky, "Marduk," 201). The text was first edited by H. Zimmern in his work *Zum babylonischen Neujahrfest, zweiter Beitrag* (Leipzig: B. G. Teubner, 1918). Zimmern believed that the text was the first cuneiform evidence that the concept of death and resurrection of Tammuz was transferred to Marduk also. He interpreted the text as an account of the "Passion and Triumph of Bel-Marduk" at New Year's festival and even drew its numerous parallels from the passion account of the New Testament (*ibid.*, 12-14). Zimmern's interpretation of the text was essentially adopted by Stephen H. Langdon, *The Babylonian Epic of Creation* (Oxford: Clarendon, 1923), who somewhat inadequately translated and misleadingly entitled the text "The Death and Resurrection of Bel-Marduk" (*ibid.*, 34-64, 215-17, esp. 50, 217; cf. J. Z. Smith, "Dying and Rising Gods," 524, 526). Svend A. Pallis, in his book *The Babylonian Akitu Festival* (Copenhagen: Bianco Lunos Bogtrykkeri, 1926), held essentially the same interpretation, even though very closely dealing with the text. Whereas Langdon refused to express his definite opinion on Zimmern's parallels between Marduk's fate and Jesus' Passion, Pallis very decidedly rejected to see the parallels (*ibid.*, 200-201, 227).

For such scholars as Zimmern, Langdon, and Pallis, Marduk's imprisonment was equivalent to his death, and his presumed ultimate release (based on a hint in the text that Marduk was or was about to be freed owing to someone's intercession on behalf of Marduk) represented his resurrection (cf. J. Z. Smith, "Dying and Rising Gods," 524; Frymer-Kensky, "Marduk," 201; *idem*, "The Tribulations of Marduk: The So-called 'Marduk Ordeal Text'," *JAOS* 103 [1983]: 131). However, W. von Soden, in his significant study of the text ("Gift es ein Zeugnis dafür, daß die Babylonier an die Wiederauferstehung Marduks geglaubt haben?," *ZA* 51 [1955]: 130-66), showed through an exhaustive textual study that no death and resurrection of Marduk was mentioned in the text, and that any connection with the New Year ritual was not proven (see also *idem*, "Babylonien und Assyrien," 284). Since then the text has been referred to as the "Marduk Ordeal Text" (see Frymer-Kensky, "The Tribulations of Marduk," 132). Frymer-Kensky contended: "Although it was originally understood to be a tale of a dying and resurrected god, there is no basis for this interpretation and no evidence at all that Marduk was a vegetation-type dying God" ("Marduk," 201). W. G. Lambert also asserted that "no single piece of evidence tells of any death or resurrection of Marduk, and in the lack of such evidence it must be excluded from the discussion" ("Myth and Ritual as Conceived by the Babylonians," *JSS* 13 [1968]: 106). Daniel I. Block went so far as to say that, although the *akitu* festival is often associated with the New Year, it is

the king was believed to undergo a similar fate.⁵¹

Furthermore, the differences between the Babylonian king and the Suffering Servant are insurmountable. Sigmund Mowinckel perceived an essential difference between the Babylonian king's ritual humiliation and the suffering of the Servant. With regard to the Babylonian king there are three acts: exaltation—he was a king; abasement—the king was humiliated; exaltation—he became king again afterwards. In respect to the Servant, however, there are only two acts: "a time of ever-increasing abasement, followed by elevation to a height above anything previously attained."⁵²

clear that in ancient Mesopotamia the event was celebrated in different cities and at different times of the year, and thus that it is unlikely that the *akitu* festival functioned generally as a New Year celebration ("New Year," 529; cf. Clines, "New Year," 626; Lambert, "Myth and Ritual," 106; Cohen, 401-403, 453).

⁵⁰J. Z. Smith, "Dying and Rising Gods," 524; Wagner, 164-65; see also Clines, "New Year," 626, 628; Block, "New Year," 529. The ritual text of the New Year festival in Babylon, which is an exceedingly late cuneiform text, is not only fragmentary but also the only detailed description of the ritual program in Babylon to survive. It enjoins twenty-six ritual actions for the first five days of the twelve-day ceremony, including a double reading of a text entitled *Enuma elish* (cf. J. Z. Smith, "Dying and Rising Gods," 523). On the assumption that this refers to some form of the text now known by that name, the "Babylonian creation epic" as reconstructed by contemporary scholars, it is alleged that the ritual suggests a close link to the myth (*ibid.*). Not one of the twenty-six ritual actions, however, bears the slightest resemblance to any narrative element in the myth (*ibid.*). Whatever the significance of the recitation of the text during the *akitu* festival, the myth is certainly not re-enacted in that portion of the ceremonies which has survived (*ibid.*). Clines asserted that "it is almost certainly incorrect that the festival included a celebration of Marduk's death and resurrection" ("New Year," 626). He went on to contend: "The relation between mythological texts and rituals is complex. Myth is not simply the spoken accompaniment of ritual. Near Eastern myths are often essentially literary productions, with only distant connections to particular ritual acts. Even when they were recited during a ritual—as was the case with the Babylonian Creation Epic—the ritual activities cannot be safely reconstructed from the myths" (*ibid.*, 628).

⁵¹See J. Z. Smith, "Dying and Rising Gods," 524; Wagner, 165-66; Clines, "New Year," 626. For a brief summary of interpretations of the ritual humiliation of the king on the fifth day of the New Year festival, see J. Z. Smith, "Dying and Rising Gods," 524; Jacob Klein, "Akitu," *ABD*, 1:139; for the so-called "Marduk Ordeal Text" itself and/or its recent interpretations, see Frymer-Kensky, "Marduk," 201; *idem*, "The Tribulations of Marduk," 131-41; von Soden, "Gibt es ein Zeugnis," 130-66; *idem*, "Ein neues Bruchstück des assyrischen Kommentars zum Marduk-Ordeal," *ZA* 52 (1957): 222-34.

⁵²Mowinckel, 225.

Scharbert convincingly pointed out two of the most significant differences in the fact that the central ideas of the Suffering Servant Song—the thought of vicarious expiation and the confession of the sins of the "we"—have no counterparts in the Babylonian ritual.⁵³

Jonathan Z. Smith's position is to be noted as a conclusion of the relationship between the Suffering Servant and Tammuz, Baal, or Marduk.⁵⁴ Noting that "the figure of the dying and rising deity has continued to be employed, largely as a preoccupation of biblical scholarship,"⁵⁵ he contended that "all the deities that have been identified as belonging to the class of dying and rising deities can be subsumed under two larger classes of *disappearing* deities or *dying* deities."⁵⁶ Therefore, he argued against the concept of the dying and rising god in general:

The category of dying and rising gods, once a major topic of scholarly investigation, must now be understood to have been largely a *misnomer* based on imaginative reconstructions and exceedingly later or highly ambiguous

⁵³Scharbert, "Stellvertretendes Sühneleiden," 202-204. Scharbert maintained that at best the picture of the Babylonian king's being humiliated and designated as "servant" could have had an effect on the outward description of the Suffering Servant, but that even this is very unlikely in his opinion (*ibid.*, 204). It is to be noted that Eduard König, in his work, had already called in question the expiatory role of the Babylonian king, and thus had concluded, "Dürer's hypothesis, that the figure of the Servant of God in Isaiah 53 might have been called forth with a view to a Babylonian concept and thus added from the outside of the Israelite treasure of ideas, is also a spurious one" (*Das Buch Jesaja* [Gütersloh: C. Bertelsmann, 1926], 469). Georg Fohrer, in his article, also asserted that "no Babylonian text speaks about the transfer of the sins of the people to the king and their expiation through him," and that "there can be no speech [of the king] as to substitution" in the ritual of the Babylonian New Year Festival ("Stellvertretung und Schuldopfer in Jesaja 52:13-53:12 vor dem Hintergrund des alten Testaments und des Alten Orients," in *Das Kreuz Jesu: Theologische Überlegungen*, ed. Paul Rieger [Göttingen: Vandenhoeck & Ruprecht, 1969], 21).

⁵⁴*Pace* especially Mowinckel, 82, 235-238, esp. 236.

⁵⁵J. Z. Smith, "Dying and Rising Gods," 521. Particularly "among those working on ancient Near East sacred kingship in relation to the Hebrew Bible and among those concerned with the Hellenistic mystery cults in relation to the New Testament" (*ibid.*).

⁵⁶*Ibid.*, 522, italics mine. J. Z. Smith added: "In the first case, the deities return but have not died; in the second, the gods die but do not return" (*ibid.*).

texts.⁵⁷

Most recently in 1998 Mark S. Smith issued the death certificate for the thesis of dying and rising gods,⁵⁸ and Tryggve N. D. Mettinger, who once was a firm supporter for the thesis,⁵⁹ seems to have finally accepted its demise.⁶⁰ Therefore, the present scholarly consensus seems to be that the thesis of dying and rising gods is untenable.⁶¹

⁵⁷Ibid., 521, italics mine. He went on to assert: "The category of dying and rising deities is exceedingly dubious. It has been based largely on Christian interest and tenuous evidence. As such, the category is of more interest to the history of scholarship than to the history of religions" (ibid., 526). For detailed and strong reactions against the dying and rising thesis, see, e.g., J. Z. Smith, "The Glory, Jest and Riddle: James George Frazer and the *Golden Bough*" (Ph.D. dissertation, Yale University, 1969), 40, n. 43, 366-75; idem, "Dying and Rising Gods," 521-27; Burket, 99-102; Roland de Vaux, *The Bible and the Ancient Near East*, trans. Damian McHugh (London: Darton, Longman & Todd, 1972), 210-37; M. S. Smith, 69-70; Walls, 5-6, 68; Barstad, 84, n. 45, 148-51. For a good bibliography with regard to the thesis, from the perspective of OT scholarship, see Karl-Heinz Bernhardt, *Das Problem der altorientalischen Königsideologie im Alten Testament: Unter besonderer Berücksichtigung der Geschichte der Psalmenexegese dargestellt und kritisch gewürdigt*, ed. G. W. Anderson et al., VTSup 8 (Leiden: Brill, 1961); for a brilliant criticism of the thesis as well as a good bibliography, from the perspective of NT research, see Wagner, *Pauline Baptism and the Pagan Mysteries*.

⁵⁸M. S. Smith, "The Death of 'Dying and Rising Gods' in the Biblical World," 257-313; cf. esp. 288-89 in regard to Frazer's major problems of method and data; see also Hans-Peter Müller, "Sterbende und auferstehende Vegetationsgötter?: Eine Skizze," *TZ* 53 (1997): 74-82. As of Baal text, M. S. Smith argued: "While the Ugaritic view of nature affected the presentation of Baal as a storm-god, it would seem that a further influence on the presentation of Baal's death [i.e., disappearance] and return to life was royal funerary ritual" ("The Death of 'Dying and Rising Gods' in the Biblical World," 311). Thus he interpreted: "In Ugarit's cultural context, Baal's fate may reflect his offinity [*sic*] to the condition of Ugarit's dynasty, both the deceased king and his living successor. . . . Baal's death reflects the demise of Ugaritic kings, but his return to life heralds the role of the living king to provide peace for the world" (ibid., 308-309).

⁵⁹Mettinger, *In Search of God: The Meaning and Message of the Everlasting Names*, trans. Frederick H. Cryer (Philadelphia, PA: Fortress, 1988), 82-91, 214, n. 6; idem, "The Elusive Essence: YHWH, El and Baal and the Distinctiveness of Israelite Faith," in *Die Hebräische Bibel und ihre zweifache Nachgeschichte: Festschrift für Rolf Rendtorff zum 65. Geburtstag*, ed. Erhard Blum, Christian Macholz, and Ekkehard W. Stegemann (Neukirchen-Vluyn: Neukirchener Verlag, 1990), 401, n. 44.

⁶⁰Mettinger, "The 'Dying and Rising God': A Survey of Research from Frazer to the Present Day," in *David and Zion: Biblical Studies in Honor of J.J.M. Roberts*, ed. Bernard F. Batto and Kathryn L. Roberts (Winona Lake, IN: Eisenbrauns, 2004), 373-86.

⁶¹See, e.g., ibid., 374-75; Hans-Jürgen Hermisson, "The Fourth Servant Song in the Context of Second Isaiah," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey

Royal Substitute and the Suffering Servant

In connection with the Suffering Servant Poem F.M.Th. de Liagre Böhl made reference to the practice of a royal substitute (*sār pūhi*) in Babylonia and Assyria.⁶²

(Grand Rapids, MI: Eerdmans, 2004), 43.

⁶²F.M.Th. de Liagre Böhl, "Prophetentum und stellvertretendes Leiden in Assyrien und Israel," in *Opera Minora: Studies en Bijdragen op Assyriologisch en Oudtestamentisch Terrein* (Groningen, Netherlands: J. B. Wolters, 1953), 63-80. Along with the ritual of the New Year festival in Babylonia, Roy A. Rosenberg mentioned the practice of a substitute king in Babylonia and Assyria as a background of the Suffering Servant (see 381-83). Norman Hillyer seems to take up his position in line with Rosenberg ("The Servant of God," *EvQ* 41 [1969]: 148). The kingship in Mesopotamia was considered to be a religious institution of divine origin. The king was regarded not only to preserve the social, economical, and political well-being of the nation but the cosmic order as well. If he did not fulfill his function properly, his people and the land suffered. The king's well-being was inextricably bound up with the well-being of his country, and thus essential for it. Any situation which could endanger the security of the king was to be avoided. In order to protect the king from such a situation the practice of a substitute king (*sār pūhi*) seems to have been quite common. The king was to be protected especially from such evil omens as eclipses, which were interpreted as predictions of his death. In such a case a substitute for the king was selected shortly before the heavenly phenomenon. He was identified with the king through a ritual before Shamash, in which he was declared the king's substitute, and to him was transferred the evil omen. The kingship was considered to be given to the royal substitute by the gods. The substitute was seated on the king's throne, dressed in the king's robes, wearing a royal crown, and having a royal scepter. The *sār pūhi* was fully identified with the real king, and reigned for one hundred days in order to assume the consequence of the danger upon himself. During the reign of the *sār pūhi* the real king was temporarily withdrawn from his royal function. At the end of the one hundred days the *sār pūhi* was put to death, whereby the evil omen was thought to be fulfilled. Right after that ritual act the real king was restored to the kingship. For the institution of the *sār pūhi*, see Emil Behrens, *Assyrisch-babylonische Briefe kultischen Inhalts aus der Sargonidenzeit*, LSS 2/1 (Leipzig: J. C. Hinrich, 1906), 14-16; Friedrich Hrozný, "Bemerkungen zu den babylonischen Chroniken BM. 26472 und BM. 96152," *WZKM* 21 (1907): 375-83; Erich Ebeling, *Tod und Leben nach den Vorstellungen der Babylonier, I. Teil: Texte* (Berlin and Leipzig: Walter de Gruyter, 1931), 62-63; Wolfram F. von Soden, "Bemerkungen zu den von Ebeling in 'Tod und Leben' Band I bearbeiteten Texten," *ZA* 43 (1936): 255-57; idem, "Aus einem Ersatzopferritual für den assyrischen Hof," *ZA* 45 (1939): 42-61; idem, "Beiträge zum Verständnis der neuassyrischen Briefe über die Ersatzkönigriten," in *Vorderasiatische Studien: Festschrift für Prof. Dr. Viktor Christian gewidmet von Kollegen und Schülern zum 70. Geburtstag*, ed. Kurt Schubert (Wien: Johannes Botterwerck und Vorderasiatische Verlag, 1956), 100-107; René Labat, *Le caractère religieux de la royauté assyro-babylonienne* (Paris: A. Maisonneuve, 1939), 354-60; idem, "Le sort des substituts royaux en Assyrie au temps des Sargonides," *RA* 40 (1945-1946): 123-42; Albert Schott, "Vier Briefe Mar-Istars an Asarhaddon über Himmelserscheinungen der Jahre 670/668," *ZA* 47 (1942): 89-115; Frankfort, *Kingship and the Gods*, 262-65; G. Goossens, "Les substituts royaux en Babylonie," *ETL* 25 (1949): 383-400; Samuel H. Hooke, "The Theory and Practice of Substitution," *VT* 2

There is no persuasive evidence, however, that could support a connection between the Servant and the substitute king.⁶³ Unlike the appointment of the Servant, a *sār pūḫi* was installed because of evil omens against the king, not because of the need for atonement for sin, either the king's or his people's.⁶⁴ The installation of the *sār pūḫi* was intended solely to avert the threatening disaster from the king to the substitute, and thus to preserve the king and his land from it.⁶⁵ The practice, therefore, completely corresponds with the magical *Weltanschauung* of Babylonia and Assyria.⁶⁶ The problem of the innocent suffering of the Servant of Yahweh is completely disregarded in the *sār pūḫi* text.⁶⁷ The Underworld powers, which were forced through the ritual to

(1952): 2-17; M. A. Beek, "Der Ersatzkönig als Erzählungsmotiv in der altisraelitischen Literatur," in *Volume du Congrès, Genève, 1965*, ed. G. W. Anderson et al., VTSup 15 (Leiden: E. J. Brill, 1966), 24-32; W. G. Lambert, "A Part of the Ritual for the Substitute King," *AfO* 18 (1957-1958): 109-12; idem, "The Ritual for the Substitute King—A New Fragment," *AfO* 19 (1959-60): 119; Scharbert, "Stellvertretendes Sühneleiden," 204-209; Hans Martin Kümmel, *Ersatzrituale für den hethitischen König*, SB-T 3 (Wiesbaden: Otto Harrassowitz, 1967), 169-87; idem, "Ersatzkönig und Sündenbock," *ZAW* 80 (1968): 289-318; Fohrer, "Stellvertretung und Schuldopfer," 21-23; Rodríguez, 25-34, 51-53.

⁶³For critical discussions on the *sār pūḫi* in connection with the Suffering Servant, see Scharbert, "Stellvertretendes Sühneleiden," 204-10; Fohrer, "Stellvertretung und Schuldopfer," 23-24; Rodríguez, 25-34, 285-86; cf. Hermisson, "The Fourth Servant Song," 43.

⁶⁴Scharbert, "Stellvertretendes Sühneleiden," 209. As pointed out by Scharbert, "there is absolutely no thought of sins and guilt [in the *sār pūḫi* text]" (ibid.). See also Rodríguez, 285-86.

⁶⁵Lambert, "A Part of the Ritual for the Substitute King," 109-10; see also Scharbert, "Stellvertretendes Sühneleiden," 209; Fohrer, "Stellvertretung und Schuldopfer," 23; Rodríguez, 286. The death of the substitute king was not an offering, but a protective measure of an apotropaic value.

⁶⁶Scharbert, "Stellvertretendes Sühneleiden," 209-10; see also Rodríguez, 286. In this regard, Fohrer, "Stellvertretung und Schuldopfer," 23, pointed out two things. First, "we are found in the area of magical resemblance as to the concept of the identification of prototype [king] and type [substitute]. Thereby the type can take the place of the prototype and assume its fate while the prototype itself is spared." Second, "the substitute king ritual is thoroughly independent of sin or piety of the king and the substitute king. For the ritual works, regardless of the religious-ethical quality of the participants, as magical action through the power inherent in it."

⁶⁷Fohrer, "Stellvertretung und Schuldopfer," 23.

receive the *sār pūhi* instead of the king, are not even indirectly mentioned in the Suffering Servant Song.⁶⁸ In spite of the common idea of substitution, therefore, the *sār pūhi* and the Servant are so essentially different that it is still most unlikely that they have anything to do with each other.⁶⁹ L. G. Rignell has already argued correctly:

The conceptions, and even the terminology itself, which are used to make clear the mission of the Servant are influenced by the Pentateuchal description of sacrifice in ancient Israel. . . . The whole complex of conceptions about the Servant of Yahweh in Deutero-Isaiah can be completely explained in the light of Israel's own religious tradition. Especially with regard to our part of Isaiah no trace can be found of any supposed kingship ideology along the lines of a Babylonian cult-pattern. Still less do the texts yield the slightest support for a statement that a myth about a dead and risen god, such as Tammuz, could have coloured the prophet's message.⁷⁰

Rowley also asserted that "in so far as the prophet's language had any cultic background it is more likely to have been in the Yahwistic ritual of his own people."⁷¹

⁶⁸Rodríguez, 33, 286.

⁶⁹Scharbert, "Stellvertretendes Sühneleiden," 209. Fohrer also mentioned that "we come across over and over again difference between the substitute king and the Servant of Yahweh instead of similarity," and added, "This applies all the more so to the substitute king ritual of the Hittites of the Asia Minor" ("Stellvertretung und Schuldopfer," 23). Scharbert asserted that the *sār pūhi* texts are nevertheless significant to the exegesis of the Suffering Servant Song in that they throw light upon the doctrine of substitutional expiation ("Stellvertretendes Sühneleiden," 210). For the Hittite practice of a royal substitute, especially see H. M. Kümmel, *Ersatzrituale für den hethitischen König*; cf. Rodríguez, 53-59; Fohrer, "Stellvertretung und Schuldopfer," 13-14.

⁷⁰Rignell, "Isa 52:13-53:12," *VT* 3 (1953): 89. Very recently Hermisson, "The Fourth Servant Song," 43, observed: "Scholars often have wished to derive the statements of the last Servant Song from Babylonian tradition. For example, the cult of the dying and rising vegetation god Tammuz with his liturgies is sometimes thought to stand in the background. But this thesis fails because, according to recent investigations, Tammuz descended into the underworld but never came up again. Scholars have also found a paradigmatic example of vicarious or substitutionary suffering in the 'suffering' of the king in the Babylonian New Year ritual or in the Babylonian custom of the substitute king, who in circumstances of threatened disaster had to take the real king's place. But . . . none of these comes seriously into consideration as a pattern for Isaiah 53. If one asks about the prehistory of the office depicted here, one is rather referred to the Old Testament traditions." However, Hermisson primarily resorted to two lines of tradition: (1) "the prophet's office as a mediator"; (2) "the experience of prophetic suffering" (*ibid.*, 43-44).

⁷¹Rowley, 25; see also Scharbert, "Stellvertretendes Sühneleiden," 210-11; Rodríguez, 286; Laato, 144, 152. For Edmond Jacob's dubious position, see his

As clearly shown thus far, the mythological interpretation was based on the superficial similarities between the Suffering Servant Poem and some ancient Near Eastern texts, ignoring their essential differences.⁷² The alleged ancient Near Eastern parallels scarcely stand up as such under careful scrutiny. It seems, however, that the mythological interpretation has created an awareness of the Hebrew cultic dimension of the Suffering Servant Poem, which is a result of the counteraction to the emphasis on its ancient Near Eastern cultic background. In that sense it has given a clue and an impetus to the Hebrew cultic interpretation of the Suffering Servant Poem which this study undertakes.

The Meaning of the Sufferings of the Servant

The issues of the degree and the nature of the sufferings in regard to the Suffering Servant are extremely critical to the interpretation of the Poem.

The Degree of the Servant's Sufferings: Death?

One of the recent tendencies in the study of the Suffering Servant Poem is connected with the issue of whether the death of the Servant is mentioned or not.⁷³

Harry M. Orlinsky complained that far too much Christian scholarship had been guilty of *eisegesis* in so far as Isa 53 is concerned.⁷⁴ He contended that the

Theology of the Old Testament, trans. Arthur W. Heathcote and Philip J. Allcock (New York: Harper & Row, 1958), 339-40.

⁷²Cf. North, *The Suffering Servant in Deutero-Isaiah*, 201-202.

⁷³The issue was raised long ago, and North addressed this problem, answering it in the affirmative, against E. Sellin and W. Staerk in particular (see North, *The Suffering Servant in Deutero-Isaiah*, 148-49). Recently, however, the question has been reopened, again challenging the traditional view.

⁷⁴Harry M. Orlinsky, "The So-called 'Servant of the Lord' and 'Suffering Servant' in Second Isaiah," in *Studies on the Second Part of the Book of Isaiah*, ed. G. W. Anderson et al., VTSup 14 (Leiden: Brill, 1967), 4, 11, 54, 59, 67, 70, 118; idem, "The

identification of the Servant with Jesus had led Christians to assume, without serious investigation, that the chapter reported the death of the Servant.⁷⁵ Quoting Charles C. Torrey's comment on Isa 53:9,⁷⁶ he followed Torrey's position with respect to the issue of the death of the Suffering Servant. Orlinsky asserted, as did Torrey, that the language of the suffering, and even of the death, of the Servant is to be taken rhetorically as "hyperbole," "poetic exaggeration rather than as literal fact."⁷⁷

As a result of his linguistic study of the Suffering Servant text, Godfrey R. Driver concluded that "no phrase is used which unambiguously implies his death"⁷⁸ and finally denied that Isa 53 reported the death of the Servant.⁷⁹ In a similar way R. N. Whybray and J. A. Soggin also have argued against the death of the Servant.⁸⁰

David J. A. Clines, even though trying to be neutral on the issue of the death of the Servant, found himself compelled to add this item to his list of "enigmas" of the Suffering Servant Song.⁸¹

So-called 'Suffering-Servant' in Isaiah 53," in *Interpreting the Prophetic Tradition*, ed. Harry M. Orlinsky, LBS (New York: KTAV, 1969), 227, 253-254, 269. Orlinsky alleged that the traditional Christian interpretation of Isa 53 is due to "the theological aura created for it in early Christianity" ("The So-called 'Suffering Servant,'" 254).

⁷⁵Orlinsky, "The So-called 'Servant of the Lord,'" 17, 61-62, 65.

⁷⁶Charles C. Torrey, *The Second Isaiah: A New Interpretation* (Edinburgh: T. & T. Clark, 1928), 420.

⁷⁷Orlinsky, "The So-called 'Suffering Servant,'" 253. Orlinsky thus considered the concept of the "Suffering Servant" in Isa 53 as "a theological and scholarly fiction" ("The So-called 'Servant of the Lord,'" 59).

⁷⁸Godfrey R. Driver, "Isaiah 52:13-53:12: The Servant of the Lord," in *In Memoriam Paul Kahle*, ed. Matthew Black and Georg Fohrer, BZAW 103 (Berlin: Alfred Töpelmann, 1968), 104.

⁷⁹*Ibid.*, 104-105.

⁸⁰Whybray, *Thanksgiving*, 79-105; J. A. Soggin, "Tod und Auferstehung des leidenden Gottesknechtes Jesaja 53:8-10," *ZAW* 87 (1975): 346-55.

⁸¹Clines, 27-29. The statement of Clines is to be noted that the majority view has been consistently in the affirmative to the question, "Did the servant actually die?," in spite of dissension by E. Sellin and W. Staerk, but that in recent years Orlinsky, G. R.

D. F. Payne argued, however, mentioning the relevance of language to interpretation, that not all scholars had proceeded from the language to the interpretation because it is too easy to make a predetermined interpretation a Procrustean bed for the language, and that Orlinsky showed a tendency to do this.⁸² If Payne's argument is right, then might Orlinsky's interpretation of Isa 53 be considered, contrary to his argument against the traditional Christian interpretation, as an example of *eisegesis*?

Though admitting not only that "Driver's general statement bears consideration," but also that "Driver may be right about several at least of the words and phrases in the passage," Payne asserted that "the *onus [probandi]* should be on him to show that death did *not* occur in the prophet's portrayal of the Servant."⁸³

Although he did not deny that the issue requires more detailed studies, Payne strongly contested against Soggin and Whybray.⁸⁴ He pointed out that some of Soggin's arguments seemed to be rather specious or farfetched.⁸⁵ Furthermore, he noted that although "the linguistic picture in Isa 53 is undeniably one of death," it seems to have been overlooked in some of Soggin's discussions.⁸⁶ As to Soggin, thus, the real question

Driver, Whybray, and Soggin have declared themselves unconvinced, and thus that "*the weight of their names ensures that this question too must now be ranked among the enigmas of Isaiah 53*" (ibid., 28, italics mine). He went on to say that it was not his intention to argue that, although the above scholars had vigorously argued that it does not, the poem does not speak of the servant's death. He finally took up his position: "It is enough for my purpose—rather, it is precisely my point—to observe that the references to the servant's 'death' are all ambiguous, and to add this item also to my list of enigmas in Isaiah 53" (ibid., 29).

⁸²Payne, "The Servant of the Lord," 132.

⁸³Ibid., 137.

⁸⁴For a critical discussion on Soggin's and Whybray's study, see Payne, "Recent Trends," 8-10.

⁸⁵See ibid., 9, 16, n. 33.

⁸⁶Ibid., 9; see also John N. Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids, MI: Eerdmans, 1998), 395-96.

to be asked is "not a linguistic one, but whether the total picture is literal or hyperbolic."⁸⁷

While maintaining that the language in Isa 53 which is connected with the issue of the Servant's death is metaphorical, Whybray was not consistent in his interpretation.⁸⁸

Thus Payne rightly asked a crucial question, "On what basis does one decide where the literal ends and the metaphorical begins?"⁸⁹

Payne argued against Clines that, though it might be admitted that some of the phrases or words used seem to be ambiguous, the total linguistic picture and its very natural sequence in the Poem seem to irrefutably stand for the death of the Servant.⁹⁰

The Nature of the Servant's Sufferings: Vicariousness?

Another important tendency has been to deny that the sufferings of the Servant are in any way vicarious.⁹¹ The tendency also began with Orlinsky,⁹² shared by

⁸⁷Payne, "Recent Trends," 9, 17, n. 34. Payne added: "If the latter, then to ask whether the Servant was actually laid in the grave assigned to him, is a wooden and unimaginative approach to the interpretation of a piece of poetry" (ibid., 9).

⁸⁸See Whybray, particularly 135.

⁸⁹Payne, "Recent Trends," 10.

⁹⁰See ibid., 8-10; cf. Oswalt, 393, n. 25; Christopher R. Seitz, "The Book of Isaiah 40-66: Introduction, Commentary, and Reflections," *The New Interpreter's Bible* (Nashville, TN: Abingdon, 2001), 6:464, 466; Hermisson, 37, n. 63.

⁹¹For a survey of literature since the beginning of this century concerning the debate on the idea of sacrificial substitution in the Hebrew cultus, see Rodríguez, 7-19.

⁹²Orlinsky, "The So-called 'Servant of the Lord,'" 51-58, 118; idem, "The So-called 'Suffering Servant,'" 245-50, 265-70. Orlinsky mentioned: "It is remarkable how virtually every scholar dealing with the subject has merely taken it for granted that the principle of vicariousness is present in Isaiah" (idem, "The So-called 'Servant of the Lord,'" 51). Then he asserted that "the concept of vicarious suffering and atonement is not to be found either here or anywhere else in the Bible," but that "it is a concept that arose in Jewish and especially Christian circles of post-biblical times" (ibid., 54). Orlinsky also argued that the concept of vicarious suffering and atonement conflicts fundamentally with the idea of covenant, which assured both the guiltless and the wicked their proper due, i.e., which was totally grounded in a basic concept of *quid pro quo* (see idem, "The So-called 'Servant of the Lord,'" 54-55; idem, "The So-called 'Suffering Servant,'" 246-47). Orlinsky contended that long after Isa 53 was composed, and in

Yehezkel Kaufmann,⁹³ later followed by Marco Treves⁹⁴ and fostered by Whybray.⁹⁵

consequence of the vicariousness" "read into it in conjunction with the death of Jesus, "the servant came to be associated with such extreme and unique suffering as to be dubbed the Suffering Servant *par excellence*, an appellation [*sic*] unknown to the Hebrew Bible and unsupported by it" ("The So-called 'Suffering Servant,'" 254) and thus also called the concept of the vicarious suffering in Isa 53 "a theological and scholarly fiction" (idem, "The So-called 'Servant of the Lord,'" 51).

However, Oswalt countered: "Orlinsky maintains that if it were not for the vicarious element in Christian theology . . . , no one would have ever thought of seeing anything substitutionary in this passage. . . . But I suspect the opposite is true: If it were not for the vicarious element in the sufferings of Jesus Christ, which has so many analogues in Isa 53, there would be no barrier to recognizing the obvious substitutionary element in that chapter" (377, n. 71). In regard to the issue of the vicarious suffering of the Servant, Orlinsky seems to have been greatly influenced by Leroy Waterman, "The Martyred Servant Motif of Isa 53," *JBL* 56 (1937): 27-34, and then particularly by Morna D. Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (London: S.P.C.K., 1959); cf. Orlinsky, "The So-called 'Suffering Servant,'" 267; idem, "The So-called 'Servant of the Lord,'" 59, 70-73. Norman H. Snaith, ahead of Orlinsky, also rejected the vicarious suffering of the Servant. See Snaith, "Isaiah 40-66: A Study of the Teaching of the Second Isaiah and Its Consequences," in *Studies on the Second Part of the Book of Isaiah*, ed. G. W. Anderson, VTSup 14 (Leiden: Brill, 1967), 147, 195-7, 204-5, 218; cf. also idem, "The Servant of the Lord in Deutero-Isaiah," in *Studies in Old Testament Prophecy*, ed. H. H. Rowley (Edinburgh: T. & T. Clark, 1950), 187-200. Snaith's exegesis of Isa 40-55 and 60-62 in general and of Isa 53 in particular was done on two basic assumptions: (1) the prophet was essentially a nationalist; and (2) the Servant of the Lord is primarily the 597 B.C. exiles, but gradually it tends to include all the Babylonian exiles (see idem, *Second Part of the Book of Isaiah*, 137, 175-77).

Generally speaking, Jewish interpreters of old, though not having developed the full-fledged concept of vicariousness, did not deny the existence of the concept in the Suffering Servant Poem. There have been, however, several who had a different approach to the sufferings of the Servant. For example, Isaiah ben Mali maintained that the Servant did not suffer for others but because of other men who made him suffer through their evil ways and thus were reckoned as transgressors, and he also contended that the Servant suffered *together with* the transgressors (see *The Fifty-Third Chapter of Isaiah According to the Jewish Interpreters*, vol 2., ed. H. M. Orlinsky, LBS [New York: Ktav, 1969], 76-77; Eugene Joseph Cohen, "Jewish Concepts of the Servant of the Lord in Deutero-Isaiah" [Ph.D. dissertation, Boston University, 1954], 151, 153). Shlomoh Levi argued that the private sin of an individual should be paid for by the individual violator, but that the righteous assume the communal sin (*The Fifty-Third Chapter of Isaiah*, 282).

⁹³Yehezkel Kaufmann, *The Babylonian Captivity and Deutero-Isaiah*, trans. C. W. Efraymson, HRI 4 (New York: Union of American Hebrew Congregations, 1970), 141-49.

⁹⁴Marco Treves, "Isaiah 53," *VT* 24 (1974): 107. Treves rejected the existence of any idea of vicarious atonement in Isaiah 53, asserting that it is foreign to Jewish theology. He mentioned that "it is an extremely frequent historical fact that the innocent suffers for the sins of the guilty," and also that "it may happen occasionally that the death

In regard to this tendency, however, Rodríguez observed a crucial methodological problem. He pointed out that those who deny the vicarious suffering of the Servant usually have a pre-understanding of his identity and of the "many" whose sins he bore.⁹⁶ The pre-understanding is then used to evaluate the presence of the idea of vicarious suffering in the Suffering Servant Poem.⁹⁷ If Rodríguez's observation is right, shouldn't such an approach be considered methodologically unsound? To a certain extent the reasoning seems to be circular in that first the identities of the Servant and of the "many" are determined or presupposed, and then, on the basis of that identification, it is decided whether the suffering of the Servant is vicarious or not.⁹⁸ Methodologically, what should be determined first of all is what the text says, particularly the extent and nature of the sufferings of the Servant, and then this should be employed as the basic criterion for

of the innocent causes the guilty to forsake his sins" (ibid.). Treves opted the Maccabaeian date for Isa 53, regarded the Servant as the high priest Onias, and linked the tragic death of Onias with the resurrection of Judaism under Mattathias and Maccabaeus. He admits, "Historically speaking, however, this image is not quite accurate" (ibid., 108).

⁹⁵Whybray, 29-74. Whybray contended that Isa 53 does not refer to the vicarious suffering of the Servant, but to his sharing, in a greater measure, the suffering of his fellow-exiles (ibid., 30, 57). Thus he dismissed the theory of vicarious suffering in regard to Isaiah as impossible (ibid., 30).

⁹⁶Rodríguez, 278.

⁹⁷Ibid. Orlinsky argued that the idea of substitution is not present here because neither Israel nor the Gentiles suffered as innocent substitutes and also because both of them were punished for their own sins (see Orlinsky, "The So-called 'Servant of the Lord,'" 27-28). The same argument is used by Kaufmann, 144 and 157. Whybray regarded the "many" as a designation for the Jewish exiles in Babylon, and then concluded it is impossible to say that the Servant suffered in their place because they did not escape judgment (see Whybray, 30). For Orlinsky and Kaufmann as well as Whybray, the Servant is the prophet himself. Payne mentioned against Orlinsky: "Note that this position [of Orlinsky] can only be adopted once you have decided who the Servant is" ("The Servant of the Lord," 141). Payne asserted there can be no doubt that Whybray's interpretation is based more on his prior identification of the Servant than his linguistic and semantic findings ("Recent Trends," 11). Thus, it is in light of his alleged Christian pre-conceptions and *eisegesis*, Whybray seems to contradict himself in that he had presuppositions on the date and authorship on the book of so-called Deutero-Isaiah and on the identity of the Servant (see Whybray, 25, 30).

⁹⁸Rodríguez, 278-79.

the identification of the Servant and of the "many."⁹⁹

Orlinsky and Whybray also argued that the suffering of the Servant is not substitutionary because, as a result of his special call and mission as God's spokesman, his suffering was not different from that of the other prophets.¹⁰⁰ According to Orlinsky, like all spokesmen and prophets of God, the Servant suffered "on account of and along with the people" to bring God's message of rebuke and repentance so that the people might be made whole and their wounds could be healed.¹⁰¹ As for Whybray, while the Servant suffered from his being arrested and mistreated by the Babylonians because of his anti-Babylonian prophecies, his suffering was interpreted by the exiles as an indication that he was either a sinner or, more probably, a false prophet justly punished by God.¹⁰² They therefore refused to believe his message of the imminent deliverance of the Jewish exiles from the Babylonian captivity. But now they acknowledge that "the Servant, who deserved no punishment, has, as a result of *their* sins, which had necessitated his dangerous and fateful prophetic ministry, received the largest share of it."¹⁰³

⁹⁹Ibid., 279. Payne also rightly argued: "The only scientific way to approach the passage is first to investigate what is actually said, and then ask the question who best fits the description given" ("The So-called 'Servant of the Lord,'" 141).

¹⁰⁰See Orlinsky, "The So-called 'Servant of the Lord,'" 56-57; idem, "The So-called 'Suffering Servant,'" 248-50; Whybray, 59, 61, 134-35.

¹⁰¹Orlinsky, "The So-called 'Servant of the Lord,'" 56-57; idem, "The So-called 'Suffering Servant,'" 248-50.

¹⁰²Whybray, 134-35.

¹⁰³Whybray, 61, italics his. Oswalt put several questions to Whybray: "If the prophet was put into prison for preaching against Babylon, as Whybray suggests, in what sense was he there as a result (as Whybray wants it) of his fellow exiles' sins? Furthermore, in what sense could his imprisonment (for political subversion) produce healing or reconciliation (vs. 5) for them? Why should his people feel that he was somehow doing this all on their account and be deeply ashamed of how they had thought of him?" (394, n. 26). Childs also correctly observed: "Whybray . . . picks up the argument of Orlinsky that the use of the preposition *min* in vss. 5 and 8 cannot be understood vicariously since this would have called for the preposition *b^e* (*beth pretii*),

On that understanding of the Servant's suffering, however, two observations were made by Rodríguez. First, if the suffering of the Servant is to be regarded equal to that of the prophets, then the uniqueness of his suffering disappears.¹⁰⁴ But the Suffering Servant Poem seems to be precisely interested in emphasizing that uniqueness with its exclusive ultimate results.¹⁰⁵ It could be argued that the suffering of the Servant is quantitatively unique in that he suffered more than any other person in Israel.¹⁰⁶ Furthermore, the Song appears to be concerned with the unique quality of the Servant's suffering, that is, the unique nature and the exclusive results of his suffering.¹⁰⁷ Second, the Poem does not describe the Suffering Servant as a prophet proclaiming a message of judgment, rebuke, and repentance which results in his suffering.¹⁰⁸ The suffering of the Servant is not the result of his proclamation of God's messages in that the total picture of the Servant is characterized by his extreme silence and passivity.¹⁰⁹ Rowley argued that "the uniqueness of the Servant is that whereas others suffered in consequence of their mission, his suffering is the organ of his mission."¹¹⁰

meaning 'in exchange for.' Actually a *beth pretii* does occur in vs. 5, as Walther Zimmerli has pointed out ("Zur Vorgeschichte von Jes. 53," in *Congress Volume, Rome, 1968*, ed. G. W. Anderson, VTSup 17 [Leiden: E. J. Brill, 1969], 215). However, Whybray is convinced of the 'inherent improbability of such a notion in the Old Testament.' . . . In my judgment, this bland and even superficial understanding of the passage serves as a major indictment of his conclusions" (415).

¹⁰⁴Rodríguez, 280.

¹⁰⁵Ibid.

¹⁰⁶Ibid. See also Harold H. Rowley, "The Servant Mission," *Int* 8 (1954): 267, 270; Zimmerli, "παῖς θεοῦ," 671.

¹⁰⁷Rodríguez, 280. See also Zimmerli, "παῖς θεοῦ," 671, 673.

¹⁰⁸Rodríguez, 280.

¹⁰⁹Cf. *ibid.*

¹¹⁰Harold H. Rowley, *The Biblical Doctrine of Election* (London: Lutterworth, 1950), 117; see also *idem*, *The Servant of the Lord*, 54; *idem*, "The Servant Mission," 261. Christopher R. North also contended, "A prophet may encounter suffering in the course

After a detailed investigation of the words and phrases of Isa 53 that had been interpreted in a vicarious sense, Whybray concluded that none of them has the notion of vicarious suffering in the OT,¹¹¹ and that the Hebrew text itself, interpreted without preconceived ideas and inherited convictions, does not permit the theory of vicarious suffering.¹¹²

In regard to Whybray's arguments, however, Payne mentioned that "only time will show how far Whybray's conclusions will commend themselves."¹¹³ He then added two observations:

Firstly, it is remarkable how many terms and phrases in the passage have, in the past, been thought to describe vicarious suffering, rightly or wrongly; and secondly, it only requires the traditional interpretation to be substantiated for a single one of these cases, for that interpretation to govern the whole passage.¹¹⁴

Payne also pointed out, "Ultimately, in fact, all Whybray has done is to show that these various expressions *could* be otherwise interpreted; whether they *should* be, is another question."¹¹⁵

Kaufmann asserted that the sufferings of the Servant were shared sufferings, that is, that the Servant did not suffer in their place but with them.¹¹⁶ He supports his thesis

of his work; so Hosea and Jeremiah. The uniqueness of the Servant lies in this: he not only encountered and accepted suffering in the course of his work; in the final phase suffering became the means whereby he accomplished his work, and was effective in the salvation of others. . . . This is vicarious suffering, but it is not crude substitution" ("Servant of the Lord," *IDB* [1962], 4:293-94).

¹¹¹Whybray, 30, 75.

¹¹²*Ibid.*, 75-76.

¹¹³Payne, "Recent Trends," 11; for a case in favor of Payne's periphrasis, see Gudmundur Olafsson, "The Use of *NS*^ו in the Pentateuch and Its Contribution to the Concept of Forgiveness" (Ph.D. dissertation, Andrews University, Seventh-day Adventist Theological Seminary, 1992), esp. 282-84.

¹¹⁴Payne, "Recent Trends," 11.

¹¹⁵*Ibid.*, italics his.

¹¹⁶Kaufmann, 157. Kaufmann argued for his position by referring particularly to

by referring to the concept of collective retribution.¹¹⁷ He mentioned that "the idea is certainly current in the Bible that men suffer for the sins of others, and that in this broad sense the concept of vicarious suffering is biblical."¹¹⁸ He asserted, however, that the biblical concept of suffering without personal sin is rooted in the concept of collective retribution.¹¹⁹ For Kaufmann, the sufferings affecting the whole community are, by reason of the idea of collective sin and retribution, not vicarious sufferings of the innocent for the sinners, but sufferings as punishment for collective sin.¹²⁰ Thus, according to Kaufmann, "the idea of vicarious suffering has no place in the doctrine of retribution."¹²¹ Furthermore, except for this Poem, Kaufmann was not able to find a single case where the sufferings of the innocent due to collective retribution move God to save the innocent as well as the guilty ones, as pointed out by Rodríguez.¹²² It seems therefore that collective retribution could hardly serve to explain what is said in the

Isa 53:5d, "And with his stripes we were healed." As to him, the phrase implies that the "we" also suffered and were healed by the merits of the sufferings of the Servant. He found here, contrary to Orlinsky, the idea that the sufferings of the righteous have specific atoning power: "Because the humble who were innocent of transgression were smitten along with the rest of the people, God noticed their misery and took pity on the entire nation" (ibid., 159).

¹¹⁷Similarly Orlinsky by referring to the covenant concept and denying the existence of the concept of vicarious suffering and atonement in the Scripture ("The So-called 'Servant of the Lord,'" 54-55).

¹¹⁸Kaufmann, 142.

¹¹⁹Ibid.

¹²⁰Ibid.

¹²¹Ibid., 145.

¹²²Rodríguez, 282. Interestingly enough Kaufmann asserted: "The idea of specifically vicarious suffering is to be found in Scripture only with respect to sacrifice" (144). Then he repeated that "in Hebrew Scripture the idea of vicarious sacrifice, insofar as it is present, is limited strictly to the cultic sphere" (ibid., 145).

Suffering Servant Poem.

In connection with these tendencies, thus, H. L. Ginsberg argued specifically against Kaufmann and Orlinsky:

Now . . . the sense of the entire composition is that the servant has suffered in order vicariously to expiate the guilt of the many. The idea of vicarious expiation is almost unparalleled . . . hence a natural reluctance . . . to accept the plain meaning of the fourth Servant song. But the scientific method is to accept the unique as unique.¹²³

As shown above, the fact that vicarious suffering of an innocent person is unknown in the OT has been used to argue against the existence of the concept of substitution in the Suffering Servant Poem. It seems, however, that a good parallel could be found in the Israelite cult. Rodríguez asserted:

What we have in this poem is something unique, never seen before (52:15). The prophet seems to be at pains trying to explain that which has not been heard before. It is here where the cultic language becomes extremely important for him. He uses it especially to describe the experience of the Servant as a sacrificial substitute. That the suffering and death of an individual could be interpreted in terms of sacrificial substitution was something unknown before in Israel. Sacrificial substitution was possible only in the cultus through a sacrificial animal. If the experience of the Servant was to be interpreted as achieving atonement for the sinner, the only way left to do so was through the usage of cultic language. That was what the prophet did.¹²⁴

Rodríguez convincingly showed that cultic terminology was used in the Suffering Servant Poem "in an effort to interpret the experience of the Servant in terms of sacrificial substitution."¹²⁵ In the last chapter of his dissertation he investigated three cultic-related texts (Gen 22:1-19; Exod 12:1-13:16; Isa 52:13-53:12) referred to quite

¹²³H. L. Ginsberg, "Introduction," in *The Book of Isaiah: A New Translation*, ed. H. L. Ginsberg et al. (Philadelphia, PA: Jewish Publication Society of America, 1972), 21.

¹²⁴Rodríguez, 300-301; see also, e.g., Westermann, *Isaiah 40-66*, 268; Knight, 176-78; Joseph Blenkinsopp, *Isaiah 40-55: A New Translation with Introduction and Commentary*, AB (New York: Doubleday, 2000), 351, 354.

¹²⁵Rodríguez, 307; cf. also 300-302.

often in the debate over the idea of sacrificial substitution. He dealt with the Poem from the perspective of the Israelite cultus, but only as one of the three texts in the final section of that chapter.¹²⁶ Furthermore, because he was mainly interested in the idea of substitution, his interpretation of the Poem seems to leave much to be desired in that it is neither based on a penetrating study nor on a comprehensive study from the literary, linguistic, and textual point of view.

Recently J. Alec Motyer also rightly pointed out that the issues concerning the Suffering Servant Song should be clarified by the "cultic interpretation."¹²⁷ However, he neither explained in detail what this interpretation is, nor developed it consistently and fully.

Summary

This survey of literature was restricted to the background of the Suffering Servant Poem and the meaning of the Servant's suffering in light of scholars' recent tendencies.

Many scholars have recognized that the Suffering Servant Poem contains the language of some cultic background. The proponents of the mythological interpretation of the Poem have suggested that the origin of its cultic background is to be found in ancient Near Eastern mythological cults.

The idea of the Suffering Servant has been regarded to have its origin in the Sumerian myth and cult of Tammuz or the Ugaritic myth and cult of Baal. Besides, the Suffering Servant has been understood in the light of the king's experience in the ritual of the Babylonian *akîtu* festival, who was the chief representative of Marduk or in the light

¹²⁶Ibid., 276-302.

¹²⁷J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity, 1993), 422-44, esp. 426. Even though Motyer did not make it clear which cult he meant, we can understand from his commentary on the Suffering Servant pericope that he meant the Hebrew cult.

of the custom of a substitute king (*sār pūḫi*) in Babylonia and Assyria.

This mythological interpretation, however, was shown to be based on superficial similarities between the Suffering Servant Poem and the ancient Near Eastern texts, ignoring their essential differences. The most significant difference is the unique idea of the Servant's vicarious expiation. Furthermore, now many scholars contend that biblical studies, which were based on the Frazerian thesis of dying and rising gods (Tammuz, Baal, Marduk, etc.) with its patternism of the myth and ritual, should be drastically revised or laid to rest. For the present, scholarly consensus seems to be that the thesis of dying and rising gods is untenable.

Therefore, insofar as the language of the Suffering Servant Poem had any cultic background, it is most likely to have been in the Hebrew cultus. The mythological interpretation, however, seems to have created an awareness of the Hebrew cultic dimension of the Suffering Servant Poem, which is a result of the counteraction to its emphasis on the ancient Near Eastern cultic background. In that sense it has given a clue and an impetus to the Hebrew cultic interpretation of the Suffering Servant Poem, which this study undertakes.

One of the recent tendencies in the study of the Poem is connected with the issue of whether the death of the Servant is mentioned or not. Some scholars have contended that the language of the suffering, and even of the death, of the Servant is to be taken rhetorically as hyperbolic or metaphorical rather than literal, and thus that the Song does not portray the death of the Servant. It has been argued against such a position, however, that the sound process to the issue of the Servant's death should be from the language to the interpretation, recognizing the relevance of language to interpretation. Besides, it is questioned, "On what basis does one decide where the literal ends and the metaphorical begins or where the metaphorical ends and the literal begins?"

Some have also asserted, on the basis of the ambiguity of the words and phrases

in the Poem, that it does not report the death of the Servant or that the issue of his death is one of enigmas of the Poem. However, it has been maintained that, though some of the words or phrases used might seem to be ambiguous, the total linguistic picture and its very natural sequence in the Poem irrefutably stand for the death of the Servant.

Another important tendency has been to deny that the sufferings of the Servant are in any way vicarious. However, it was pointed out first of all that those who deny his vicarious suffering usually have a pre-understanding of his identity and of the "many" whose sins he bore, and that the pre-understanding is then used to evaluate the presence of the concept of vicarious suffering in the Poem. If this criticism is really right, then such an approach should be considered methodologically unsound, employing a somewhat circular reasoning. Methodologically, what should be determined first is what the text says, and then the content of the text should be used as the basic criterion for the identification of the Servant and of the "many."

Some scholars have also contended that the suffering of the Servant is not substitutionary because his suffering, as a result of his special call and mission as God's spokesman, was not different from that of the other prophets. However, the suffering of the Servant is not to be regarded as equal to that of the prophets because of its uniqueness, both quantitative and qualitative, that is, that he suffered more than any other person in Israel and that his suffering was of a unique nature with its exclusive ultimate results. Besides, his suffering is not the result of his proclamation of God's messages in that the total picture of the Servant is characterized by his extreme silence and passivity. Furthermore, it was also recognized that the uniqueness of the Servant is that his suffering is the means of his mission, while others suffered in consequence of their mission.

Several scholars have maintained, on the basis of a detailed investigation of the words and phrases of Isa 53 which many have taken to indicate vicariousness, that none

of them has the notion of vicarious suffering in the OT, and that the Hebrew text itself does not permit the theory of vicarious suffering. Even though it might be true that several words and phrases in the passage have been wrongly thought to describe vicarious suffering, it was pointed out that the investigation showed only that they could be otherwise interpreted, but not that they should be.

The fact that vicarious suffering of an innocent person is unknown elsewhere in the OT has been also used, along with the covenant concept or the concept of collective retribution, to argue against the existence of the idea of substitution in the Suffering Servant Poem. It was argued, however, that if the suffering of the Servant was to be interpreted as achieving atonement for the sinner, the only way to express this was through Hebrew cultic language, which was what the author of the Poem did.

It can be concluded, therefore, that the background of the Suffering Servant Poem is to be found in the Israelite cultus, and that thus the degree and the nature of the Servant's sufferings are to be determined by a penetrating as well as comprehensive study of the text, specifically from the Hebrew cultic perspective. However, there has never been any careful, comprehensive study of Hebrew cultic allusions in connection with the Suffering Servant of Yahweh. Therefore, there seems to be an urgent need to investigate the cultic allusions in the Suffering Servant Poem to settle various problems which have been and are still under debate. The cultic allusions might clarify what the Suffering Servant signifies, that is to say, what his role and significance may be.

CHAPTER III

LEXICAL ANALYSIS

Introduction

According to the survey of literature presented in the previous chapter, many scholars have asserted that the Suffering Servant Poem clearly has the Hebrew cultus as its background.

As already defined in the first chapter of this research, the term "cult" refers to practices related to the ritual system by which people, individually and collectively, interacted with their God or gods. When it comes to the Hebrew ritual system, these practices appear especially in the sanctuary, sacrifices, and other priestly activities.

Cultic allusions are found in the technical terms and phrases/clauses which are either terminologically or ideologically connected with the Hebrew cultic institution, especially in the book of Leviticus. Thus the criteria employed here in the selection of cultic allusions are: (1) their terminological existence in the Hebrew cultic legislation, (2) their ideological connections with it, and (3) their intertextual connections with Hebrew cultic texts through similar associations of terms. According to these criteria, cultic terms and phrases/clauses will be selected from the terms and phrases/clauses in the Suffering Servant pericope. Then their meanings will be checked, and their usages in the OT will be investigated and analyzed, especially against the background of the Hebrew sacrificial system. Therefore, the investigation of the cultic terms and phrases/clauses will primarily consist of a lexicographical and contextual study of them. Especially the associated terms or phrases/clauses, which occur in juxtaposition or

parallel with them, will also be noted. During the lexical investigation relevant textual-critical issues are also to be discussed, and some exegetical analysis will be carried out to show what the cultic terms and phrases/clauses mean in the Suffering Servant Poem.

The Suffering Servant Poem clearly seems to contain a few Hebrew cultic terms and clauses that are significant for its interpretation and thus that need to be investigated.

Cultic Terminology

מִשְׁחָה

The term מִשְׁחָה occurs in Isa 52:14 of the MT. It is pointed as a noun of the verb, חָשַׁה "go to ruin,"¹ and thus it means "disfigurement."²

According to the Hebrew consonantal text, however, מִשְׁחָה occurs 26 times in the OT. In the MT, it is vocalized 8 times as מִשְׁחָה,³ 13 as מִשְׁחָה,⁴ 3 as מִשְׁחָה,⁵ and 2 as מִשְׁחָה.⁶ Thus, as for the root of מִשְׁחָה in Isa 52:14, the contextually impossible חָשַׁה ("pit") being eliminated, two possible choices seem to be left: חָשַׁה and מִשְׁחָה.⁷

¹Cf. BDB, 1007-1008. For a debate on the basic meaning of the root, see J. Conrad, "חָשַׁה *šāḥat*," *TDOT*, 14:583-84.

²Cf. BDB, 1007-1008.

³There are two kinds of מִשְׁחָה: (1) f.s. cstr. of חָשַׁה "anointing" (Exod 30:25 [2x], 31; Lev 10:7; 21:12) or "consecrated portion" (Lev 7:35 [2x]); (2) m.s. cstr. of חָשַׁה "disfigurement" (Isa 52:14). The term מִשְׁחָה forms a construct chain with "Aaron" and "his sons" in Lev 7:35 and with "his appearance/form" in Isa 52:14. In all the other passages the term מִשְׁחָה is in a construct state with the preceding חָשַׁה (which thus means "anointing oil") and they in turn form a construct chain with חָשַׁה in Exod 30:25 (2x) and 31, with חָשַׁה in Lev 10:7, and with חָשַׁה in Lev 21:12. See BDB, 603; *HALOT*, 2:644.

⁴*Qal* pf. 2 m.s. of חָשַׁה "anoint" (Gen 31:13; Exod 28:41; 29:7, 36; 30:26; 40:9, 10, 11, 13, 15 [2x]; 1 Sam 16:3; 1 Kgs 19:15).

⁵The preposition מִן plus the noun חָשַׁה "pit" (Ps 103:4; Isa 38:17; Jonah 2:7).

⁶*Hophal* ptc. m.s. of חָשַׁה "corrupt" (Prov 25:26; Mal 1:14).

⁷Jan L. Koole also concluded: "All things considered, it seems that, generally speaking, we have to choose between a derivation from חָשַׁה= 'to anoint' and חָשַׁה= 'to corrupt'" (*Isaiah, Part 3*, vol. 2, trans. Anthony P. Runia, HCOT [Leuven: Peeters, 1998],

There have been several scholarly attempts to interpret מִשַׁחַת in Isa 52:14 as a verbal form of מָשַׁח, "anoint." W. A. Wordsworth argued that the ambiguity lies between the noun מִשְׁחָת ("disfigurement") and מָשַׁחְתָּ ("You have anointed").⁸ Wordsworth's argument, however, seems to be tenuous not only because the pronoun "You" (i.e., Yahweh) does not logically match with the previous "you"⁹ (i.e., the Servant) but also because above all things the pronoun for Yahweh occurs in the section of Yahweh's speech.

Dominique Barthélemy took מִשַׁחַתִּי,¹⁰ the reading of 1QIs^a, as evidence to argue that the verbal root was מָשַׁח ("to anoint").¹¹ According to Barthélemy, thus, the passage

269).

⁸W. A. Wordsworth, *En-Roeh: The Prophecies of Isaiah the Seer with Habakkuk and Nahum* (Edinburgh: T. & T. Clark, 1939), 384-85. Wordsworth mentioned: "He [the author of the Song] seems to have chosen deliberately a form which would suggest two contrasted meanings at once" (385, n. 1).

⁹It has often been suggested that this pronoun be emended to "him." Though two Hebrew manuscripts, the Syriac version, and the Targum support this reading (cf. *BHS*, 759), the other manuscripts including both 1QIs^a and 1QIs^b support the MT (cf. Oswalt, *Isaiah 40-66*, 373, n. 53; for 1QIs^a, see *The Dead Sea Scrolls of St. Mark's Monastery*, vol. 1, ed. Millar Burrows, with the ass. of John C. Trever and William H. Brownlee [New Haven, CT: The American Schools of Oriental Research, 1950]; for 1QIs^b, see אוצר המגילות הגנוזות, ed. Eleazar L. Sukenik [Jerusalem: Bialik Foundation and the Hebrew University, 1954]). As Oswalt mentioned, "This kind of inconsistency in pronoun reference is not untypical of the Hebrew prophets" (*Isaiah 40-66*, 373, n. 53). The reason is: "In poetic (or prophetic) language there sometimes occurs . . . a more or less abrupt transition from one person to another" (GKC, 462; cf. North, *Second Isaiah*, 227; Motyer, 425).

¹⁰See *The Dead Sea Scrolls of St. Mark's Monastery*; cf. *BHS*, 759.

¹¹Dominique Barthélemy, "Le grand rouleau d'Isaïe trouvé près de la Mer Morte," *RB* 57 (1950): 546-49; repr. in idem, *Études d'Histoire du Texte de l'Ancien Testament*, OBO 21 (Göttingen: Vandenhoeck & Ruprecht, 1978), 17-20. F. Nötscher accepted Barthélemy's argument and pointed out that the verbal form used in the MT is a *hapax legomenon* ("Entbehrliche Hapaxlegomena in Jesaia," *VT* 1 [1951]: 301). John V. Chamberlain, "The Functions of God as Messianic Titles in the Complete Qumran Isaiah Scroll," *VT* 5 (1954): 369, n. 1, and Eduard Yechezkel Kutscher, *The Language and Linguistic Background of the Isaiah Scroll (1QIs^a)* (Leiden: Brill, 1974), 262, also followed Barthélemy's position. For a partial criticism on the three merits of Barthélemy's position, see William H. Brownlee, "The Servant of the Lord in the Qumran Scrolls, I," *BASOR* 132 (1953): 10.

means, "I have anointed him, so that his appearance surpasses that of a man." William H. Brownlee first argued, on the assumption of the correctness of MT's reading מְשַׁח, that the construct form "introduces an ambiguity into the Hebrew text which could occur in no other form—*mišḥat* being as equally possible the construct of the noun *anointing* (*mišḥāh*) as of the noun *marring* (*mišḥāt*)." ¹² He then contended, following Barthélemy, that "a supposed messianic inference" in this ambiguous word מְשַׁח is made clear by the reading מְשַׁחְתִּי ("I anointed") in the Qumran Isaiah Scroll. ¹³

It is to be noted, however, that the verb מְשַׁח, which occurs predominantly in the *Qal*, ¹⁴ has as its accusative object either things or persons, ¹⁵ but not any human body

¹²Brownlee, 11, italics his.

¹³Cf. *ibid.* Samuel Davide Luzzatto already suggested a similar reason for the MT's unusual vocalization, according to Arie Rubinstein, "Isaiah 52:14—מְשַׁח—and the DSIa Variant," *Biblica* 35 (1954): 475: "Luzzatto adopts the view of one of his pupils to the effect that 'the punctators [*sic*] designedly vocalized the word מְשַׁח in order to alter a meaning alleging blemish and fault to one suggesting the anointing oil of his God'." See Luzzatto's Hebrew and Italian commentary on Isaiah, ספר ישעיה: *Il Profeta Isaia* (Padova: A. Bianchi, 1855), 548.

Strongly arguing for the Messianic interpretation in regard to the MT's vocalization, Brownlee mentioned that the Targum supports the interpretation by its reading of 52:13, "Behold, my servant, the Messiah . . ." (11). However, in his response (to Reider's critique) in "Certainly *Mašah̄ti!*," *BASOR* 134 (1954): 27, he said that "the issue between us concerns Essene interpretation of Isa 52:14-15, not the original sense of the passage." For his later position, see also his *The Meaning of the Qumrān Scrolls for the Bible: With Special Attention to the Book of Isaiah* (New York: Oxford University Press, 1964), 204-15, especially 205.

Very recently, however, George J. Brooke took notice of Brownlee's position and then added a significant remark that "it has become increasingly apparent that there are no sectarian variants in 1QIsa^a or, for that matter, in any of the Isaiah scrolls from Qumran. The same can confidently be said about the rest of the so-called biblical manuscripts from Qumran: they do not contain sectarian exegetical interventions" ("On Isaiah at Qumran," in *As Those Who Are Taught": The Interpretation of Isaiah from the LXX to the SBL*, ed. Claire Mathews McGinnis and Patricia K. Tull [Atlanta, GA: Society of Biblical Literature, 2006], 76).

¹⁴The verb מְשַׁח occurs 69 times in the OT and it is only used in the *Qal* (64x) and *Niphal* (5x). Cf. Solomon Mandelkern, *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae* (Jerusalem: Schocken, 1925), 704-705; Gerhard Lisowsky, *Konkordanz zum Hebräischen Alten Testament*, 2. Aufl. (Stuttgart: Deutsche Bibelgesellschaft, 1981), 870-71; Abraham Even-Shoshan, *A New Concordance of the Bible* (Jerusalem: Kiryat Sefer, 1981), 716-17.

¹⁵Cf. K. Seybold, "מְשַׁח *māšah̄* I," *TDOT*, 9:45. Especially kings (Judg 9:8, 15;

parts.¹⁶ Thus, Joseph Reider rightly pointed out: "What sense is there in a phrase like 'I anointed his appearance'? Surely one anoints a person, not his appearance."¹⁷ Besides, the reading of 1QIs^a was considered to be due to the *ḥireq compaginis* which is used only to emphasize the construct state, with no change of meaning involved.¹⁸

1 Sam 9:16; 10:1; 15:1, 17; 16:3, 12, 13; 2 Sam 2:4, 7; 3:39; 5:3, 17; 12:7; 19:11; 1 Kgs 1:34, 39, 45; 5:15; 19:15, 16; 2 Kgs 9:3, 6, 12; 11:12; 23:30; 1 Chr 11:3; 29:22; 2 Chr 22:7; 23:11; Pss 45:7 [H 8]; 89:20 [H 21]), priests (Exod 28:41; 29:7; 30:30; 40:13; 40:15 [2x]; Lev 7:36; 8:12; 16:32; Num 35:25; cf. Num 3:3; 1 Chr 29:22), and prophets (1 Kgs 19:16) are anointed. The anointing in Isa 61:1 is done upon the Servant of Yahweh. The self-anointing of Amos 6:6 is for a cosmetic purpose.

¹⁶Anointing a person immediately reminds us of the head to be anointed, and thus it is so easy for us to regard the head as the accusative object of the verb מָשַׁח "anoint." However, there is no case in the OT in which one's head is the accusative object of the verb. Even when the head is clearly mentioned with regard to anointing (5x), (1) the act itself is described with the phrase "pour (יָצַק) the anointing oil upon one's head," and then the fact "anoint one" is added to it (Exod 29:7; Lev 8:12; cf. Ps 133:2) or (2) the act itself is described with the phrase "pour (יָצַק) the vial of oil upon one's head," and then the verb מָשַׁח is used performatively with Yahweh as the first-person subject (2 Kgs 9:3, 6; cf. 1 Sam 10:1). In Ps 23:5 the head is used as the accusative object of the different verb מָשַׁח (Piel). Thus, even though, as Brownlee, *The Meaning of the Qumrân Scrolls*, 213-15, argued, the terms מַרְאֵה and תַּאֲר in some passages have such concrete meanings as "face" and "body" respectively, his conclusion fails.

¹⁷Joseph Reider, "On *Mšḥty* in the Qumran Scrolls," *BASOR* 134 (1954): 27; for more discussions between Brownlee and Reider, see *BASOR* 134 (1954): 28. For other criticisms on Brownlee's position, see Millar Burrows, *The Dead Sea Scrolls* (New York: Viking Press, 1955), 313-14; Alfred Guillaume, "Some Readings in the Dead Sea Scroll of Isaiah," *JBL* 76 (1957): 41-42; Martin J. Wyngaarden, "The Servant of Jehovah in Isaiah and the Dead Sea Scrolls," *BETS* 1/3 (Summer 1958): 20; Rodríguez, 289. Burrows stated that "the idea of anointing a person's appearance seems intrinsically unlikely" (314). Guillaume remarked: "I would agree with M. Burrows' statement . . . and would regard his judgment as a model of restraint" (41). Rodríguez also mentioned that "the idea of anointing does not fit here very well--what would be anointed would be the 'appearance' of the Servant" (289). However, suggesting that another meaning for the verb מָשַׁח must be found, Guillaume resorted to an Arabic root *masakha* which "in its primitive root means 'to gall the back of a camel and to exhaust it,'" and he somehow translated the Hebrew word into "I marred" (42). James Barr followed Guillaume's thesis and translated Isa 52:14b_α into "so did I marr his appearance" in his *Comparative Philology and the Text of the Old Testament* (Oxford: Clarendon, 1968), 285 (cf. 330); idem, *Comparative Philology and the Text of the Old Testament: With Additions and Corrections* (Winona Lake, IN: Eisenbrauns, 1987), 285 (cf. 330). However, this hypothesis of the Arabic root seems to be very tenuous, for nowhere else is the alleged root attested in the OT, as was pointed out by Brownlee, *The Meaning of the Qumrân Scrolls*, 215.

¹⁸Cf. Reider, 27; Rubinstein, 478-79; Wyngaarden, 20; Driver, "Isaiah 52:13-53:12," 92; Patrick W. Skehan, "The Text of Isaias at Qumran," *CBQ* 17/2 (1955):

Furthermore, 1QIs^b supports the MT, as was correctly pointed out by Oswalt.¹⁹

Especially to be noted is the fact that such a type of amazement (שַׁמַּם)²⁰ in Isa 52:14a

does not match with the idea of the Servant's being anointed but with that of his

disfigurement in vs. 14b.²¹ Athalya Brenner suggested that מְשַׁחַת is a play on מְשַׁח ("to

38. As Oswalt, 373, n. 54, rightly pointed out, Driver mistakenly referred to 49:41 instead of 49:7, where such a kind of reading with a *ḥireq compaginis* is found. See, above all things, GKC, 248-54, esp. 252-53. Skehan supported Reider's position: "The explanation by J. Reider of the reading *mšḥty* in Isa 52:14 [of 1QIs^a] as containing a *ḥireq compaginis*, the final vowel *i* occasionally used, especially with participles, in the construct state, receives support from a reading of the same scroll in Isa 48:7 . . . and it has nothing to do with anointing" (38).

¹⁹Oswalt, 373, n. 54; see אוצר המגילות הגנוזות.

²⁰The verb שַׁמַּם means "be desolate, be deserted, be uninhabited" or "shudder, be appalled," and its adjective שַׁמַּם "desolated, deserted, uninhabited." The cognate nouns שַׁמָּה I, מְשַׁמָּה, and שַׁמְמָה mean "desolation" or "horror," whereas שַׁמְמָה "desolation" and שַׁמְמוֹן "horror/shuddering." Especially to be noted are the parallel terms and phrases: (1) verbs שָׁרַק "hiss," עָטַף "faint, be feeble," תָּמָה "be astonished, be horrified," שָׁעַר I "shudder," תָּרַד "tremble, be terrified," and רָעַם "thunder"; (2) adjectives תָּרַד "trembling"; (3) nouns שָׁרִיקָה "hissing," שָׁרָקָה "hissing," תָּרַפָּה "reproach," תָּרַדָּה "trembling," שָׁעַר I "shuddering," and תְּרִיפָה "terror"; (4) phrases נִוַּע יָד "wag one's hand" and נִוַּע בְּרֹאשׁ "shake one's head." See HALOT, 2:649; 4:1553-54, 1563-66. As Koole, 266, rightly observed, the term שַׁמַּם and its derivatives refer to "a terrible situation in which usually certain regions but sometimes people may find themselves," but also to the consternation over the situation. Particularly they are mostly used to indicate the utterly devastating results of God's punishment and/or the appalled response of those who observe them (see, e.g., Lev 26:32; 1 Kgs 9:8//2 Chr 7:21; Jer 18:16; 19:8; 49:17; 50:13; Ezek 26:16, 32; 27:35; 35:12; 36:3, 4; Dan 9:18). Gerhard F. Hasel mentioned: "Various usages of words which derive from the root (*šmm*) express three ideas: (1) a psychological condition of a shocking horror within a person; (2) devastation/desolation as it relates to the sanctuary/temple; and (3) judgment that is divinely decreed" ("The 'Little Horn,' the Heavenly Sanctuary, and the Time of the End: A Study of Daniel 8:9-14," in *Symposium on Daniel: Introductory and Exegetical Studies*, ed. Frank B. Holbrook, DARCOM, vol. 2 [Washington, DC: Biblical Research Institute, 1986], 443). For relevant Isaianic passages, see, e.g., 1:7; 5:9; 6:11; 13:9; 15:6; 17:9; 24:12; 49:8, 19; 52:14; 54:1; 61:4; 62:4; 64:9. For detailed treatments of the verb and their derivatives, see I. Meyer, "שַׁמַּם *šāmam*," TDOT, 15:238-48; F. Stolz, "שַׁמַּם *šmm* To Lie Deserted," TLOT, 3:1372-75; Hermann J. Austel, "שַׁמַּם (*shāmēm*) Be Desolate, Appalled," TWOT, 2:936-37; Tyler F. Williams, "שַׁמַּם," NIDOTTE, 4:167-71; cf. Rikki E. Watts, "The Meaning of ^c*ālāw yiqp^e ū m^elākîm pîhem* in Isaiah 52:15," VT 15 (1990): 327-35.

²¹Brownlee mentioned later: "This particular type of amazement [שַׁמַּם] is not congenial to the idea 'I anointed' in 52:14 of 1QIs^a, so that this reading can not possibly be original; but it is defensible as a Qumrân procedure of atomizing the text" (*The Meaning of the Qumrân Scrolls*, 295, n. 10, italics mine). Dominique Barthélemy later proposed to regard מְשַׁחַת as the noun "anointing" and interpreted the passage as follows: "his appearance (will be object of) an anointing more than human, and his form

anoint"), which seems to be traced back to the alleged idea of "anointing."²² In this connection Roy E. Gane argued: "Here is a person who should be anointed, but is marred instead. So those who are anointed (kings) are astonished. The word play highlights the irony."²³ Not only in consternation but also in revulsion the "many" turned away from the Servant "who appears to have been rightly struck by divine wrath and thus avoid[ed] any risk."²⁴

Others regarded מִשְׁחָה in Isa 52:14 as a corruption and emended it to מִשְׁחָה ("to become marred, to deteriorate, to decay"), a *Niphal* perfect form of the verb מִשְׁחָה.²⁵ It has been usually repointed as מִשְׁחָה, a *Hophal* participle from the verb.²⁶ However, there has been no scholarly consensus in regard to its emendation or revocalization.²⁷

(will be object of an anointing) above that of mortals" (*Critique textuelle de l'Ancien Testament*, OBO 50/2 [Göttingen: Vandenhoeck & Ruprecht, 1986], 2:393-94; cf. *Preliminary and Interim Report on the Hebrew Old Testament Text Project* [New York: United Bible Societies, 1979], 142-43). For a critique on Barthélemy's later proposal, see Koole, 269.

²²Mentioned by Francis Landy, "The Construction of the Subject and the Symbolic Order: A Reading of the Last Three Suffering Servant Songs," in *Among the Prophets: Language, Image and Structure in the Prophetic Writings*, ed. Philip R. Davies and David J. A. Clines, JSOTSup, vol. 144 (Sheffield: Sheffield Academic Press, 1993), 70, n. 1.

²³Gane, personal communication, February 20, 2008, Berrien Springs, MI.

²⁴Koole, 266.

²⁵Cf. Julian Morgenstern, "The Suffering Servant—A New Solution," *VT* 11 (1961): 313-14.

²⁶Cf. *BHS*, 759; Rubinstein, 475, 479; Clines, 14; Roger N. Whybray, *Isaiah 40-66*, NCBC, reprint of the 1978 ed. published by Oliphants, London (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1981), 170; Brooke, 75. Landy mentioned in his "The Last Three Suffering Servant Songs," 70, n. 1: "I adopt here the usual emendation of the MT מִשְׁחָה to מִשְׁחָה." Though Rodríguez, 289, mentioned that "it is probably better to repoint the word as a *Hophal* participle," he argued: "One could perhaps take it as an unattested noun in the construct state and retain the MT reading" (289, n. 2). Oswalt argued: "The proposal (cf. *BHS*) to correct the MT reading from an adjective to a *Hophal* participle is unnecessary. This use of a substantive or an adjective in place of a participle is a characteristic of this poem (cf. 53:3: "a cessation of men"; "a hiding of face")" (373, n. 54).

²⁷Reider mentioned that "the form *mişḥat* is incongruous, but either we read it

According to a Babylonian tradition of vocalization, the word is pointed מְשָׁחַת ("spoiled," "ruined"), a *Hophal* participle from the verb שָׁחַת. Similarly, one medieval manuscript of the Hebrew Old Testament points it מוֹשַׁחַת.²⁸ The Septuagint (LXX) interprets ἀδοξήσει ("[your appearance] will be deglorified/without glory"),²⁹ followed by the Vulgate.³⁰ The Targum הַשׁוֹךְ ("was wretched") may have thought of the verb שָׁחַת ("sink down," "be depressed").³¹ Aquila's, Symmachus's, and Theodotion's Greek

mošḥat (Part. Hophal), or else explain it as *nišḥat* (Perf. or Part. Niphal), the *mem* due to the meeting of two *nuns* [*sic*]" (27). Some scholars have tried to explain the form as a combination of two readings. Torrey regarded it as a combination of the *Niphal* ptcp. נִשְׁחַת with the *Hophal* ptcp. מְשָׁחַת, though he thought the former seems more likely the original reading (416). Similarly Muilenburg argued: "The word . . . represents a double reading in the Hebrew, the Niphal participle *nishḥāth* and the Hophal participle *moshḥāth* (so Syriac)" (617).

²⁸So argued by Thomas (cited by Barthélemy, *Critique textuelle*, 394). The reading מְשָׁחַת was adduced as long ago as 1863 by S. Pinsker, *Einleitung in das Babylonisch-Hebräische Punktationssystem* (Wien, 1863), 155-56 (Hebrew text), cited by Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, trans. from the 4th ed., with an introd. by S. R. Driver, vol. 2 (Edinburgh: T. & T. Clark, 1890), 283, Barthélemy, *Critique textuelle*, 394, and Rubinstein, 475. See also *BHS*, 759; John D. W. Watts, *Isaiah 34-66*, WBC, vol. 24 (Waco, TX: Word Books, 1987), 225. For opinions about the Tiberian and Babylonian punctuators' vocalization, see S. Pinsker, *Einleitung in das Babylonisch-Hebräische Punktationssystem* (Vienna, 1863), 155-56 (Hebrew text), cited by Delitzsch, *Isaiah*, 283, and Rubinstein, 475-76. However, for a serious doubt on the existence of the Babylonian tradition as to מְשָׁחַת in Isa 52:14, see Barthélemy, *Critique textuelle*, 394. Rubinstein also contended that "there is not extant, so far as we know, any Biblical MS with Babylonian vocalization which contains Isaiah 52:14" (477).

²⁹Cf. *Isaias*, ed. Joseph Ziegler, *Septuaginta: Vetus Testamentum Graecum*, vol. 14 (Göttingen: Vandenhoeck & Ruprecht, 1939), 320; Eugene Robert Ekblad, Jr., *Isaiah's Servant Poems According to the Septuagint: An Exegetical and Theological Study* (Leuven: Peeters, 1999), 173, 175, 177.

³⁰Translated as *inglorius erit . . . [aspectus eius]*. See *Esaias, Pars II*, ed. Roger Gryson, *Vetus Latina: die Reste der altlateinischen Bible*, Bd. 12 (Freiburg: Herder, 1993), 1267; cf. J.D.W. Watts, 225.

³¹*The Targum of Isaiah*, ed., with a trans. John Frederick Stenning (Oxford: Clarendon, 1949), 178-79; *The Bible in Aramaic: Based on Old Manuscripts and Printed Texts*, ed. Alexander Sperber, *The Targum and the Hebrew Bible*, vol. 4B (Leiden: Brill, 1973), 321; cf. Brownlee, *The Meaning of the Qumrân Scrolls*, 293; J.D.W. Watts, 225. Robert A. Aytoun, "The Servant of the Lord in the Targum," *JTS* 23 (1921): 179, rendered: "(their [i.e., Israel's] appearance) was obscure," whereas Roger Syrén, "Targum Isaiah 52:13-53:12 and Christian Interpretation," *JJS* 40 (1989): 201, translated "(their appearances) . . . were dark." Scholars, who in a way appeal to Targum's reading of Isa

translation of the OT³² and the Syriac version of the OT³³ seems to support the MT.³⁴

In view of the ancient textual variations, John D. W. Watts mentioned, "With so many possible roots, the Heb. word is a teaser. MT's pointing is probably as good as any."³⁵ However, without any firm textual basis, no arbitrary textual emendations are to be avoided and thus the pointing of the Masoretic Text is to be upheld. Therefore, it has to be admitted that Isa 52:14b refers to the disfigurement of the Servant's appearance/form and that the word מִשְׁחָת is a derivation from the verb שָׁחַת.

The verb שָׁחַת, which occurs 162 times in the OT,³⁶ is mostly used with the meaning of "ruin, destroy," but 26 times with the meanings of "behave corruptly, corrupt (oneself)" or "be corrupt."³⁷ Its nominal derivatives, מִשְׁחָתָה "(ritual) corruption," מִשְׁחָת "disfigurement," and מִשְׁחָתָה "destruction," occur only once each in Lev 22:25, Isa 52:14, 52:13 ("Behold, my servant, the Messiah . . .") in support of their rendering of מִשְׁחָתִי into "I anointed," are to note Targum's non-Messianic reading of מִשְׁחָתִי, which is almost similar in its nuance to the MT's.

³²Translated by John Chrysostom as *corrupta est* (Cf. *BHS*, 759; *Isaias*, 320). See also J.D.W. Watts, 225.

³³Rendered into *mkabl* (cf. *BHS*, 759; *Isaiah*, ed. the Peshitta Institute, The Old Testament in Syriac According to the Peshitta Version, Part III, fascicle 1 [Leiden: E. J. Brill, 1987], 96). Brownlee, *The Meaning of the Qumrân Scrolls*, 294, translated it into "[he will] disfigure." See also Guillaume, 41; J.D.W. Watts, 225.

³⁴Cf. J.D.W. Watts, 225.

³⁵Ibid.

³⁶It occurs 115 times in the *Hiphil*, 39 in the *Piel*, 6 in the *Niphal*, and 2 in the *Hophal*. See Mandelkern, 1162-64; Lisowsky, 1424-25; Even-Shoshan, 1132-33; *VOT*, 432; Conrad, 583; D. Vetter, "שָׁחַת *šḥṭ* pi./hi. To Ruin," *TLOT*, 3:1317.

³⁷For the *Hiphil* of שָׁחַת, see Gen 6:12; Deut 4:16, 25; 31:29 (2x); Judg 2:19; 2 Chr 26:16; 27:2; Pss 14:1//53:1 [H 2]; Isa 1:4; Jer 6:28; Ezek 16:47; 23:11; Zeph 3:7; for the *Piel*, see Exod 32:7; Deut 9:12; 32:5; Ezek 28:17; Hos 9:9; Mal 2:8; for the *Niphal*, see Gen 6:11, 12; Ezek 20:44; for the *Hophal*, see Prov 25:26; Mal 1:14. Besides, the Aramaic equivalent שָׁחַת occurs three times in Dan 2:9 and 6:4 (H 5; 2x), all in the *Peal* pass. ptcp. f.s. form with a sense of moral corruption. There seems to be almost no discernable difference in the translation of the verbal forms, but their nuances are made clearer by the context (cf. Conrad, 589; Vetter, 1318). See also *HALOT*, 4:1469-72.

and Ezek 9:1 respectively.³⁸ From the perspective of the Hebrew cult the usage of the root *שחח* in the sense of "corruption" seems to be significant for the following reasons.

First, in cultic contexts *מִשְׁחָח* is applied in Lev 22:25³⁹ and Mal 1:14⁴⁰ to animals that, because of some physical defects, could not be used as sacrificial victims. The cultic association of the term *מִשְׁחָח* is reinforced by the fact that in Lev 22:25 it occurs in synonymous parallelism with *מוֹם* ("blemish/defect")⁴¹ as the more common term to refer to such animals. Besides, its cultic association is confirmed by the fact that the term *מוֹם* in turn shows itself as an antithetic parallel of *תְּמִים* ("unblemished/without defect") twice in the vss. 19-21 and once in Num 19:2. The reason is that the term *תְּמִים*, as a technical term of cultic acceptability (cf. *רָצָה/רָצוֹן Niphal*) for sacrificial animals, mainly occurs, apart from only two occurrences in Exodus (12:5; 29:1), in the so-called cultic writings, that is, Leviticus (19x), Numbers (19x), and Ezekiel (11x).⁴²

Furthermore, in Lev 21:17-23 the term *מוֹם* designates priests five times (vss. 17, 18, 21

³⁸Cf. Mandelkern, 1163-64; Lisowsky, 871; Conrad, 583, 593-94; Vetter, 1317. The *Hiphil* participle *מִשְׁחָחַת*, as a substantival verbal form of *שחח*, also often (20x) displays the meaning "destruction/ruin."

³⁹Precisely speaking, the term *מִשְׁחָח* is a *muqtal* pattern substantive from a *Hophal* participle of *שחח* (cf. *HALOT*, 2:614, 644) and it means "(ritual) corruption" (cf. *BDB*, 1008).

⁴⁰Here the term *מִשְׁחָח* (*Hophal* ptcp. m.s. of *שחח*) occurs and contextually means "what is blemished or a blemished thing," more precisely "a blemished animal." The same verbal form appears elsewhere only in Prov 25:26: "As a trampled fountain, and a corrupted (*מִשְׁחָחַת*) spring, so is a righteous man (*צַדִּיק*) who gives way before the wicked (*רָשָׁע*)."

⁴¹In the OT the term *מוֹם* is used not only in the sense of physical defect of man or animal (for man, see Lev 21:17, 18, 21 [2x], 23; 24:19, 20; 2 Sam 14:25; Cant 4:7; Dan 1:4 [*מְאֻמִּים*]; for animal, see Lev 22:20, 21, 25; Num 19:2; Deut 15:21 [2x]; 17:1) but also of moral defect (Deut 32:5; Job 11:15; 31:7 [*מְאֻמִּים*]; cf. Prov 9:7). See *BDB*, 548; *HALOT*, 2:539, 556.

⁴²See Lev 1:3, 10; 3:1, 6; 4:3, 23, 28, 32; 5:15, 18; 6:6 [H 5:25]; 9:2, 3; 14:10 [2x]; 22:19, 21; 23:12, 18; Num 6:14 [3x]; 19:2; 28:3, 9, 11, 19, 31; 29:2, 8, 13, 17, 20, 23, 26, 29, 32, 36; Ezek 43:22, 23 [2x], 25; 45:18, 23; 46:4 [2x], 6 [2x], 13. Cf. *BDB*, 1071; *HALOT*, 4:1749.

[2x], 23) who, because of certain physical defects, could not officiate at the sanctuary. Verses 18-20⁴³ have a list of physical defects similar to the one for animals in Lev 22:22-24,⁴⁴ and thus any blemish (מִזְשָׁה) that made an animal unfit for sacrifice also made a priest disqualified for his office.⁴⁵

Second, as for the cultic association of the verb שָׁחַת, Exod 32:7 (//Deut 9:12) seems to be very significant. Here Yahweh depicts with שָׁחַת *Piel* Israel's spiritual corruption due to their golden calf worship at Mt. Sinai. Through their apostasy to idolatry the Israelites in their entirety had a moral defect that separated them from God. Rejecting God, they became like a defective animal or a disqualified priest who is unable to come into the presence of God in the sanctuary.⁴⁶ Because of their corruption, Yahweh was about to destroy the Israelites, even though their destruction could be avoided by Moses' intercession and God's forgiveness.⁴⁷

Third, the cultic connotation of the verb שָׁחַת is clearly hinted in the unique and

⁴³They are placed in the chiasmic center of vss. 17-23: **A**: general command for a disqualified priest (vss. 17-18a)//**B**: list of physical defects (vss. 18b-20)//**A**¹: specific command for a disqualified priest (vss. 21-23).

⁴⁴For the physiological details, see Jacob Milgrom, *Leviticus 17-22: A New Translation with Introduction and Commentary*, AB, vol. 3A (New York: Doubleday, 2000), 1876-80.

⁴⁵Cf. Rodríguez, 289.

⁴⁶Cf. Ángel Manuel Rodríguez, "Sanctuary Theology in the Book of Exodus," *AUSS* 24 (1986): 139.

⁴⁷According to Deut 9:26, Moses pleaded with Yahweh not to "destroy (שָׁחַת *Hiphil*) your people." In response to Moses' intercession, but exclusively from Yahweh's mercy and grace, Yahweh's forgiveness was granted to them. According to Deut 10:10, "Yahweh was not willing to destroy (שָׁחַת *Hiphil*) you [i.e., the Israelites]." Thus, the verb שָׁחַת is used in the narrative of the golden calf incident to describe not only the corruption of the people (Exod 32:7; Deut 9:12) but also their destruction, which was avoided (Deut 9:26; 10:10).

The verb is also employed many times not only in connection with the sins of the antediluvians and God's punishment upon them (Gen 6:11, 12 [2x], 13, 17; 9:11, 15) but also with God's punishment upon Sodom and Gomorrah (Gen 13:10; 18:28 [2x], 31, 32; 19:13 [2x], 14, 29). Cf. Victor P. Hamilton, "שָׁחַת (*shāḥat*) Destroy, Corrupt," *TWOT*, 2:917; Conrad, 588-90, 592.

significant text Deut 32:5. Although physical requirements for sacrificial animals or priests are not dealt with here, *פִּיֵּל* *Piel* is placed in parallel with *מוֹם*. Its cultic connotation becomes clear especially in the light of the fact that, although there exists a Hebrew verb exclusively used for moral corruption, the cultic term *מוֹם* is used here instead. The Hebrew verb is *נִפְּחַל* *Niphal*, which occurs three times in the OT (Job 15:16; Pss 14:3; 53:3 [H 4]),⁴⁸ and particularly in Pss 14:3 and 53:3 [H 4] it stands in parallel with *פִּיֵּחַת* *Hiphil* in 14:1 and 53:1 [H 2] respectively.

Such observations seem to shed new light upon the usage of the verb *פִּיֵּחַת* in connection with the sinful condition of the antediluvians in Gen 6:11 (*פִּיֵּחַת* *Niphal*) and 12 (*פִּיֵּחַת* *Niphal* and *פִּיֵּחַת* *Hiphil*).⁴⁹ The usage there seems to have a cultic connotation, especially because the verb makes a striking contrast to the term (*צַדִּיק/תְּמִים*) in vs. 9 as one of Noah's good attributes.⁵⁰ As already mentioned, the term *תְּמִים*, a technical term of cultic acceptability for sacrificial animals, occurs in a cultic context as an antithetic parallel of *מוֹם* twice in Lev 22:19-21 and once in Num 19:2. The term *מוֹם* also shows itself in Lev 22:25 as a synonymous parallel of *מִשְׁחַת*. In addition, is it possible for us to

⁴⁸Cf. BDB, 47; *HALOT*, 1:54.

⁴⁹The verb *פִּיֵּחַת* is also employed in connection with God's punishment upon them (*פִּיֵּחַת* *Hiphil* in vs. 13; *פִּיֵּחַת* *Piel* in vs. 17 and 9:11, 15). Thus, not only the usage of the verb *פִּיֵּחַת* in association with the golden calf incident (Israel's corruption: *פִּיֵּחַת* *Piel* in Exod 32:7 and Deut 9:12; their avoided destruction: *פִּיֵּחַת* *Hiphil* in Deut 9:26 and 10:10) but also the usage of the verb *מָחָה* "blot out/wipe out" (Exod 32:32-33; Deut 9:14; cf. the phrase "from under heaven" in Deut 9:14) is a clear reminder of the corruption of the antediluvian people (*פִּיֵּחַת* *Niphal* in Gen 6:11, 12a; *פִּיֵּחַת* *Hiphil* in vs. 12b) and God's punitive destruction for it (*מָחָה* in vs. 7 [cf. the phrase "from the face of the earth"]; *פִּיֵּחַת* *Hiphil* in vs. 13; *פִּיֵּחַת* *Piel* in vs. 17 and 9:11, 15). It seems, therefore, that the narrative of the Flood and that of the golden calf incident are parallel instances, even with the covenant motif included (cf. Gen 6:18; 9:8-17; Exod 34:10-28).

⁵⁰The striking contrast is also made in an oracle against Tyre's king, where Ezekiel describes the case of a cherub, who once was *תְּמִים* (Ezek 28:15), but then who "corrupted himself" (*פִּיֵּחַת* *Piel*) because of pride (vs. 17). This case shows some parallels with the case of King Uzziah, who did "what was right" (*הִיֵּשֶׁר*, 2 Chr 26:4; cf. vs. 5), but then who "acted corruptly" (*פִּיֵּחַת* *Hiphil*) because of pride (vs. 16). The terminological and phraseological links are the verb *פִּיֵּחַת* and "heart was lifted up" (*גָּבַהּ לֵב*).

see such a cultic connotation of "unacceptability" due to moral corruption even in the usage of the verb תַּחַשׁ for God's punishment upon Sodom and Gomorrah (תַּחַשׁ *Piel* in Gen 13:10; 19:13, 29; תַּחַשׁ *Hiphil* in 18:28 [2x], 31, 32; 19:13, 14)?⁵¹

As clearly shown thus far, the root תַּחַשׁ has a close cultic association in regard to physical defects that disqualify not only sacrificial animals but priests as well. In Moses' narrative of the golden calf incident, Yahweh denounced the Israelites for having corrupted (תַּחַשׁ *Piel*) themselves through apostasy (Exod 32:7//Deut 9:12). Similarly, Isaiah, in the introduction of his prophetic book, denounced the sinful, iniquitous, and rebellious people as children who act corruptly (תַּחַשׁ *Hiphil*, Isa 1:4).⁵² Thus, the

⁵¹As already shown, the verb תַּחַשׁ is employed many times not only in connection with the sins of the antediluvians and God's punishment upon them (Gen 6:11, 12 [2x], 13, 17; 9:11, 15) but also with the apostasy of the Israelites to idolatry at Mt. Sinai and God's avoided destruction (Exod 32:7; Deut 9:12, 26; 10:10). The verb is also used for God's punishment upon Sodom and Gomorrah (Gen 13:10; 18:28 [2x], 31, 32; 19:13 [2x], 14, 29). Besides, the subject of the verb תַּחַשׁ with the meaning "corrupt" is mostly God's covenant people related to idolatry, and its accusative with the meaning "destroy" is most often God's covenant people and their possessions. Thus, in the light of the usage of the verb תַּחַשׁ , its ultimate connotation seems to be the completeness of human corruption and God's punishment upon it, especially when it occurs in the same context with the two different meanings of "destroy" and "corrupt." Consequently, Yahweh in his punishment is portrayed as the Dumper, that is, the One who "dumps out" (i.e., "destroys") the "garbage" (i.e., those who "corrupted" themselves). Cf. Hamilton, 917; Conrad, 588-90, 592.

⁵²Isa 1:4 portrays the serious situation of Israel's depravity to sin as follows:

- A** "sinful (אֲחֻזָּה *Qal* ptcp. m.s.) nation"
 "people heavy (כִּבְדָּה adj. m.s. cstr.) with iniquity (יָצוּר)"
 "offspring of evil-doers (רְעֵעִי *Hiphil* ptcp. m.p.)"
- B** "children who act corruptly (תַּחַשׁוּ *Hiphil* ptcp. m.p.)"
- A¹** "They have forsaken (עָזְבוּ *Qal*) Yahweh"
 "They have spurned (נִאָּצְפוּ *Piel*) the Holy One of Israel"
 "They become estranged (זָרְבוּ *Niphal*) [from Him]"

As shown above, this verse seems to make an internal chiasm. All the agents in wing **A** are nouns in the singular, while all the pronominal subjects in wing **A¹** are in the plural (3rd person common). The agent in wing **B** is a noun in the plural, and thus as a bridge prepare us to meet the plural subjects in **A¹**. Besides, wing **A** seems to portray the situation of Israel's depravity in a rather static and abstract (condition-oriented) way, while wing **A¹** in a dynamic and concrete (action-oriented) way. The chiastic center **B** portrays the serious situation of Israel's corruption with a highly cultic-oriented verb, as

Israelites of Isaiah's days were doomed to God's destruction like the antediluvians (cf. 54:9), the people of Sodom and Gomorrah (cf. 1:10; 3:9), and the Israelite people who had apostatized with the golden calf at Mt. Sinai (cf. 4:4-6).

However, through the metaphor of transfer (סבל/נשא)⁵³ not only Israel's corruption (i.e., sins) but also God's punishment upon the nation was transferred to Yahweh's Servant.⁵⁴ Thus, as a result of his sufferings under God's punishment, the

especially shown in Israel's idolatry in the golden calf incident. It is to be noted in this regard that the Israelites of Isaiah's day were "full of influences from the east and soothsayers" (2:6) and their land was "full of idols" (vs. 8).

For the seriousness of Israel's עָזַב Yahweh, see Yahweh's response to it with the same verb and its parallel with God's hiding of the face in Deut 31:16-17. For the seriousness of Israel's נָאַץ Yahweh, especially note the Kadesh-Barnea incident (Num 14:11 and 23; see Katharine D. Sakenfeld, "The Problem of Divine Forgiveness in Number 14," *CBQ* 37 [1975]: 321-22; cf. Korah's rebellion, Num 16:30; Israel's apostasy [Deut 31:20] and Yahweh's response to it [Deut 32:19]). For the seriousness of Israel's זָוַר *Niphal*, see the cases of the wicked in Ps 58:3 [H 4] and of idolatry in Ezek 14:5. The term נָאַץ occurs three times more in Isaiah (5:24; 52:5; 60:14; cf. גָּאַץ "contempt/humiliation," 37:3). For the verbs זָוַר "turn aside," נָאַץ "spurn," and עָזַב "leave, forsake," see BDB, 266, 610, 736; *HALOT*, 1:267; 2:658, 806-807.

⁵³It is to be dealt with later in the "Cultic Clauses" section.

⁵⁴See, e.g., Isa 53:4a, 5a, 6b, 8b, 10a; cf. 11bβ, 12α. Although the Israelites of Isaiah's day had the fundamental problem of their rebellion (פָּשַׁע) against Yahweh, the other two major sin terms (חַטָּא and עוֹן) are also quite frequently mentioned in the book of Isaiah. From its introductory section Yahweh denounced Israel as "a sinful (חַטָּא) nation," and her people not only as "a people laden with עוֹן" (1:4a) but also as "a rebellious people" (vss. 2, 4, 5, 20, 28), thus revealing their total corruption/depravity. As a result of their sins, the Israelites are portrayed "corrupt" (1:4, שָׁחָת *Hiphil* ptc.), "smitten" (1:5, נָכָה *Hophal*; 27:7, נָכָה *Hiphil* ptc. and *Hiphil*), "afflicted" (adj. עָנִי from עָנָה II, "be bowed down, afflicted, wretched": 14:32; 41:17; 49:13; 51:21; 54:11; cf. עָנָה II: 60:14, *Piel* ptc.; 64:12 [H 11], *Piel*), "despised" (37:22, בָּזָה; cf. 60:14, נָאַץ, "forsaken" (עָזַב *Qal* pass. ptc.: 6:12; 54:6; cf. 60:15; 62:4; *Qal*: 49:14; 54:7; *Qal* pass.: 32:14; *Niphal* ptc.: 27:10; cf. *Niphal*: 62:12), "oppressed" (3:5, נָגַשׁ [*Niphal* pf. of נָגַשׁ]; cf. נָגַשׁ, whether internal oppressors [3:12; cf. vs. 5] or external oppressors [9:4 {H 3}; 14:2, 4; cf. צוּק *Hiphil* ptc.: 29:7; 51:13 [2x]), having "sickness" (1:5, הָלַי from the verb חָלָה I, "grow weak, fall sick, feel pain"; 33:24 and 57:10, חָלָה *Qal*; cf. 14:10, חָלָה *Pual*), "blow/wound" (מָכָה from נָכָה 1:6; 14:6 [n. and נָכָה *Hiphil* ptc.]; 27:7; 30:26) and "stripe/blow" (1:6, חֲבִירָה [חֲבִירָה, חֲבִירָה]), and experiencing "chastisement" (26:16, מוֹסֵר; cf. יָסַר [*Qal*, 8:11; *Piel*, 28:26]) and God's "hiding of the face" (8:17; 54:8; cf. 45:15; 59:2; 64:7 [H 6]), and "taken" (52:5, *Qal* pass. pf. of לָקַח).

In the Suffering Servant Poem, as if to reflect the sinful situation of Israel (1:2-4: פָּשַׁע, חַטָּא, עוֹן; 43:24-25: חַטָּא, עוֹן, פָּשַׁע), the term פָּשַׁע occurs four times (Isa 53:5 [n. pl.], 8 [n. sg.], 5 and 12 [*Qal* act. ptc. m.p.]), whereas the term עוֹן appears twice (vss. 5 [pl.] and 6 [sg.]) and the term חַטָּא once (vs. 12). Even though the clause נָשָׂא סָבַל פָּשַׁע does not occur in the Poem, פָּשַׁע along with חַטָּא and עוֹן was assuredly transferred to the

Servant had his appearance/form "disfigured" (52:14),⁵⁵ which forms a stark contrast to his future exaltation (vs. 13). Such a contrast matches with the contrast of the Servant's fate depicted in Isa 53:1-12. From the human perspective, the Servant of Yahweh appears (morally and physically) suitable for neither a sacrificial victim nor a priest.

However, to be noted here is that it is not Yahweh's Servant himself (morally; cf. vss. 7,

Servant (see vss. 5a, 8b, 12b-c). The Servant "was despised (נִבְזָה, *Niphal* ptcp. m.s. of בָּזָה) and forsaken of men" (Isa 53:3a). He was even "a man of pains (pl. of מַכְאוֹב, "pain" [n. from כָּאַב, "be in pain"]; cf. כָּאַב, "pain" [another n. from כָּאַב; 65:14])" and "acquainted with sickness (53:3, חָלִי sg.; 4, חָלִי pl.), and 10a חָלָה/חָלָה *Hiphil*" (3aβ). Their "chastisement" (מוֹסֵר, 26:16) and "stripes" (חַבְרָה, 1:6) were transferred to the Servant (מוֹסֵר and חַבְרָה, 53:5b). Their oppressions as well as afflictions being transferred to him, "he was 'oppressed' (נִגְשָׁה) and he was 'afflicted' (נִצְּרָה *Niphal* ptcp.)" (vs. 7a; cf. vs. 4, נִצְּרָה *Pual* ptcp.). As a result of his excruciating sufferings, he "was corrupt/disfigured" (מִשְׁחָתָה) in regard to his visage/form (52:14), and thus the Servant of Yahweh "was despised" (vs. 3, נִבְזָה [2x], *Niphal* ptcp. m.s. of בָּזָה; cf. 49:7, בָּזָה *Qal* inf. cstr.) all the more (53:3b). The Servant was not only "forsaken (adj. m.s. cstr. of חָדַל [from חָדַל I, "cease"]) of men" (vs. 3a) but also (so they thought) forsaken by God, the latter of which is due to Israel's experience of God's "hiding of the face" being transferred to him (vs. 3b; see Jan Heller, "Hiding of the Face: A Study of Isa 53:3," *CV* 1 [1958]: 263-66; Richard Elliott Friedman, "The Biblical Expression *Mastîr Pānîm*," *HAR* 1 [1977]: 139-47). Their interpretation of his suffering, that is, that God's hiding of the face from him is due to his own sins, is the main reason that they despised him. The indescribable sufferings (and even the death) of the Servant were from Yahweh's will of love (vs. 10a; cf. vs. 10c): "Yahweh was pleased to crush/shatter (כָּרַס *Piel* inf.) him, putting him to sickness (חָלָה *Hiphil* pf.)" (vs. 10a). The suffering of the Servant is vicarious: "Surely our griefs/sicknesses he himself bore, and our sorrows/pains he carried" (vs. 4a). Their being "taken away" also being transferred to the Servant, "he was taken away (*Qal* pass. pf. of לָקַח)" (vs. 8a). The Israelites of Isaiah's day had every reason to be "cut off," but Yahweh, for His name/glory (48:9, 11), never wanted to "cut off" Israel (48:9, כָּרַת *Hiphil* inf. cstr.). Instead, to our great surprise, Yahweh had his Servant "cut off": "He was cut off (נִגְזַר, *Niphal* pf. of גָּזַר; cf. Dan 9:26, יִכְרַת, *Niphal* impf. of כָּרַת) out of the land of the living" (53:8). The Servant "was cut off out of 'the land of the living' for the rebellion of my people [Israel] to whom the stroke (נִגְנָע [n.]; cf. 53:4, נִגְנָע *Qal* pass. ptcp.) was due" (vs. 8b). Yahweh let His Servant bear sins of Israel (and of the world), suffer and die a violent death (cf. "separation from life by death" [M. Görg, "גָּזַר *gāzar*," *TDOT*, 2:461]; "violent severance" from land and life [James E. Smith, "גָּזַר (*gāzar*) Cut down, Cut off, Cut in Two, Divide, Snatch, Decree," *TWOT*, 1:158]). The *raison d'être* and ultimate purpose of all the sufferings of the Servant is revealed in the central verse (vs. 5): "He was pierced (through)/fatally wounded" (*Polal* ptcp. of חָלַל II, "pierce" [cf. 51:9]; see W. Dommershausen, "חָלַל *chālal* II," *TDOT*, 4:417-21, esp. 417) for our rebellions (vs. 5a), and he was "crushed/shattered" (כָּרַס *Pual* ptcp.) for our iniquities (vs. 5aβ). "The chastisement (מוֹסֵר) for our welfare/peace (שְׁלוֹמֵנוּ) was upon him, and by/with His stripes (חַבְרָה) we are healed (רָפָא *Niphal* pf.)" (vs. 5b).

⁵⁵Significantly the two representative uses of the verb שָׁחַת, that is, "corrupt" and "destroy," seem to converge in the unique term מִשְׁחָתָה in Isa 52:14.

9b),⁵⁶ but his "appearance/form" itself (physically) that is "corrupt/disfigured," and this is due to his vicarious sufferings. Thus "the Servant is like an unfit sacrificial animal or priest, but he is acceptable to God because the unfitness is not his own but results from his functioning as a substitutionary sacrifice."⁵⁷ Therefore, while intentionally underscoring all the cultic overtones of the term מְשֻׁחָת, the Suffering Servant pericope does not let it go beyond the fact that the Servant of Yahweh underwent hideous and gruesome sufferings under God's judgment.⁵⁸ The grievous sufferings of Yahweh's Servant, which the lookers-on misunderstood as God's judgment upon his own sins, are depicted more in detail later in the Suffering Servant Poem.

נָזַה

The term נָזַה in Isa 52:15 is very significantly used as a cultic term in the OT. The root of the term is נָזַה,⁵⁹ and the verb נָזַה occurs 24 times in the OT: mostly (20x) in the *Hiphil*, otherwise (4x) in the *Qal*.⁶⁰ The verb, with an exception of Isa 52:15, is always associated with liquids (blood, oil, or water).

⁵⁶Cf. Harold H. Rowley, *The Unity of the Bible* (Philadelphia, PA: Westminster Press, 1953), 57: "Just as a sacrificed animal must be without physical blemish, he was without moral blemish."

⁵⁷Roy E. Gane, personal communication, February 20, 2008, Berrien Springs, MI.

⁵⁸Cf. Roy E. Gane, *Leviticus, Numbers*, NIVAC (Grand Rapids, MI: Zondervan, 2004), 92, 149-50. Contrasting the fate of Israel (אֶ-לֵא-לְמִית לְשָׁחַת) in Isa 51:14 with that of the Suffering Servant, Landy observed: "Yet here he dies, and incarnates the pit: מְאִישׁ מְרָאֵהוּ מִשְׁחַת 'his visage more waste, more pit-like than any person' (52:14)," and then he mentioned in relation to 49:8, "He was to bring habitation to the desolate lands (לְהַנְחִיל לְנַחֲלוֹת שְׁמֹמֹת), but he himself is desolate, the desolation cast on him by others: כְּאִשֶּׁר שְׁמֹמוֹ (52:14)" (69-70). It can be said that, in a sense, the Servant himself became "desolate" (cf. 52:14b) in order to restore the land of Israel and reassign its desolate inheritances (49:8). But, his sufferings were so excruciating as to cause the "many" to misunderstand that the sufferings were the result of God's punishment on his own sins, and thus the "many" turned away from him in revulsion (cf. vs. 14a).

⁵⁹For its attestations in other Semitic languages, see Jacob Milgrom and David P. Wright, "נָזַה," *TDOT*, 9:300; Victor P. Hamilton, "נָזַה," *NIDOTTE*, 3:69.

⁶⁰Cf. Mandelkern, 733; Lisowsky, 913; Even-Shoshan, 750; *VOT*, 166.

The verb in the *Qal* is intransitive and means "spatter."⁶¹ The spattering blood is always its subject in the OT.⁶² Since no other active subject is found, it may be concluded that the verb in the *Qal* denotes unintentional, accidental spattering.⁶³ In the case of Lev 6:27,⁶⁴ the spattering itself lacks direct cultic significance, since it accidentally happens in the cultic situation and it is not part of the ritual itself.⁶⁵

The *Hiphil* הִזָּה is the causative of the verb הִזָּה and means "sprinkle."⁶⁶ Apart from Isa 52:15 under this investigation, the verb הִזָּה in the *Hiphil* occurs only in the Pentateuch: predominantly (13x) in Leviticus,⁶⁷ 5 times in Numbers,⁶⁸ and once in Exodus.⁶⁹ Except in Isa 52:15 it always refers to intentional sprinkling of a liquid in a

⁶¹HALOT, 2:683; Milgrom and Wright, 300; Hamilton, "נהה," 69; cf. BDB, 633.

⁶²With לֵעַל , Lev 6:27 [H 20] (2x) and Isa 63:3; with לְאֶפְסַי , 2 Kgs 9:33.

⁶³Cf. Milgrom and Wright, 300; Roy E. Gane, *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy* (Winona Lake, IN: Eisenbrauns, 2005), 168; idem, *Leviticus, Numbers*, 148.

⁶⁴The verse says, "When any of its blood is spattered on a garment, you shall wash the spattered part in a holy place."

⁶⁵Gane is absolutely correct in arguing that the unintentional, accidental spattering on a priest's or layperson's garment could occur when blood spurted from the sacrificial animal at the moment of slaughter or splashed from the collection vessel as the priest carried it to the altar, so that "the blood contacts the garment, thereby contaminating it, *before* the blood is applied to the altar" (*Leviticus, Numbers*, 148; cf. idem, *Cult and Character*, 168). It is "because blood is a sticky substance" so that it "would not ricochet [i.e., rebound] through the air from the altar to a garment," as Gane, *Leviticus, Numbers*, 148, n. 10, contended against Milgrom, *Leviticus 1-16*, 403. Thus, the source of the impurity is not the altar, that is, the sanctuary, but the offerer himself, and purification offerings throughout the year remove sin contamination from their offerers rather than from the sanctuary, as N. Zohar correctly recognized and concluded in his "Repentance and Purification: The Significance and Semantics of הַטָּהָר in the Pentateuch," *JBL* 107 (1988): 612, 616.

⁶⁶HALOT, 2:683; Milgrom and Wright, 300; Hamilton, "נהה," 69; cf. BDB, 633.

⁶⁷Lev 4:6, 17; 5:9; 8:11, 30; 14:7, 16, 27, 51; 16:14 (2x), 15, 19.

⁶⁸Num 8:7; 19:4, 18, 19, 21.

⁶⁹Exod 29:21.

cultic context,⁷⁰ and the sprinkling itself is a significant cultic performance.

The sprinkling is not only associated with consecration of liquids,⁷¹ objects,⁷² or persons,⁷³ but also with purification of objects or persons,⁷⁴ or the sanctuary itself.⁷⁵

⁷⁰Cf. Theodorus C. Vriezen, "The Term *Hizza*: Lustration and Consecration," OTS 7 (1950): 203; Milgrom and Wright, 300.

⁷¹For oil, see Lev 14:16, 27; for blood, see Num 19:4. See also Vriezen, "The Term *Hizza*," 207-209; Milgrom and Wright, 300-301; Gane, *Leviticus, Numbers*, 247-48, 660. According to Milgrom and Wright, 300-301, the oil used on the eighth day to purify a leper was consecrated by means of two cultic acts: a wave/elevation offering (תְּנוּפֵהָ with a male lamb included; Lev 14:12, 24) and a sevenfold sprinkling before Yahweh (vss. 16, 27). This oil, unlike the "anointing oil" (cf. Exod 30:22-33; Lev 8:10-12), did not already belong to the sacred sphere but to the person who brought it, and thus the double consecration ritual, that is, the wave/elevation offering and the sevenfold sprinkling had to be performed to consecrate it for its cultic purpose. The wave/elevation offering effected a general consecration of the entire supply of oil, whereas the sevenfold sprinkling served to consecrate once more, particularly and exclusively, the oil in the priest's left hand (cf. Lev 14:15-18, 26-29), so that just this portion was made effectual for the purification of the leper (see כִּפֵּר *Piel* in Lev 14:18, 29).

In the ritual of the "red heifer," the sevenfold sprinkling of the blood was done toward the tent of meeting (Num 19:4). Thus the sprinkling consecrated both the blood and the animal so that the ashes of the entire heifer could achieve a purifying effect against contamination caused by a dead body (see הִטָּאת, "purification offering" in vss. 9, 17; הִטָּא *Hithpael*, "purify oneself," in vss. 12 [2x], 13, 20; כִּטָּא *Piel*, "purify," in vs. 19; טָהַר *Qal*, "be clean," in vss. 12 [2x], 19). See Milgrom and Wright, 301; Gane, *Leviticus, Numbers*, 600.

⁷²See Lev 8:11; cf. Vriezen, "The Term *Hizza*," 209-10; Milgrom and Wright, 301; Gane, *Leviticus, Numbers*, 163-65. Its clearest instance is the consecration of the altar on the day when the Hebrew cult was inaugurated. The specially prepared "anointing oil" (Exod 30:22-25) was sprinkled seven times on the altar, which was then anointed along with its utensils, basin, and its base "to consecrate them" (Lev 8:11; cf. Exod 30:26-29; 40:9-12). The sprinkling here is associated with כִּפֵּר *Piel* (see Exod 29:36-37; Lev 8:15) to be dealt with later in this chapter.

⁷³See Exod 29:21; Lev 8:30; Vriezen, "The Term *Hizza*," 210; Gane, *Leviticus, Numbers*, 163-65. Moses took some of the blood on the altar together with anointing oil and sprinkled them on Aaron and his garments as well as on his sons and their garments, to consecrate them and their garments (Exod 29:21; Lev 8:30; cf. Exod 30:30; 40:12-16; Lev 8:12-13). The sprinkling here is associated with כִּפֵּר (see Exod 29:33 [*Pual*]; Lev 8:34 [*Piel*]) to be dealt with later in this chapter.

⁷⁴See Lev 4:6, 17; 5:9; 14:7, 51; Num 8:7; 19:18, 19, 21; cf. Vriezen, "The Term *Hizza*," 205-10; Gane, *Leviticus, Numbers*, 99-101, 118-22, 246-49, 555, 658-62. The sevenfold sprinkling of some of the blood of the bull was performed in the Tent of Meeting during the purification offering for an anointed priest or the whole congregation (Lev 4:6, 17). There followed a smearing of blood on the horns of the incense altar, and then came a pouring out of the rest of the blood at the base of the altar of the burnt offering. Both rituals served for purification of the offerer (see כִּפֵּר *Piel* and סָלַח *Niphal*

in vs. 20), whereas the reversal procedure of Lev 16:16b served for purification of the holy place (cf. Gane, *Cult and Character*, 72-86, 280-84; idem, *Leviticus, Numbers*, 100-101, 272).

The sprinkling of some of the blood of a purification offering is performed when turtledoves or pigeons were sacrificed as a substitute for a sacrifice of reparation for sin (Lev 5:7-10). The priest sprinkled some of the blood of the purification offering on the side of the altar and drained the rest of the blood out at the base of the altar (vs. 9). The double ritual with the blood of the bird as a purification offering has its parallels in the blood rituals involving larger animals, in which the blood was smeared on the horns of the altar and then poured out at the base of the altar (Lev 4:7, 18, 25, 30, 34). Thus the sprinkled blood of the bird as a purification offering (with a burnt offering) is equivalent to the blood of a purification offering smeared on the horns of the altar and therefore effected purification of the offerer (see כפר *Piel* and סלה *Niphal* in 5:10; cf. Gane, *Leviticus, Numbers*, 122; Milgrom and Wright, 302).

A healed leper or a "leprous" house could be purified by sprinkling (Lev 14:7, 51; cf. טהר *Piel* in vs. 7; כפר *Piel* and טהר *Qal* in vs. 53). A bird was slaughtered over a running water in an earthen vessel. A living bird is dipped into this mixture, together with cedarwood, scarlet thread, and hyssop. Then the healed leper or the leprous house was sprinkled seven times. The living bird was then released. See כפר *Piel* (vss. 18-21, 29, 31) and טהר *Qal* (vs. 20) for the whole ritual concerning a healed leper including the eighth day.

As part of the ritual consecration of the Levites for service in the tent of meeting, Moses was to sprinkle them with "water of purification" (מֵי הַטְּאֵת) in order to purify them (Num 8:7; see טהר *Piel* and then *Hithpael* in vs. 7; cf. טהר *Piel* in vs. 15; חטא *Hithpael* in vs. 21). See כפר *Piel* (vss. 12, 21) for the whole ritual concerning the authorization of the Levites.

Persons or objects contaminated by contact with a dead body were also sprinkled by a ritually clean layperson on the third and seventh day with "water of purification" (8:7), that is, "water of lustration" (מֵי נִדְהָה; 19:9, 13, 20-21; cf. 31:23). See Num 19:18, 19, 21; cf. חטא *Hithpael*, "purify oneself," in vss. 12 [2x], 13, 20; חטא *Piel*, "purify," in vs. 19; טהר *Qal*, "be clean," in vss. 12 [2x], 19. For a detailed treatment of the ritual cleansing/purification from corpse contamination, see Gane, *Leviticus, Numbers*, 658-64 (cf. 555).

⁷⁵See Lev 16:14 [2x], 15, 19; cf. Vriezen, "The Term *Hizza*," 206-207; Milgrom and Wright, 301-302; Gane, *Leviticus, Numbers*, 168-70, 272-73, 275-77. Four ritual sprinklings with the blood of the purification offering took place on the Day of Atonement/Purgation. The first one was performed with the blood of the bull as a purification offering for Aaron and his priestly community. After the bull was slain in the court, Aaron was to take some of its blood behind the veil, into the Holy of Holies, and sprinkle it once with his finger on the east side of the mercy seat, and then he was to sprinkle some of the blood seven times in front of the mercy seat (Lev 16:14). The other similar ritual was performed with the blood of the goat as a purification offering for the people (vs. 15). The difference of this one from the previous is that he was to sprinkle the blood upon the mercy seat, but not on its east side. The third ritual sprinkling was to be performed for purification of the holy place, as is reconstructed from the abbreviated prescription in vs. 16b: the smearing of the blood of the bull and of the goat on the horns of the incense altar and then the sevenfold sprinkling of them in front (east) of the incense altar (cf. Gane, *Cult and Character*, 72-86, 280-84; idem, *Leviticus, Numbers*, 100-101, 272]). The fourth ritual was performed at the outer altar with the blood of the bull and of the goat. Aaron was to take some of the blood of the bull and of the goat and to smear it on the horns of the altar (vs. 18), and then he was to sprinkle the

Ultimately, therefore, the sprinkling was inextricably bound up with the כפר process, in which the priest was to be involved for purification and expiation on behalf of the Israelite people and the sanctuary.

As shown through the lexicographical and textual investigation of the *Hiphil* of הִזָּה, it is without a doubt a technical term of the Hebrew cult in a very significant sense. The verb הִזָּה in Isa 52:15, therefore, has been generally taken to mean "sprinkle," but this traditional view seems to have largely been abandoned.⁷⁶

Basically there are three main reasons for this rejection:⁷⁷ (1) הִזָּה *Hiphil* requires not only the accusative of the liquid being sprinkled but also a preposition, with which objects or persons being sprinkled on is prefixed,⁷⁸ both of which are absent here;⁷⁹ (2) the rendering "sprinkle" is regarded to be out of context in that it does not provide a proper contrast to vs. 14 or a parallel to vs. 15aβ;⁸⁰ (3) the reference to the Servant as a

altar seven times with some of the blood (vs. 19a). Thus he was to cleanse and hallow it (vs. 19bα). It seems here that "smearing the blood on the horns effects purification, while sprinkling with blood effects consecration" (Milgrom and Wright, 301).

The purpose of all these blood rituals was, on the one hand, purification of the sanctuary (vss. 16, 19bα). That is what the entire ritual of the Day of Atonement denoted: purgation was made for the Holy of Holies, the Tent of Meeting, and the altar of burnt offerings (vss. 16, 18a, 20, 33a). On the other hand, the purpose was moral purification of the people as a whole (vs. 30). That is what the entire ritual of the Day of Atonement connoted: atonement was made for the high priest, the priests, and all the people of the congregation (vss. 6b, 11b, 17, 30, 33b, 34b). These ritual sprinklings are associated with כפר *Piel*, טָהַר *Piel/Qal*, and קָדַשׁ *Piel*, which will be dealt with later in this chapter.

⁷⁶Cf. Edward J. Young, *Studies in Isaiah* (Grand Rapids, MI: Eerdmans, 1954), 199; repr. from idem, "The Interpretation of יִזֶה in Isaiah 52:15," *WTJ* 3 (1941): 125; Christopher R. North, *The Second Isaiah: Introduction, Translation and Commentary to Chapters XL-LV* (Oxford: Clarendon, 1964), 228.

⁷⁷Cf. George Foot Moore, "On יִזֶה in Isaiah 52:15," *JBL* 9 (1890): 28; Young, *Studies in Isaiah*, 203; Rodríguez, "Substitution," 287.

⁷⁸For a list of its syntactical constructions, see Vriezen, "The Term *Hizza*," 211-12; cf. Young, *Studies in Isaiah*, 203, n. 21.

⁷⁹See, e.g., Delitzsch, 284; Vriezen, "The Term *Hizza*," 203-204.

⁸⁰See, e.g., Knight, 166; Oswalt, *Isaiah 40-66*, 374, n. 56. In this connection Oswalt here mentioned: "Thus we would expect here that the servant is sprinkling the

priest, or to the purifying or expiatory character of his sufferings, is here unexpected and out of place.⁸¹ For these reasons a number of alternatives have been proposed. Some scholars, who argued that יהוה is not the original reading, have proposed textual emendations based on their conjectures, but there is no unanimity of opinion among them as to the correct emendation.⁸²

George Foot Moore conjectured יהוה ירָגְזוּ⁸³ ("[many nations] will tremble," *Qal* impf. 3 m.p. of ירָגַז) instead of יהוה, the view of which is followed by many scholars.⁸⁴ Moore suggested יהוה ירָגְזוּ by arguing: "The antithesis between verses 14 and 15, and the structure of the latter verse require in the place of יהוה a plural verb of which גוים is subject."⁸⁵ Then he would explain the LXX's reading θαυμασονται either as a variant for θαμβησονται, the nations onto something else, an obvious absurdity. By itself this anomalous usage is not insuperable, but when it is coupled with the problem of the parallelism, a serious question arises" (ibid.).

⁸¹See, e.g., Delitzsch, 285; Seitz, 463. Delitzsch mentioned that "the representation of the Servant as priest would come in here quite abruptly" (285). Seitz argued: "It is a valid question to inquire, as will be done, about the cultic association found in the body of the poem, but these have to do with intra-Israelite confessions and their own distinctive theological rationale" (463).

⁸²Cf. Young, *Studies in Isaiah*, 199 (for a full discussion of the various suggestions, see pp. 199-201).

⁸³Moore, 222; cf. *BHS*, 759.

⁸⁴See, e.g., D. Paul Volz, "Jesaja 53," in *Beiträge zur alttestamentlichen Wissenschaft: Karl Budde zum siebzigsten Geburtstag am 13. April 1920: Überreicht von Freunden und Schülern und in ihrem Namen*, ed. Karl Marti, BZAW 34 (Giessen: A. Töpelmann, 1920), 181; idem, *Jesaja II: Übersetzt und erklärt* (Leipzig: A. Deichertsche Verlagsbuchhandlung, 1932), 170; Torrey, 416; Karl Elliger, *DeuteroJesaja in Seinem Verhältnis zu TritoJesaja*, BWANT 63 (Stuttgart: W. Kohlhammer, 1933), 6; Westermann, *Isaiah 40-66*, 253; McKenzie, *Second Isaiah*, 128; A. Gelston, "Isaiah 52:13-53:12: An Eclectic Text and a Supplementary Note on the Hebrew Manuscript Kennicott 96," *JSS* 35 (1990): 199; Hermisson, 23, 29. Volz even wanted to delete גוים in vs. 15a. Torrey recognized here that the mere substitution of ירָגְזוּ for יהוה hardly solves the difficulty, and thus he deleted the noun גוים and attached עליו to vs. 15a for a better parallelism.

⁸⁵Moore, 222.

verb employed to render רָגַז in 1 Sam 14:15, or as a "weaker translation of יִרְגֹזוּ."⁸⁶

Although he argued that he came to offer the emendation "in view of the whole context," it seems that the Septuagint must have been the driving force of his conjectural emendation.⁸⁷ Thus Moore's position shows the weaknesses of those who have emended the verb הָיָה mainly on the basis of the Septuagint: (1) disregarding the Masoretic punctuation, וְעָלְיוֹ is included in 15a α , but not in 15a β ; (2) as a result, not he (i.e., the Servant) but "many nations" becomes the subject of הָיָה, in spite of the fact that the verb is singular.⁸⁸

Others,⁸⁹ also following the LXX, have suggested יִבְזֶהוּ (*Qal* impf. 3 m.p. of בָּזָה, "despise") in place of הָיָה.⁹⁰ This suggestion, however, has exactly the same problems that Moore's proposal of יִרְגֹזוּ does. Besides, it cannot be correct in that the alleged humiliation of "being despised" by "many nations" (vs. 15a α) does not match with the reaction of "kings" (vs. 15a β). In light of the alleged parallelism of vs. 15a α with vs. 15a β , is the kings shutting their mouths an expression of their despising the Servant or their reaction to many nations despising the Servant? Furthermore, in light of the alleged parallelism, how is the reaction of "kings" related to vs. 15b? Last but not least, in light of 53:3, where the verb הָיָה occurs twice, the alleged occurrence of the same verb יִבְזֶהוּ seems to make the pericope redundant.

⁸⁶Ibid.

⁸⁷Cf. *ibid.* Moore added here as the last sentence of the article: "It is also possible that the text before the Greek translators was already defective, and that $\theta\alpha\mu\beta\eta\sigma\omicron\nu\tau\alpha\iota$ is itself conjectural" (*ibid.*).

⁸⁸Koole rightly pointed out the problem of incongruity, arguing that "it is very questionable whether the sing. form הָיָה can be maintained in that case, for such an incongruence is very unusual with a personal subject" (273). Johannes Lindblom already called the incongruence in question: "Is it really probable that we have here the extremely rare construction where a verb in the singular is followed by a *personal* subject in the plural?" (40, italics his).

⁸⁹See, e.g., Jacob Leveen, "יָהָה in Isaiah LII. 15," *JJS* 7 (1956): 94.

⁹⁰Cf. *BHS*, 759.

Other scholars, who maintained that no textual emendation is necessary, have postulated a second root meaning for נזח, which derives from the Arabic *nazā*, "spring/leap," and thus translated "cause to spring/leap" or "startle."⁹¹ However, the problems of this Arabic hypothesis were clearly pointed out by Joseph Addison Alexander in 1847,⁹² Moore in 1890,⁹³ and then Edward Joseph Young in 1941.⁹⁴ Meticulously examining the usage of the alleged Arabic cognate, Moore pointed out the decisive facts not only that its etymological connection with נזח is illusory but also that they represent different roots.⁹⁵ Thus, most significantly, the usage of the Arabic verb

⁹¹BDB, 633; see, e.g., Delitzsch, 285; Driver, "Isaiah 52:13-53:12," 92; Milgrom and Wright, 303; Westermann, *Isaiah 40-66*, 259; J.D.W. Watts, 225, n. 15.a; Oswalt, 374, n. 56; cf. Štefan Porúbčan, *Sin in the Old Testament*, SS, vol. 3 (Rome: Herder, 1963), 497 (cf. n. 191). According to Moore, 217-18, the Arabic cognate hypothesis was put forth by N. W. Schroeder and Chr. D. A. Martini, and it was adopted and defended by Wilhelm Gesenius, and then almost universally accepted with an emotional content by those who gave up the traditional "sprinkle." Mentioning that "none of these explanations [including this view] is convincing," Milgrom and Wright, 303, argued: "The last [i.e., the Arabic root view] is the most satisfying, since it preserves the text and fits the context best." Westermann mentioned: "The exact meaning of the verb *yazzeh* in v. 15a is not known. Literally it means 'to leap', and several editors have taken this as the basis of a suitable meaning here. . . . But in the context it would be better to assume a verb with the meaning of 'startle', which is very often found parallel to 'to shut the mouth'" (*Isaiah 40-66*, 259). Very recently Oswalt, in his *Isaiah 40-66*, 374, n. 56, also contended: "The best [alternative] seems to be that this is the single occurrence in the OT of *nzh* II, which, on the basis of Arabic, means 'startle.' This meaning has the merit of good parallelism and does not require emending the MT consonantal text."

⁹²J. A. Alexander, *The Later Prophecies of Isaiah* (New York: Wiley and Putnam, 1847), 252-53; idem, *Commentary on the Prophecies of Isaiah*, repr. of the 1875 rev. ed. by John Eadie, introd. by Merrill F. Unger, with Editor's pref. by John Eadie, 2 vols. in 1 (Grand Rapids, MI: Zondervan, 1953), 288.

⁹³Moore, 217-21.

⁹⁴Young, "The Interpretation of נזח in Isaiah 52:15," 127-29; repr. in idem, *Studies in Isaiah*, 201-203.

⁹⁵Moore, 218-220, esp. 220; cf. Young, *Studies in Isaiah*, 202. Alexander, *The Later Prophecies of Isaiah*, 252, already argued: "The explanation of this word by the majority of modern writers . . . is . . . without any real ground even in Arabic analogy." Vriezen, "The Term *Hizza*," 203, observed that "the use of words in Deutero-Isaiah does not show Arabic influence."

"affords little support to the prevailing exegetical hypothesis."⁹⁶ There is also a weakness in this view that it introduces a *hapax legomenon* into the Hebrew Bible, even though biblical Hebrew has plenty of other words for such expressions.⁹⁷ Besides, there is by no means unanimity of opinion as to the exact force of קָפַץ, even if it is translated "cause to spring/leap" or "startle."⁹⁸ Furthermore, "as many were appalled . . . so shall he startle . . ." does not give any progression of thought at all.⁹⁹ In addition to that, the Arabic explanations of קָפַץ, instead of forming a connecting link between vs. 15aβ and vs. 14a, anticipate "the declaration of the next clause [i.e., vs. 15aβ]."¹⁰⁰ As a warning against such an Arabic hypothesis, D. F. Payne's argument seems to be to the point:

There is ample evidence that obsolescence [of homonymous forms] has played a very real, and by no means insignificant, part in the development of the Hebrew language. It is therefore a hazardous procedure to 'invent' homonyms for Hebrew solely on the basis of Arabic . . . lexicon; and all the more so when metathesis and the like have to be assumed as well.¹⁰¹

⁹⁶Moore, 220; cf. Young, *Studies in Isaiah*, 202. So Moore concluded that "it is clear that the explanation and interpretation of קָפַץ in Isa 52:15 which has satisfied most recent scholars must be given up" (221). Over 115 years have passed since Moore cogently argued that the Arabic cognate hypothesis must be jettisoned, but it is regrettable that, even though no objection to his argument has been raised yet, the hypothesis is still prevalent today.

⁹⁷Moore, 221; Young, *Studies in Isaiah*, 202. Moore argued here: "It has also very properly been urged against the prevailing view, that the Hebrew has words enough for 'leap,' 'leap up'; words proper and tropical enough for 'exult,' or 'be in dismay, anguish'; and that so isolated a ἀπαξ λεγόμενον, even if better attested in the sister languages, would in this connection be highly suspicious" (221).

⁹⁸Cf. Young, *Studies in Isaiah*, 202-203. Concurring with Moore in every point (except his conjectural emendation), Young classified the advocates of the Arabic cognate hypothesis into at least four different positions (*ibid.*, 202), and finally concluded that "the fact remains that there is by no means unanimity of opinion as to the exact force of קָפַץ, if it be translated "to [cause to] spring up" (*ibid.*, 203).

⁹⁹Cf. North, *The Second Isaiah*, 228.

¹⁰⁰So Alexander, *The Later Prophecies of Isaiah*, 253; *idem*, *Commentary on the Prophecies of Isaiah*, 288; cf. Young, *Studies in Isaiah*, 205.

¹⁰¹D. F. Payne, "Old Testament Exegesis and the Problem of Ambiguity," *ASTI* 5 (1966-67): 63. Payne here continued: "There has been in the past far too much recourse, without adequate linguistic controls, to the Arabic dictionary. . . . But some controls can be applied. In view of the relatively late date of Arabic literature as compared with the

As a variation of the Arabic hypothesis, Godfrey R. Driver has revocalized the verb as הִרְיָ (*Qal* impf. 3 m.s. of הִרְיָ) and regarded the "many nations" as subject.¹⁰² Thus the resulting translation of vs. 15a is: "So now mighty nations shall be startled and kings shall purse their mouths in disgust at him."¹⁰³ This proposal, however, suffers not only the weaknesses of the Arabic hypothesis but also the problem of incongruity in the textual emendations mainly based on the Septuagint.¹⁰⁴

The Septuagint rendered the verb הִרְיָ as $\theta\alpha\upsilon\mu\alpha\sigma\omicron\nu\tau\alpha\iota$.¹⁰⁵ This rendering casts "many nations" as the subject of the verb rather than the Servant, and thus translates "so

Old Testament, it is particularly unsafe to read back from Arabic into Hebrew secondary forms and secondary senses. Before assuming the presence of homonyms in Hebrew one should always attempt to discover the proto-Semitic form and the original meaning (and subsequent semantic development) of the root in question" (63-64). For a significant article on the analysis of the problems as Arabic dictionaries impinge upon the OT, see especially Lothar Kopf, "Das arabische Wörterbuch als Hilfsmittel für die hebräische Lexikographie," *VT* 6 (1956): 286-302; repr. in idem, *Studies in Arabic and Hebrew Lexicography*, ed. M. H. Goshen-Gottstein, with the ass. of S. Assif (Jerusalem: Magnes Press, 1976), 229-45; cf. also Barr, *Comparative Philology and the Text of the Old Testament: With Additions and Corrections*, 112-14, 116-19.

¹⁰²Driver, "Isaiah 52:13-53:12," 92; cf. *BHS*, 759. Driver's revocalization resulted from "the parallelism (the verb $\text{yiqb}^e\text{zû}$ is in the *Qal*) and the transitive and plural translation of the LXX," as indicated by Laato, 133. Laato wrongly ascribed Driver's suggestion to North. North's translation ("So shall many look upon him with amazement") "is based on the LXX, without attempting to decide what may have stood in the original" (North, *The Suffering Servant*, 123). North, *Isaiah 40-55*, 132, also mentioned: "Some such original as 'So shall many nations look upon him with amazement' has been suggested. This is based partly upon LXX, but there can be no certainty about it." Later, however, North, *The Second Isaiah*, 228-29, followed Nyberg's thesis of the nations' sprinkling as a hygienic measure against the repulsive Servant.

¹⁰³Driver, "Isaiah 52:13-53:12," 103.

¹⁰⁴Driver's textual emendation, even if with the rendering of "sprinkle," could not be an acceptable proposal either. For in the OT הִרְיָ *Qal* always has blood as its subject, and that with a preposition, לְ or עַל , as previously mentioned. So there must be not only the term for blood as the subject but also an accompanying preposition here in Isa 52:15. However, apart from the fact that no preposition is present in the verse, there is no attestation of the term for blood here or anywhere else in the pericope. Thus the repointing, even if with the rendering of "sprinkle," would present the same problems that the MT's pointing is alleged to have.

¹⁰⁵*Isaias*, 320; cf. *BHS*, 759.

many nations will be amazed at him" (οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ'αυτῷ).¹⁰⁶

The Septuagint regarded 52:15 as the apodosis of 52:14a, establishing a clear parallelism between the word addressed to the Servant and the word addressed to the people about the Servant: "Just as many shall be astonished at you [i.e., the Servant]," "so many nations shall be amazed at him [i.e., the Servant]."¹⁰⁷ As a result, different from Masoretic punctuation, the verb פָּנַח is regarded as closely followed by יִלְחַץ, which must be construed with the next stich in the MT. Besides, the LXX employs θαυμαζω for various Hebrew words, but only here in the entire LXX would it match the MT's פָּנַח.¹⁰⁸ Based on the Arabic cognate hypothesis of פָּנַח II, coupled with the alleged parallelism with יִלְחַץ in 52:14a, it has even been suggested that "the LXX possibly reflects a

¹⁰⁶According to Ekblad, 177 (cf. 178), the literary structure of the LXX's Isa 52:13-15 can be shown as follows:

- A** Behold (Ἰδοὺ) my servant will understand (συνήσει) and be lifted up and glorified exceedingly.
- B** As many (πολλοὶ) shall be astonished (ἐκστησονται) at you (ἐπισεε)
- C** So will your appearance be deglorified (αδοξήσει) from among men (ἀπο ἀνθρώπων)
- C¹** and your glory (δοξα) from among these men (ἀπο τῶν ἀνθρώπων)
- B¹** So many (πολλὰ) nations shall be amazed (θαυμάσονται) at him (ἐπ'αυτῷ) and kings will shut their mouths.
- A¹** For they to whom [it] was not announced about him, they will see (οἴμονται) and they who have not heard, they will understand (συνήσουσιν).

Now it is made clear that most scholars have considered, basically following the LXX, that, since the verb פָּנַח in vs. 15a occurs in parallel with יִלְחַץ in vs. 14a, it can be properly rendered "cause to spring/leap" or "startle" (cf. Barthélemy, *Critique textuelle*, 385; Ekblad, 187-88).

¹⁰⁷Ekblad, 188.

¹⁰⁸Cf. North, *The Second Isaiah*, 228; Ekblad, 187, nn. 50, 55. For the interesting usage of θαυμαζω in the LXX, see, e.g., Lev 26:32 (for יִלְחַץ, "be appalled"); Jer 4:9 (for פָּנַח, "be astonished"). These cases clearly show that the LXX translated פָּנַח as a parallel with יִלְחַץ.

different Hebrew *Vorlage* with זָרַק [*Qal* impf. 3 m.p. of זָרַק]."¹⁰⁹ But, it is less likely that the Septuagint reflects something other than the passage of the MT.¹¹⁰ Especially to be noted is that "the text seems to be transmitted quite rightly,"¹¹¹ which is clearly shown from the fact that 1QIs^a and 1QIs^b read זָרַק ,¹¹² supporting the MT. Besides, most ancient versions lend strong support to the rendering "sprinkle."¹¹³ Aquila's and Theodotion's Greek translation of the OT rendered πάντισει ("he will sprinkle"),¹¹⁴ the Syriac version of the OT, *mdk*^ⲥ ("he will purify"),¹¹⁵ and the Vulgate, *asperget* ("he will sprinkle").¹¹⁶ Furthermore, the renderings of the Targum (יִבְרַךְ , "he will scatter")¹¹⁷ and

¹⁰⁹Ekblad, 187; cf. *BHS*, 759.

¹¹⁰So Barthélemy, *Critique textuelle*, 385.

¹¹¹Vriezen, "The Term *Hizza*," 203.

¹¹²For 1QIs^a, see *The Dead Sea Scrolls of St. Mark's Monastery*; for 1QIs^b, see אוצר המגילות הגנוזות.

¹¹³Driver is not correct in arguing that the idea of sprinkling of the Servant "is not supported by any ancient Versions" ("Isaiah 52:13-53:12," 92). Neither is Payne in mentioning that "it is true that the ancient Versions support the rendering 'startle'" ("The Servant of the Lord," 136, n. 15).

¹¹⁴*Isaias*, 320.

¹¹⁵*Isaiah*, 96; cf. Brownlee, *The Meaning of the Qumrân Scrolls*, 294; Barthélemy, *Critique textuelle*, 385. Brownlee considered the rendering of זָרַק into *mdk*^ⲥ as one valuable contribution of the Syriac version (*The Meaning of the Qumrân Scrolls*, 294).

¹¹⁶*Esaias*, 1268.

¹¹⁷*The Bible in Aramaic*, 322. It has been suggested that the Targum possibly reflects a different Hebrew *Vorlage* with זָרַק . Though not referring to the Targum, Vriezen, "The Term *Hizza*," 204, seems to have had a similar view in that he offered his interpretation based on זָרַק *Qal* ("spatter") as follows: the Servant's "scattering of the nations" (e.g., Ps 63:1-2 [H 1-3]; cf. Isa 40:15, 17), which is not a description of a defeat that the Servant inflicts upon the nations, but of the divine miracle shown in his unexpected absolute victory that terrifies the nations. However, Vriezen's view has "a substantial difficulty" in that "the task of the servant in the Servant Songs is not to scatter and terrify the nations, but to mediate to them righteousness and salvation," as pointed out by Lindblom, 41, n. 61.

Symmachus's Greek translation of the OT (ἀποβαλλ[λ]ει, "he will scatter")¹¹⁸ also seem to support the rendering "sprinkle."

Therefore, any conjectural emendations of the term הִזְי, which are essentially based on the LXX, are not satisfactory and thus they are not to be recommended.¹¹⁹ The lack of agreement in the textual emendations of those who have appealed to the LXX makes it advisable to maintain the MT, all the more so because the LXX here is not supported by the other ancient versions, nor by 1QIs^a and 1QIs^b.¹²⁰

In fact, the alleged textual problem of the term seems to have largely resulted from the difficulty of the syntactical structure of Isa 52:14-15. According to the MT, the syntactical structure of these verses is: ". . . כֵּן . . . כֵּן . . . כִּפְאֲשֶׁר". As for the structure here, Barthélemy observed: "The most frequent construction among Jewish exegetes consists in *making of what the first כֵּן introduces a citation of what the 'many' say to 'you'* in their stupefaction that has been introduced by כִּפְאֲשֶׁר."¹²¹ Even though some Christian translators of the sixteenth century had the same view, the Geneva Bible translated the first כֵּן verse (Isa 52:14b) as a parenthesis.¹²² Then the parenthetical option has been

¹¹⁸Isaias, 320.

¹¹⁹Lindblom also observed that "in accordance with the LXX (θαυμάσσονται) many assume an expression for amazement, either substituting a new word, or assuming an unknown sense of the verb, or basing the translation on the LXX without making an attempt to decide what may have stood in the original," and concluded in regard to such proposals: "None of the proposals offered is fully satisfactory. . . . The translation 'will be amazed' or the like is pure guesswork based on the presumed meaning of the context" (40).

¹²⁰Cf. Koole, 272.

¹²¹Barthélemy, *Critique textuelle*, 385, italics his. He lists here many such Jewish exegetes, among whom are Rashi and Ibn Ezra (ibid., 385-86).

¹²²Cf. ibid., 386. The Geneva Bible translates: "As manie were astonied at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shal be sprinckle manie nations" (see *The Geneva Bible: A Facsimile of the 1560 Edition*, with an intro. by Lloyd E. Berry [Madison, WI: The University of Wisconsin Press, 1969], 301).

conserved in the KJV and survives in the RSV and several other modern versions.¹²³ In reality, however, ancient versions, such as the Septuagint and the Targum, already took the first כֵּן verse as parenthetical.¹²⁴

This syntactical structural difficulty was also noticed by Duhm,¹²⁵ and since then many scholars have struggled to deal with it. Some scholars¹²⁶ went so far as to place vs. 14b between 53:2 and 3.¹²⁷ Other scholars have taken the first כֵּן as an adverb modifying "marred"/"disfigured."¹²⁸ Other scholars¹²⁹ have emended the first כֵּן ("so")

¹²³Cf. Barthélemy, *Critique textuelle*, 385.

¹²⁴Cf. Brownlee, *The Meaning of the Qumrân Scrolls*, 292.

¹²⁵Bernhard Duhm, *Das Buch Jesaia: Übersetzt und erklärt*, 5. Aufl., mit einem biographischen Geleitwort von Walter Baumgartner (Göttingen: Vandenhoeck & Ruprecht, 1968), 394: "כֵּן is followed by two כֵּן's, of which only the second (vs. 15a) corresponds to this comparative particle. To admit that the first כֵּן introduces a parenthesis does not facilitate anything." However, he seems to have ascribed this difficult syntactic structure to the author of the Poem. The first edition of Duhm's *Jesaia* appeared in 1892 and his propositions on this syntactical structure have varied with re-editions of this commentary.

¹²⁶Karl Marti, *Das Buch Jesaja: Erklärt* (Tübingen: Mohr, 1900), 345, 347, suggested that vs. 14 has been misplaced from the end of 53:2. Marti's suggestion has been widely adopted by, e.g., Duhm, *Das Buch Jesaia: Übersetzt und erklärt*, 394, 396; Elliger, 6; Mowinckel, 196, n. 3, 197; North, *The Suffering Servant*, 123; idem, *Isaiah 40-55*, 132 (cf., however, idem, *The Second Isaiah*, 227-28); Driver, "Isaiah 52:13-53:12," 91-92, 103; Westermann, *Isaiah 40-66*, 253-54; Whybray, *Isaiah 40-66*, 169 (wrongly ascribing Marti's suggestion to Duhm's), 174; Gelston, 192, 199; Blenkinsopp, 345-46. Blenkinsopp mentioned that "14b appears to be out of place: it is unlikely that successive verses would begin with *kēn*; the word breaks into the contrast between the former humiliation and the future glorification of the servant (*ka^ṣer . . . kēn*); and 14b fits better after 53:2, especially in view of the pair *tō^ṣar, mar^ḥeh*, repeated in reverse order" (346). However, we have to be reminded that the chiasmic, linguistic connection of 52:14b with 53:2 is one of the strong arguments for the unity of 52:13-15 and chap. 53. Besides, as Koole rightly pointed out, "in the context of the prologue this assertion [of vs. 14b] provides a good introduction to the confession of the middle section" (271). Furthermore, as Delitzsch mentioned, probably vs. 14b is also needed to provide a transition for the change from "direct address [in the second person]" (vs. 14a) to "objective statement in the third person" (vs. 15) (283). Most of all, "there is no evidence in text or versions for this transposition [of 52:14b after 53:2]," as Gelston admitted (199).

¹²⁷Cf. BHS, 759; Westermann, *Isaiah 40-66*, 258-59.

¹²⁸E.g., Muilenburg, 617; cf. KJV, ASV, RSV, NIV, NRSV, JPS, NJB, and YLT. Muilenburg argued that, "though precarious, [it] is the best solution to the difficulty"

to כִּי ("for"), and thus produced a well-balanced structure of vss. 14-15: "As . . . For . . . So . . . For . . ." ¹³⁰ The Targum might be claimed as full support for the emendation of the first כִּי to כִּי, ¹³¹ since it translates the first Hebrew כִּי with the Aramaic כִּי (corresponding to the Hebrew כִּי) and reproduces the second as the Aramaic כִּי. ¹³²

Against these trends, however, Barthélemy argued:

It is yet allowed to wonder if one is held to admit it as a dogma that in the MT only the second כִּי is the correspondent to the initial כִּי. We will suggest that a general exegesis, which would permit to consider both of the two כִּי's as corresponding to the comparative particle כִּי, would deserve to be . . . taken into consideration. ¹³³

This syntactical structure of the MT is clearly attested by 1QIs^a, 1QIs^b and the Septuagint. ¹³⁴ Barthélemy argued that the structure here in poetry corresponds to what

(617). For possible analogies, see BDB, 485; *HALOT*, 2:482-83. However, Koole argued that "there is little evidence (Jer 5:31?; 14:10?) for the meaning of כִּי = 'so much' which is usually assumed here" (271). See also Kaufmann, 230, n. 104, where the particle was replaced by אֵינֶנּוּ ("indeed").

¹²⁹E.g., Torrey, 415; Volz, *Jesaia II*, 169-70; McKenzie, *Second Isaiah*, 128; Eva Hessler, *Das Heilsdrama: Der Weg zur Weltherrschaft Jahwes (Jes 40-55)* (Hildesheim: Georg Olms Verlag, 1988), 248. Torrey argued: "We must restore כִּי, 'for, because,' in place of כִּי. The latter reading arose through a very natural mistake, the scribe expecting it at once, whereas it really should not appear until verse 15. Observe now the perfect correspondence of verses 14 and 15, the main clauses introduced by כִּי and כִּי, and the subordinate clause (giving the reason for the emotion) by כִּי" (415).

¹³⁰Cf. Brownlee, *The Meaning of the Qumrân Scrolls*, 292.

¹³¹Cf. *ibid.*, 293.

¹³²*The Targum of Isaiah*, 179; cf. Brownlee, *The Meaning of the Qumrân Scrolls*, 322.

¹³³Barthélemy, *Critique textuelle*, 386, italics his. A similar suggestion has already been made by Alexander who noticed the syntactical structural difficulty. See Alexander, *The Later Prophecies of Isaiah*, 252; *idem, Commentary on the Prophecies of Isaiah*, 287: "According to the common agreement of interpreters, vs. 14 is the protasis and vs. 15 the apodosis of the same sentence, the correlative clauses being introduced, as usual in cases of comparison, by כִּי and כִּי. The construction is somewhat embarrassed by the intervening כִּי at the beginning of the last clause of vs. 14, which most interpreters, however, treat as a parenthesis, explanatory of the first clause. . . . A simpler construction, though it does not yield so clear a sense, would be to assume a double apodosis."

¹³⁴Barthélemy, *Critique textuelle*, 386; Brownlee, *The Meaning of the Qumrân*

is in prose the structure כן . . . וכן (Exod 1:12; Josh 11:15).¹³⁵ Even if אָשֶׁר is used, though much less frequently than כִּיאָשֶׁר, as comparative conjunction,¹³⁶ כִּיאָשֶׁר, but not אָשֶׁר, is employed here in Isa 52:14a. In this connection, especially interesting is the usage of אָשֶׁר in 54:9 (in the chapter next to that of the Suffering Servant Poem), and that in the syntactical structure of ". . . כֵּן . . . אָשֶׁר" (as . . . so . . .). Besides, כֵּן, but not כִּי, is used in 52:14b.¹³⁷ The employment of כִּיאָשֶׁר and כֵּן in vs. 14 seems to be the prophet's purposeful intention, as is partly shown by the sound effect of alliteration in vss. 14-15: "כִּיאָשֶׁר . . . כֵּן . . . כֵּן . . . כִּיאָשֶׁר . . .".¹³⁸ So we have no good alternative but to retain the syntactical structure as it is in the MT.

Besides, in regard to the textual problem of the term יָנָה itself, Franz Delitzsch, in his fourth edition of the commentary on Isaiah in 1889, seems to have provided a solution by referring to the case of יָרָה *Hiphil*.¹³⁹ The *Hiphil* of יָרָה is usually construed with the accusative of the arrow/weapon thrown (cf. 1 Sam 20:20, 36; 2 Kgs 19:32), whereas the

Scrolls, 292-93.

¹³⁵Barthélemy, *Critique textuelle*, 386.

¹³⁶See, e.g., Exod 10:6; 14:13b; 34:18; Ps 106:34; Isa 54:9; Jer 48:8; Obad 1:15. Cf. *HALOT*, 1:99; 2:455, 483; GKC, 499.

¹³⁷Koole, 270-71, suggested a solution by arguing; "The lexicons distinguish כֵּן I = 'certainly, truly', Josh 2:4 etc., and כֵּן II = 'in accordance with . . .' These two meanings cannot always be clearly delimited . . . but while the second is meant in vs. 15, the first seems to occur in this line [i.e., vs. 14b]. . . . The asseverative 'truly' says that there did in fact seem every reason to turn away from the Servant." However, Koole could not cite even two biblical passages for כֵּן I (see *HALOT*, 2:482).

¹³⁸It is also noticed by Koole, 263. As regards the prophet's literary intention, also to be noted is the argument of Young, *Studies in Isaiah*, 205, that "it is also possible that the עַל was intentionally omitted by the prophet in order not to weaken the correspondence of עָלְיוֹ in verse 15aβ with עָלְיוֹ in verse 14a."

¹³⁹Delitzsch, 285, n. 1; cf. Young, *Studies in Isaiah*, 204-205, especially 205, n. 23; Barthélemy, *Critique textuelle*, 387. However, Delitzsch, 285, following Chr. D. A. Martini, translated the term "*exsilire faciet*" in the sense of "a spring up caused by astonishment . . . and not so much an external as an internal motion: they will start up with astonishment within themselves . . . as if electrified by the surprising change that has taken place in the Servant of Jehovah."

goal aimed for is introduced by a preposition (cf. 2 Sam 11:24; 2 Chr 35:23).¹⁴⁰ In certain cases, however, ירה *Hiphil* (without any complement of arrow/weapon) is construed with the accusative of the goal aimed for, i.e., things (cf. Hos 6:3)¹⁴¹ or persons (cf. Ps 64:4 [H 5], 7 [H 8]).¹⁴² Thus Delitzsch concluded his remark on the construction of נוה *Hiphil* that one must not deny the possibility of a construction analogous to that of נוה *Hiphil* with the accusative of the person sprinkled.¹⁴³ Therefore, we have to admit now that the construction of נוה *Hiphil* with the accusative of person is "certainly possible,"¹⁴⁴ even though the verb ינה in Isa 52:15 seems to be an

¹⁴⁰Cf. Barthélemy, *Critique textuelle*, 205.

¹⁴¹Cf. Young, *Studies in Isaiah*, 205, n. 23. Hosea 6:3 says, "יורה ארץ . . ." (lit., . . . [the latter rain] will water the earth).

¹⁴²Cf. *ibid.*; Barthélemy, *Critique textuelle*, 387. Psalm 64:4 [H 5] says, ". . . תם פתאם ירהו לירות" (to shoot at . . . the blameless; suddenly they shoot at him); vs. 7 [H 8], "וירם . . . הים חץ . . ." (lit., and God has shot at them: an arrow . . .). In regard to Ps 64:7 [H 8], Barthélemy, *Critique textuelle*, 387, rightly argued: "The fact that the accent, main divider of the verse, here separated the first two words from those that follows them, shows that those are understood as an explanatory addition, but not as a complement of the object." See also Num 2:30.

¹⁴³See Delitzsch, 285, n. 1; cf. Barthélemy, *Critique textuelle*, 387. Young, *Studies in Isaiah*, 205, n. 23, mentioned Dillmann's study on the usage of נוה's Ethiopic cognate (*naz'xa*), which, "used in the I:1 stem, has the meanings 'spargere, re-, con-, aspergere,'" and is used with the accusative of the liquid which is sprinkled (or with partitive prepositions), with the accusative of the thing or place which is sprinkled, and with the accusative of the person who is sprinkled." Thus, against Driver, "Isaiah 52:13-53:12," 92, we have to admit the possibility of the verb's elliptic usage here with the idea of the Servant's sprinkling.

¹⁴⁴Delitzsch, 285, n. 1. By calling attention to such Hebrew proper names as Jeziel (1 Chr 12:3) and Izziah (Ezra 10:25), Lindblom (followed by Rignell, 89), 41, derived a hypothetical Hebrew cognate יזה from the root נוה I (based on the fact that פ"ן and פ"י are closely cognate [e.g., יצב/נצב and יקע/נקע]), which must have the meaning of "besprinkle." The proper names יזיאל and יזיה, according to him, must mean "besprinkled by God [or, Yahweh]," whereas *HALOT*, 2:404, renders them into "besprinkled by El [i.e., God]" and "Yahweh besprinkles" respectively. Then, arbitrarily changing the vocalization of ינה to ינה or ינה, Lindblom interpreted as follows: "He (i.e., the servant) will (at some time in the future) besprinkle many people, i.e., purify many peoples from their sins" (401). Apart from not only the hypothetical cognate but also the arbitrary re-pointing, however, Brownlee, *The Meaning of the Qumrân Scrolls*, 294, n. 7, rightly pointed out: "Lindblom distinguishes in his discussion between 'sprinkle' (employed of a liquid) and 'besprinkle' (employed of persons). Unfortunately, this serves to obscure his meaning, since the latter word is practically

irregularity.¹⁴⁵ This irregularity, however, might belong to the literary technique or idiosyncrasy of the author of the Suffering Servant Song. The author appears to have the intention of arousing the sense of tension and thrill, and thus a great expectation in the readers/hearers who have ready hearts. In this connection Motyer argued:

We noted . . . how the central section of the Song (vss. 4-6) shares its vocabulary and teaching with the concluding section (vss. 10-12). The question, therefore, is prompted whether this opening section, which also has links with verses 10-12, begins to point towards the same cultic interpretation of the Servant's death. . . . Yet the usage is uncommon. Isaiah, however, could well have used it so, intending to increase the sense of enigma, which marks this stanza [52:13-15], about how the unique exaltation and unique suffering belong together. What is it that kings hear that dumbfounds them? So, the Servant 'shall sprinkle . . . many nations'; his work is priestly and many nations receive his priestly ministry. . . . The thought of the Servant's supreme exaltation (vs. 13) is elaborated by this picture of earth's rulers silent before him. . . . We must think, therefore, of the kings as overwhelmed by the Servant, but the precise cause of their silence is not explained. The ideas of 'see' and 'understand/discern' indicate that some truth about the Servant has dawned on them, but how and what we have yet to find out. The enigma is maintained to the end of the stanza; somehow the unique exaltation (vs. 13) and the unique suffering (vs. 14) are the subject of a unique truth (vs. 15).¹⁴⁶

The traditional view is not without difficulty, but the objections against it are of little weight as compared to those against the other views.¹⁴⁷ Therefore, we had better retain the traditional view of the verb under the present investigation.

Muilenburg maintained:

In view of the obvious meaning of the verb *nāzāh* in all these passages where it is used in reference to the sprinkling of water, blood, and oil, and especially in

unused in English and the former word is used in both senses." See also *HALOT*, 2:683; cf. Young, *Studies in Isaiah*, 203-204.

¹⁴⁵Rodríguez, in his "Substitution," 288, argued: "Concerning the argument that the accusative of the thing sprinkled is not present here, we must be careful not to press it too far. We have a precedent for this in Exod 29:21." But there is no precedent for this in Exod 29:21 or anywhere else in the OT. Even though the accusative is not present in the sentence, it always appears in the immediate context, specifically in the preceding sentence (in the case of Lev 4:17 it appears again in the following sentence), and thus it is contextually implied.

¹⁴⁶Motyer, 426.

¹⁴⁷Cf. Young, *Studies in Isaiah*, 206.

view of the relation of the opening to the closing strophe (see vs. 10c), it is best to retain 'sprinkle' here, and this interpretation is supported by the Manual of Discipline (iv. 21; cf. iii. 10).¹⁴⁸

In the same line Barthélemy contended:

The constructions of this verb with an accusative of liquid and the introduction by לַע of the object sprinkled precisely means: to make sprinkle such liquid on such an object (or such a person), whereas *the constructions without an accusative of liquid and only with an accusative of an object or of a person, will be able to mean: to accomplish the ritual of aspersion on such an object or such a person.*¹⁴⁹

Edward J. Young rendered the term נָזַח into "he will sprinkle" and interpreted it in a priestly-sacrificial sense.¹⁵⁰ "Just as in previous time, due to the terrible disfigurement of the Servant, many were shocked at Him, so now, because of His expiatory work, even kings will stop their mouths."¹⁵¹ In this connection Barry G. Webb's observation is to

¹⁴⁸Muilenburg, "Isaiah 40-66," 618; cf. Brownlee, *The Meaning of the Qumrân Scrolls*, 294-95. Lindblom also argued: "I think that the Massorettes regarded the verb נָזַח as a ritual *terminus technicus* in accordance with all the passages where it is employed in the Old Testament" (40).

¹⁴⁹Barthélemy, *Critique textuelle*, 387, italics his.

¹⁵⁰Young, *Studies in Isaiah*, 203-206; idem, *The Book of Isaiah: The English Text, with Introduction, Exposition, and Notes*, NICOT (Grand Rapids, MI: Eerdmans, 1972), 3:338-39; cf. von Rad, *Old Testament Theology*, 2:257. H. S. Nyberg (whom Oswalt, 374, n. 56, and 380, n. 84, mistakenly named Nygren) suggested that נָזַח *Hiphil* is used absolutely (i.e., without specified object) with the meaning of "carry out ritual cleansing" ("Smärtornas man. En studie till Jes. 52,13-53,12," *SEA* 7 [1942]: 47, cited by North, *The Second Isaiah*, 228). But, he interpreted it in terms of a decontamination ritual not of the Servant but of "many nations," and thus he went so far as to argue that the עָלָיו does not imply the sense of water or blood actually being poured on him but the sense of "on his account," i.e., "as a protection against him" (Nyberg, 47-48, cited by North, *The Second Isaiah*, 228-29). North, *The Second Isaiah*, 229, following Nyberg, translated: "Many nations shall sprinkle upon him," which is a description of their first reactions to the sight of him who seemed altogether disgusting. In line with this, thus, North interpreted the kings' shutting of their mouths, i.e., to avoid contamination or infection from him. However, this seems quite unlikely in the light of vss. 13 and 15b, which hint at a positive revelation of the Servant and thus a striking contrast with his appalling aspect of vs. 14. Furthermore, as both Nyberg and North admitted, their interpretation from the beginning showed the very weaknesses of those who have emended the verb נָזַח largely on the basis of the Septuagint: (1) disregarding the Masoretic punctuation, the עָלָיו is included in 15aα; (2) thus, not he but "many nations" becomes the subject of נָזַח, notwithstanding that the verb is singular.

¹⁵¹Young, *Studies in Isaiah*, 205. Young stated: "The protasis is found in 14a, with 14b serving as a parenthetical, explanatory clause. 15aα begins the apodosis which is concluded in 15aβ" (ibid., n. 25). But, in contradiction to this statement, his display

be noted:

Sprinkling, with blood, water or oil, had to do with cleansing, with making a person or thing fit to be in the presence of God. Elsewhere in the Old Testament it always has reference to Israel, but there is no such restriction here. The cleansing the Servant brings is for *many nations* (vs. 15a). The one that people regarded as unclean (they were *appalled at him*, vs. 14) will turn out to be the one who cleanses others. It is a paradox so astounding that it will dry up every accusation and cause every mouth to be stopped (vs. 15).¹⁵²

In the same line Eva Hessler already argued:

The verb הָיָה is a *crux interpretum*, and it is proposed that we should translate it into "be amazed" on the analogy of the second half of the verse. However, a quite big variation arises with it, because הָיָה indicates an activity of the Servant, whereas "be amazed" indicates a condition or a concerned air (*Betroffensein*) of the nations, similar to the kings' falling silent, which is explained in 15b: Actually it must be a matter of something that has never been there, something absolutely unique, what is perceived on the Servant (cf. 49:7). Because what has never been told to them, they see, and what they have never heard, they understand.

of the construction of vss. 14-15a in his *The Book of Isaiah*, 3:336-37, is as follows:

Protasis: Even as many were astonished at thee

Parenthesis: (so was his appearance/disfigurement from men, and his form from the sons of men)

Second Parenthesis: (so shall he sprinkle many nations)

Apodosis: kings shall shut their mouths at him.

However, it is more reasonable to state that vs. 14a begins the protasis, with vs. 14b serving as a parenthetical, explanatory clause, whereas vs. 15aβ concludes the apodosis, with vs. 15aα actually beginning it but serving also as a parenthetical, explanatory clause. Thus the construction of vss. 14-15a can be displayed as follows:

Protasis: "Just as many were appalled at you,"

("so his appearance was marred more than any man, and his form more than the sons of men,")

Apodosis: "so (he will sprinkle many nations,)

kings will shut their mouths on account of him."

As Young, *Studies in Isaiah*, 205, rightly pointed out, the principal contrast is not between שָׁמַח in vs. 14a and הָיָה in vs. 15aα, but between שָׁמַח in vs. 14a and יִקְפְּצוּ in vs. 15aβ, as is shown by the עָלַי of vs. 14a and the עָלֵינוּ of vs. 15aβ, and thus הָיָה stands in relation to יִקְפְּצוּ in vs. 15a as does מְשַׁח to שָׁמַח in vs. 14. That which produces the change in the attitude of men is the work of the Servant, expressed in the word הָיָה and this work is expressed as future.

¹⁵²Barry G. Webb, *The Message of Isaiah: On Eagles' Wings*, ed. J. A. Motyer, BST (Downers Grove, IL: InterVarsity, 1996), 210.

How this change comes about is not said yet, unless it would be indicated by vs. 15a and attributed to an activity of the Servant.¹⁵³

The activity of the Servant is none other than his priestly activity of purification and expiation, which is succinctly depicted by a significant cultic term נָזַח . Thus the literary structure of Isa 52:13-15 can be displayed as follows:¹⁵⁴

- A success and exaltation of the Servant (vs. 13)¹⁵⁵
- B consternation of the "many" (vs. 14a)
- C disfigurement of the Servant (vs. 14b)¹⁵⁶
- C¹ priestly activity of the Servant for the "many nations" (vs. 15a α)
- B¹ astonishment of "kings" (vs. 15a β)¹⁵⁷

¹⁵³Heßler, 248-49. Heßler is right in mentioning that "נָזַח (= sprinkle) marks a ritual cleansing and expiation act (Lev; Num)" (249).

¹⁵⁴The mid-section (vss. 14a-15a β) is antithetically chiasmic in the MT, whereas it is synonymously chiasmic in the LXX.

¹⁵⁵The expression "הִנֵּה . . . עֲבָדִי" in vs. 13a, which is Yahweh's introduction of the Servant, corresponds to the similar expression "הִן עֲבָדִי" in Isa 42:1a, and thus it puts the fourth Servant Song in close relation to the first Servant Song and plays a role of a bracket to hold the four Servant Songs. The term עֲבָדִי occurs chiasmically in Isa 53:11, and thus makes the fourth Servant Song a unified whole. The verb יִשְׁכִּיל ("act wisely" or "prosper") in vs. 13a as a cause corresponds to its effect (exaltation of the Servant) in vs. 13b (cf. 6:1; 33:10; 57:15). The "how" of יִשְׁכִּיל seems to be briefly depicted in vss. 14b-15a α , and more detailedly in Isa 53.

¹⁵⁶Verse 14b portrays the degradation of the Servant by his deep suffering, which seems to be emphasized by the double expressions in the verse and thus by its length. Besides, the verse counterbalances itself with the introductory verse (vs. 13), which announces the triumphant exaltation of the Servant, which is depicted by the triple expressions in vs. 13b, and thus which has a length similar to vs. 14b. Koole mentioned that "as a trio [in 52:13b] they correspond to the threefold humiliation of the Servant in 53:4b" (265). Koole also remarked: "The trio 'form, splendor, appearance' [in 53:2b] is reminiscent of the threefold description of the Servant's new glory in 52:13b. Its absence in his initial activity is indicated by the negation א " (282).

¹⁵⁷The highly negative attitude of dismay at the Servant (vs. 14b) turns into a highly positive one of speechless respect to him (vs. 15a β). The reason for the change of the attitude (vs. 15a β ; cf. Isa 49:7; Job 29:8-9) is due to the reversal of the servant's fortunes (vs. 15a α), which forms a connecting link between vs. 15a β and vs. 14a, instead of anticipating vs. 15a β (cf. Alexander, *Commentary on the Prophecies of Isaiah*, 288; Young, *Studies in Isaiah*, 205). For the phrase of שָׁטַח פִּי ("shut [one's] mouth"), see Job 5:16; Ps 107:42; HALOT, 3:1118; Koole, 273-74. R. E. Watts argued that the phrase in Isa 52:15a β "is first and foremost not indicative of surprise (although this may or may not be involved), but is instead a metonymy of effect signifying the subjugation of the

A¹ successful response of "many nations"/"kings" (vs. 15b)¹⁵⁸

As shown above, vs. 15b backs up vs. 13 in terms of content.¹⁵⁹ Verse 15b "speaks explicitly about the nations coming to an understanding that heretofore they did not possess."¹⁶⁰ Here we can surely see the completion of the work of the Servant in his action, not toward Israel, but toward the nations, to whom he is to be a light (42:6; 49:6).¹⁶¹ If the mission of the Servant as "Israel" (49:3) for the nations is fully accomplished here in 52:15b, then what about the mission of the Servant for the people Israel (cf. 49:5b, 6aβ-bα, 8d),¹⁶² for whom he is to be a covenant (42:6; 49:8)? The question quite naturally leads us to the confession of the "we" in Isa 53:1-11a,¹⁶³ of which the first verse begins to depict a negative response of Israel, who will come to their

arrogant kings to the servant" ("Isaiah 52:15," 335). However, we have to pay attention to the chiasmic structure of Isa 52:13-15 as a whole.

¹⁵⁸Koole, 274, remarked: "Verse 15b emphasizes the unheard-of nature of what is now happening. This way in which God acts in his Servant was never 'told' 'to them' (לָקַח). . . . This unheard-of event now becomes concrete reality, which is 'seen' (רָאָה) and 'understood' (בֵּין)."

¹⁵⁹Seitz, 471, observed: "The Servant was to be 'exalted, lifted up, very high' (52:13)—signs of his exaltation, intended, among other things, to convict the nations (52:15)."

¹⁶⁰Ibid., 462.

¹⁶¹Cf. *ibid.*, 463. The successful response of the "kings" and "princes," anticipated in 49:7c, is shown here, and thus "in 52:13-15, the faithfulness of God toward the servant [cf. 49:7d] is confirmed," as Seitz mentioned (*ibid.*).

¹⁶²In this regard Bernd Janowski is correct in observing that, although Isa 44:21-22 speaks of Jacob/Israel as Yahweh's servant, "read in conjunction with 49:5-6, it sheds light on the special Servant figure who is differentiated from Jacob/Israel" ("He Bore Our Sins: Isaiah 53 and the Drama of Taking Another's Place," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, 58). According to 44:21-22 Yahweh makes an appeal to Jacob/Israel: "Turn back to me." "According to 49:5-6 the Servant's task is to 'bring back' Jacob to Yahweh and to 'gather' Israel to him (vs. 5a), or again to 'raise up' Jacob and to 'bring back' to him (vs. 6a)" (*ibid.*). Thus Yahweh's Servant "is supposed to 'bring back' Jacob/Israel to Yahweh (שׁוּב polel, 49:5a; hiphil, 49:6a) by calling them to 'turn back' to Yahweh (שׁוּב qal, 44:22)" (*ibid.*).

¹⁶³In this vein, Seitz, 464, is right in concluding that the confession of the "we" "has its own special character inside God's plans for Israel."

enlightenment later. Thus Isa 52:15b forms not only a striking contrast to, but also a close connection with 53:1.¹⁶⁴

In this way Isa 52:13-15 functions as a kind of prologue, while summarizing the main themes of the Suffering Servant Song.¹⁶⁵ "The strophe [52:13-15] as a whole is an excellent example of the motif of the great reversal especially common in eschatological contexts,"¹⁶⁶ as Muilenburg rightly observed. The great reversal here is not only related to the fate of the Servant but also to the response and fate of the nations. The motif of the great reversal occurs again in Isa 53, where it is not only related to the response and fate of Israel but also the fate of the Servant. The motif of the great reversal in the Suffering Servant Song is inextricably bound up with the metaphor of the "arm of

¹⁶⁴Isa 53:1 (with an internal chiasm), just as 52:15b (with an internal parallelism), is composed of two parallel parts with a similar meaning. Besides, there is a close connection between 52:15b and 53:1: a chiasm in regard to the language, but a contrast in regard to the concept (cf. Koole, 259, 275-76; Childs, 413; Seitz, 465). Here is a verbal connection made with a chiasmic device: הָאֵרָא (52:15bα):א/עֲמַשׁ (vs. 15bβ):ב/קָבַץ (Hithpoel, vs. 15bβ):c/קָבַץ (Hiphil, 53:1a):c¹/עֲמַשׁ (n., vs. 1a):b¹/הָאֵרָא (Niphal, vs. 1b):a¹. A conceptual contrast, however, unnoticed by Childs, 413, is to be noted: heathens' seeing and understanding (52:15) versus Israel's unbelief and misapprehension (53:1), which results from their obduracy, i.e., their hardening of their own hearts (6:9-10; cf. 29:9-10; 42:18-20; 43:8; 44:18). See Craig A. Evans, *To See and Not Perceive: Isaiah 6.9-10 in Early Jewish and Christian Interpretation*, JSOTSup 64 (Sheffield: Sheffield Academic Press, 1989), 132-33; Bernard Gosse, "Isaïe 52,13-53,12 et Isaïe 6," *RB* 98 (1991): 542; K. T. Aitken, "Hearing and Seeing: Metamorphoses of a Motif in Isaiah 1-39," in *Among the Prophets: Language, Image and Structure in the Prophetic Writings*, ed. Philip R. Davies and David J. A. Clines, JSOTSup 144 (Sheffield: Sheffield Academic Press, 1993), 12-41. R. E. Watts is right in arguing: "A common theme uniting Isa 1-39 and 40-55 is Israel's persistent deafness and lack of understanding which is related to their refusal to recognize, and to live by, the truth of what they have seen and been told throughout their history. The content of this truth is the unquestionable sovereignty of Yahweh over history and the nations, and his utter superiority over the idols. It is against this 'lack of understanding' motif that vs. 15b is to be understood" ("Isaiah 52:15," 335).

¹⁶⁵Cf. Edward J. Young, *Isaiah Fifty-Three: A Devotional and Expository Study* (Grand Rapids, MI: Eerdmans, 1953), 9, 22-23; Rignell, 90. Norman H. Snaith is right in admitting that "it may well stand as a title and summary of chapter 53" ("Isaiah 40-66," 194).

¹⁶⁶Muilenburg, 618. Muilenburg regarded a major feature of Isaianic eschatology as "the reversal of fortunes of those who suffer and those who cause the suffering" (605).

Yahweh" (53:1), which is "a pervasive eschatological symbol," especially in Isa 40-55.¹⁶⁷

In the light of such a significant position and role of Isa 52:13-15 in the Suffering Servant Poem, it is important for us to interpret the verb נָזַף in its original cultic sense.

Nevertheless, in regard to the rendering "sprinkle," Brevard S. Childs argued that "it is an exegetical misconstrual in seeking to heighten the cultic context of the passage that never actually surfaces to the foreground."¹⁶⁸ Childs already noticed cultic overtones in 52:11¹⁶⁹ (different from in vs. 1),¹⁷⁰ but he maintained that "there is no contextual

¹⁶⁷Cf. *ibid.*, 602-603. "The emphatic reference to the arm of Yahweh at the beginning of the lament connects superbly with the central and crucial contexts of the foregoing poems (40:10-11; 48:14; 51:5; 52:10) and the impassioned cry of 51:9 ff," as remarked by Muilenburg (*ibid.*, 619).

¹⁶⁸Childs, 412-13. Childs seems to have trodden the steps of Driver, "Isaiah 52:13-53:12," 92: "[The idea of sprinkling] introduces a technical rite of the cult which is alien to the spirit of the poem."

¹⁶⁹Childs, 406-407. Muilenburg seems to be correct in arguing, "The cultic emphasis is unusual, but must be understood in the light of the eschatological situation and historical reminiscence" (613). But he did not do enough justice to it by adding: "The passage must be read in the light of the total event described in the *preceding* verses" (*ibid.*, italics mine). For more in detail on the cultic overtones in Isa 52:11, especially see Motyer, 421-22: "In contrast to the exodus, when they were commanded to load themselves with the treasures of Egypt (Exod 12:35f.), they are now commanded to touch no unclean thing. The ideas of contagion through touching (Lev 5:2) and of 'carrying the vessels of the LORD' are characteristically priestly. Num 1:50-51 is the only place where 'carry' and 'the vessels of the LORD' are found together. It refers to the Levitical duty of portage of the tabernacle and its accoutrements. This was the 'burden' of the Levites (Num 4:6, 14-15, 24-25) and could be shared with no other (3:5-9). In this way Isa 52:11 matches vs. 1-2. The people who wear the priestly garments of beauty perform priestly duties before the Lord, and all who go out in this greater exodus are priests." Particularly impressive is the observation of Motyer, 422: "The imagery comes from Joshua 6:9 [and 13]. Only there and in Num 10:25 [and Isa 58:8] does *m^essēp* [*Piel* ptc. m.s. of פָּסַף as substantive; see BDB, 62; *HALOT*, 1:74] have the meaning 'rearguard'. The Joshua picture is exact, with guards marching before and behind the priests bearing the holy vessels [more precisely, the trumpets of rams' horns and the ark of the LORD]. Even so does the Lord guard his priestly people."

¹⁷⁰Childs, 405, did not pay any attention to cultic overtones in 52:1. Almost the same is Muilenburg, 607. For cultic overtones here in 52:1, especially see Motyer, 416: "Notwithstanding the priestly house of Aaron and the royal house of David, the ideal of a royal, priestly people (Exod 19:4-6) had never been realized, but while Zion slept (Isa 52:1a) a marvel occurred so that on waking she finds new garments laid out (vs. 1bc), expressive of a new status of holiness (vs. 1d). And this is no delusion, for as she rises, fetters fall and a throne awaits (vs. 2). . . . The expression your garments [בְּגָדֶיךָ] of splendour/'beauty' [תִּפְאֶרֶת] is found only here but the background is Exod 28:2, where the

preparation in chapter 53 to alert the reader to a cultic interpretation,"¹⁷¹ and that "indeed, the lack of a cultic context in the chapter is apparent."¹⁷² Thus it seems that Childs neither seriously paid attention to the cultic terms in the Suffering Servant poem nor personally engaged in a lexical investigation of them.¹⁷³ To the contrary, however, Geoffrey W. Grogan observed: "The word 'sprinkle' has priestly-sacrificial [*sic*] overtones . . . , preparing us for further sacrificial language later in the passage."¹⁷⁴

Christopher R. Seitz asserted that "it should be questioned whether such cultic associations can be read *from a single verb* [זָרַק] within what is arguably a wisdom context."¹⁷⁵ As the evidence of the alleged wisdom context, Seitz referred to "esp. the verbs 'prosper' or 'make wise' and 'to see' and 'to understand.'"¹⁷⁶ However, the

high priestly garments are for 'glory and beauty'. The Lord's people are at last the priestly people of divine intention (Exod 19:6). . . . He [the Lord] now performs for his people that they may be the royal people of his desire, kings (Isa 52:2) and priests (vs. 1)."

¹⁷¹Childs, 418.

¹⁷²Ibid.

¹⁷³Cf. *ibid.*, 412-13, 417-18. In this regard Payne, "The Servant of the Lord," 132, already asserted that not all scholars proceed from the language to the interpretation, and that "it is all too easy to make a predetermined interpretation a Procrustean bed for the language." Thus, Laato, 156, is right in observing that most scholars are so influenced by the plethora of interpretations of the Suffering Servant Song that they seem to be severely restrained from reading it on its own terms. "The burden of proof, then, surely rests with those who would reject 'sprinkle'," as is argued by Henri Blocher, *Songs of the Servant* (London: Intervarsity, 1975), 61.

¹⁷⁴Grogan, 301. Laato argued that "the MT reading can be interpreted as technical term for the purificatory rites," that "52:15 portrays the servant performing purificatory rites on behalf of the nations," and thus that "this interpretation fits well with Isa 52:13-53:12 because 53:11-12 refers to the benefit that the servant's sufferings will confer upon the nations" (133).

¹⁷⁵Seitz, 463, italics mine.

¹⁷⁶Ibid. For a chimerical, sapiential interpretation of the Suffering Servant pericope (based on many conjectural emendations), see Michael L. Barré, "Textual and Rhetorical-critical Observations on the Last Servant Song (Isaiah 52:13-53:12)," *CBQ* 62 (2000): 1-27.

existence or nonexistence of these verbs in a pericope cannot alone determine whether their context is sapiential or not.¹⁷⁷ Seitz again argued: "To move directly *from a single word* [אֶשׂא] into the full-orbed universe of Leviticus . . . is pushing things too far."¹⁷⁸ Right here, however, the problem of his argumentation clearly shows up, since he seems to have explained a cultic context away by employing in his argument the stereotyped phrases "from a single verb" and "from a single word," and that in relation to two different words (הָיָה and אֶשׂא). Seitz needs to pay special attention to Robert Alter's observation on the significance of a single word in intrabiblical allusion: "The marker for the allusion may be as economical as *a single unusual or strategically placed word*."¹⁷⁹ Significantly, even such a single-word allusion has "direct contextual moorings in particular texts" of antecedent biblical literature,¹⁸⁰ and even "a single word or phrase . . . may easily carry rumors of its resounding cave [or valley] . . . if given originally a charge of significance."¹⁸¹ Furthermore, just as "the corpus of ancient Hebrew literature that has come down to us in the Bible exhibits *a remarkable density of . . . allusions* [to

¹⁷⁷See, e.g., especially Aitken, 12-41.

¹⁷⁸Seitz, 467, italics mine.

¹⁷⁹Robert Alter, *The World of Biblical Literature* (London: SPCK, 1992), 111 (cf. 130), italics mine.

¹⁸⁰Gregory K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and the Revelation of St. John* (Lanham, MD: University Press of America, 1984), 121 (cf. 174). See also Jon Paulien, "Elusive Allusions: The Problematic Use of the Old Testament in Revelation," *BR* 33 (1988): 42-43, 52, n. 52.

¹⁸¹John Hollander's remarkable observation, though on modern secular literature, in his work *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley, CA: University of California Press, 1981), 95. Hollander also argued: "The reader of texts, in order to overhear echoes, must have some kind of access to an earlier voice, and to its cave [or valley] of resonant signification, analogous to that of the author of the later text. When such access is lost in a community of reading, what may have been an allusion may fade in prominence; and yet a scholarly recovery of the context would restore the allusion, by revealing an intent as well as by showing means" (65). However, as Hollander mentioned, "in the case of outright allusion . . . the text alluded to is not totally absent, but is part of the portable library shared by the author and his ideal audience" (64).

antecedent biblical texts],"¹⁸² so does the Suffering Servant Poem, precisely because it is poetry.¹⁸³ In this Poem a remarkably high density of cultic allusions¹⁸⁴ arrests our attention, which are also, to use Alter's expression, "highly specific, textually microscopic."¹⁸⁵ Thus, we have to find out the specific, ultimate loci of the allusive words and phrases/clauses, that is, their original cultic contexts, to show their functions and concepts in those contexts, and then to reveal their meanings in the Suffering Servant Poem as the author's intentions to allude.¹⁸⁶

¹⁸²Ibid., 110, italics mine. Mentioning that "allusion was a natural means of reinforcing ideological continuity across schools and eras," Alter went so far as to argue: "Allusion, then, becomes an index of the degree to which ancient Hebrew literature was on its way from corpus to canon. . . . For the prominent play of allusion requires that the sundry texts be put together, taken together, seen, even in their sharp variety, as an overarching unity" (ibid., 129). For an evaluation of the quality of an allusion, see Hollander, 63.

¹⁸³Alter remarked: "Poetry may have a generic predisposition to remember literary antecedents in a more minutely textual way than prose usually does" (109). Alter continued to argue that "possibilities of allusive technique in biblical narrative" "scarcely intimate the densely allusive character of biblical poetry, which often depends on a minute phrasal recall of earlier poems and narrative texts" (128).

¹⁸⁴As perceptively pointed out by Alter, the place of allusion in the Bible can be partially clarified by the question of dating, an endless source of perplexity and hot debates in Biblical studies, because "allusion, of course, presupposes the temporal priority of one text to another" (111-12). In this light, it is extremely unlikely that the Pentateuchal ritual law was written later than Isa 40-55, since the latter (esp. Isa 53) alludes to the former, and not the other way around.

¹⁸⁵Cf. Alter, 108.

¹⁸⁶Alter observed that "the Bible offers rich and varied evidence of *the most purposeful* literary allusions—not the recurrence of fixed formula or conventional stereotype but a pointed activation of one text by another, conveying a connection in difference or difference in connection through some conspicuous similarity in phrasing, in motif, or in narrative situation" (110, italics mine). Hollander also asserted that "it should be stated that one cannot . . . allude unintentionally—an inadvertent allusion is a kind of solecism" (64). Paulien correctly remarked: "An 'outright [or direct] allusion' assumes the author's intention to point the reader to a previous work as a means of expanding the reader's horizons. *The portion of the text alluded to can only be fully understood in the light of its context within the original work*" (39, italics mine; cf. 40, 51, n. 34). Thus, "*it is only by identifying the antecedent of an allusion that we are enabled to say what it meant to the author, and what he intended it to his readers and hearers*" (ibid., 39, italics mine).

Differing from Childs and Seitz, John F. A. Sawyer argued that "the Hebrew word [הִזָּן] normally means 'sprinkle' . . . , and in view of the consistently unconventional language and imagery of this passage, is by no means to be rejected." Furthermore, Sawyer confirmed his argument by his correct observation: "Ritual imagery appears later in the poem (e.g., 53:4, 6, 7, 10). . . . Note also the thematic link with 52:11, the close of the preceding passage."¹⁸⁷

As investigated thus far, the verb הִזָּן *Hiphil* is a cultic technical term of priestly sprinkling activities. Most ancient versions (except the LXX, which essentially provides the basis not only for conjectural textual emendations of the verb but also for its Arabic cognate hypothesis) lend support to the rendering "sprinkle" for הִזָּן *Hiphil* in Isa 52:15. Besides, the syntactic structure of Isa 52:14-15 in the MT, the difficulty of which largely brought about the alleged textual problem of the term, is not only attested by Qumran Isaiah Scrolls and the LXX, but it also seems to be the prophet's purposeful intention. Furthermore, the alleged textual problem of the term הִזָּן itself is due to an irregular construction of הִזָּן *Hiphil* with the accusative of person sprinkled, but the irregular construction is now to be regarded as "certainly possible." Significantly, the Servant's priestly activity of purification and expiation, which is succinctly portrayed by the cultic term הִזָּן, is also supported by the chiasmic structure of Isa 52:13-15, which has the two parenthetical, הִזָּן clauses as its center. In the light of a significant position and role of Isa 52:13-15 in the Suffering Servant Poem, it is natural that the verb הִזָּן should be regarded as a cultic *terminus technicus* in accordance with all the passages where it is used in the OT, and that it should be interpreted in its proper cultic sense, that is, "sprinkle."

¹⁸⁷John F. A. Sawyer, *Prophecy and the Biblical Prophets*, rev. ed., ed. P. R. Ackroyd and G. N. Stanton, OBS (New York: Oxford University Press, 1993), 93. Sawyer, however, seems to have followed the leprosy hypothesis (cf. *ibid.*, 93-94, 148). For a critique against the leprosy hypothesis, see Koole, 286-87, 291.

The term שֶׁה in Isa 53:7 refers to a cultic animal. The term occurs 47 times in the OT:¹⁸⁸ 28 times in the Pentateuch,¹⁸⁹ 6 times in the Historical Books,¹⁹⁰ once in the Psalm and Wisdom Literature,¹⁹¹ and 12 times in the Prophets.¹⁹² It is the young or kid of either sheep or goats and of either gender, as Exod 12:5 clearly shows.¹⁹³ The juxtaposition of שֶׁה and בָּקָר in many passages,¹⁹⁴ the contrast of שֶׁה with בָּקָר in Exod 22:1 and Num 15:3, and the contrasting expressions like הַשֶּׁה עֵדְרִי¹⁹⁵ and עֵדְרֵי בָּקָר in Joel 1:18, indicate that שֶׁה is the generic term for "small cattle/livestock"¹⁹⁶ whereas בָּקָר is

¹⁸⁸See Mandelkern, 1115-16; Lisowsky, 1366; Even-Shoshan, 1117; *VOT*, 235. For its attestations in other Semitic languages, see C. Dohmen, "כֶּבֶשׁ *kebeš*," *TDOT*, 7:44; E.-J. Waschke, "שֶׁה *seh*," *TDOT*, 14:46.

¹⁸⁹Four times in Genesis, 13x in Exodus, 5x in Leviticus, 1x in Numbers, and 5x in Deuteronomy.

¹⁹⁰One time in Joshua, 1x in Judges, and 4x in 1 Samuel.

¹⁹¹One time in Psalms.

¹⁹²Four times in Isaiah, 1x in Jeremiah, and 7x in Ezekiel.

¹⁹³Cf. Jacob Milgrom, *Numbers*, ed. Nahum M. Sarna and Chaim Potok, JPSTC (New York: Jewish Publication Society, 1990), 120; see also Gen 30:32; Lev 5:6, 7; Num 15:11; Deut 14:4. For שֶׁה/בָּקָר, see Dohmen, 43; for עֵז, see H.-J. Zobel, "עֵז," *TDOT*, 10:578. However, to be noted is E.-J. Waschke's argument in his "שֶׁה *seh*," 46-47: "As a rule, *seh* refers to the individual animal within a small livestock herd The noun itself does not indicate whether its meaning is to be restricted to young animals ('the young of sheep [lamb] and goats [kid]') as presupposed by various sacrificial laws" (see also Dohmen, 44).

¹⁹⁴See Gen 13:5; 24:35; 26:14; 32:7 [H 8]; 33:13; 34:28; 45:10; 46:32; 47:1; 47:17; 50:8; Exod 9:3; 10:9, 24; 12:32, 38; 34:3; Num 11:22; 31:28, 30; Deut 8:13; 1 Sam 27:9; 30:20; 2 Sam 12:2; 1 Chr 5:21; 2 Chr 32:29; Neh 10:36 [H 37]; Prov 27:23; Eccl 2:7; Isa 22:13; 65:10; Jer 3:24; 5:17; Hos 5:6; see also B. Beck, "בָּקָר," *TDOT*, 2:210-11.

¹⁹⁵See also עֵדְרֵי-שֶׁה in Gen 29:2 (cf. vs. 8).

¹⁹⁶Cf. Dohmen, 44; John E. Hartley, "שֶׁה (*šōn*) Flock, Sheep," *TWOT*, 2:749. E.-J. Waschke, however, regarded it as a collective term ("שֶׁה *šōn*," *TDOT*, 12:198). See also Gen 30:31-33.

the generic term for "big cattle/large livestock."¹⁹⁷ They also show that עֶדְרָה is the collective noun for both אֶזְרָא and בְּקָרָה.¹⁹⁸ Such expressions as שֶׁה-אַחַת מִן-הָאֶזְרָא (Ezek 45:15) and שֶׁה מִן-הָעֶדְרָה (1 Sam 17:34) show that שֶׁה is the representative animal of "small cattle."¹⁹⁹ The term שֶׁה appears quite often in word chains with שׁוֹר ("ox"),²⁰⁰ and they, as individual terms for "small cattle" and "big cattle" respectively,²⁰¹ represent possessions,²⁰² permissible diet,²⁰³ and even cultic animals.²⁰⁴

In the OT the term שֶׁה occurs 25 times (out of 47) in cultic contexts.²⁰⁵ The שֶׁה

¹⁹⁷Cf. Beck, 211.

¹⁹⁸See Gen 32:16 [H 17] (4x), 19 [H 20] (pl.); cf. vss. 14 [H 15], 15 [H 16]; Job 24:2 (cf. vs. 3); Waschke, "שֶׁה *seh*," 47.

¹⁹⁹See also Exod 22:1 [H 21:37]; Ezek 34:17, 20 (cf. vs. 19), 22. Exod 22:1 [H 21:37] also shows that שׁוֹר is the representative animal of בְּקָרָה, "big cattle" (cf. H.-J. Zobel, "שׁוֹר *šôr*," *TDOT*, 14:547).

²⁰⁰Exod 22:1 [H 21:37]; 34:19; Lev 22:23, 28; 27:26; Deut 14:4; 17:1; 18:3; 22:1; 1 Sam 14:34; Isa 7:25; 66:3. Cf. Dohmen, 48; Waschke, "שֶׁה *seh*," 47.

²⁰¹Cf. Dohmen, 44; Waschke, "שֶׁה *seh*," 46-49; Zobel, "שׁוֹר *šôr*," 547; Jeffrey S. Lu, "שׁוֹר," *NIDOTTE*, 4:72.

²⁰²Exod 22:1 [H 21:37], 4 [H 3], 9 [H 8], 10 [H 9]; 34:19; Deut 22:1; Josh 6:21; Judg 6:4; 1 Sam 15:3; 22:19; cf. Gen 12:16; 24:35; 26:14; 30:40, 43; 32:7; 33:13; 34:28; 45:10; 46:32; 47:1, 17; 50:8; Exod 9:3; 10:9, 24; 12:32, 38; Num 31:28, 30; Deut 8:13; 1 Sam 25:2; 27:9; 30:20; 2 Sam 12:2; 1 Chr 5:21; 2 Chr 32:29; Eccl 2:7; Job 1:2; 42:12. Oxen, sheep, camels, and donkeys, which were among domestic animals, were significant possessions, since oxen and sheep were main sources of food whereas camels and donkeys were major means of transportation.

²⁰³Deut 14:4 (2x); 1 Sam 14:34; cf. Num 11:22; Isa 22:13.

²⁰⁴See Lev 22:23, 28; 27:26; Deut 17:1; Isa 66:3; the passages for several offerings related to שֶׁה in the text of this study. See also Neh 10:36 and Hos 5:6 for the "flocks and herds" associated with the cult. For שֶׁה as a sacrificial animal, see Dohmen, 50-52; Waschke, "שֶׁה *seh*," 48-49; for שׁוֹר as a sacrificial animal, especially see Zobel, "שׁוֹר *šôr*," 550-51.

²⁰⁵Cf. Waschke, "שֶׁה *seh*," 46; Dohmen, 48. For the usage in cultic contexts, see Gen 22:7, 8; Exod 12:3 (2x), 4 (2x), 5; 13:13; 34:19, 20; Lev 5:7; 12:8; 22:23, 28; 27:26; Num 15:11; Deut 14:4 (2x); 17:1; 18:3; 1 Sam 14:34; Isa 43:23; 66:3; Ezek 45:15; cf. Ps 119:176.

is used for sacrificial categories of זָבַח, "sacrifice"²⁰⁶ (Num 15:11; Deut 18:3; cf. Isa 66:3), עֹלֶה, "burnt offering" (Gen 22:7, 8; Lev 12:8;²⁰⁷ Num 15:11;²⁰⁸ Isa 43:23; Ezek 45:15), פֶּסַח, "Passover sacrifice" (Exod 12:3 [2x], 4 [2x], 5),²⁰⁹ וְשֵׁלֶמֶת, "well-being offering"²¹⁰ (Num 15:11 [cf. vss. 3, 5]; Ezek 45:15; cf. Lev 22:23),²¹¹ and תְּחִיבָה, "purification offering" (Lev 5:7).²¹² Besides, the term הֶשֶׁךְ, which occurs four times in

²⁰⁶Gane pointed out: "This category differs from burnt and purification offerings in that those who offer *zebah* sacrifices eat the meat, thereby materially benefiting from their own sacrifices. In English Bibles *zebah* is usually translated simply 'sacrifice' because it is a slaughtered (verb *zblh*) offering, but it does not cover all kinds of sacrifices (unlike *qorban*)" (*Leviticus, Numbers*, 87; cf. 620). See Lev 3:1-17; 7:11-36.

²⁰⁷According to *HALOT*, 3:1311, Ludwig Koehler and Walter Baumgartner saw it as תְּחִיבָה, but the context clearly shows that it is עֹלֶה (cf. vs. 6; see also Gordon J. Wenham, *The Book of Leviticus*, NICOT [Grand Rapids, MI: Eerdmans, 1979], 187; John E. Hartley, "הֶשֶׁךְ [šeh] Lamb, Sheep," *TWOT*, 2:871; Milgrom, *Leviticus 1-16*, 761).

²⁰⁸See also vss. 3, 5.

²⁰⁹Cf. Gane, *Leviticus, Numbers*, 623-24. The term is mentioned here as the animal victim for the Passover, i.e., the "paschal lamb." Rignell, 89, n. 2, remarked: "The word [הֶשֶׁךְ] in 53:7 has the definite article, possibly with specific reference to the paschal lamb."

²¹⁰So-called "peace offering" or "fellowship offering" (Gane, *Leviticus, Numbers*, 87).

²¹¹The term זָבַח in Num 15:3, 5, 8 is actually וְשֵׁלֶמֶת זָבַח, as in the parallel verse Lev 22:21 (see Milgrom, *Numbers*, 118-20). The term הֶשֶׁךְ is mentioned as the redemption price of the first-born animals (Exod 13:13; 34:20; cf. Num 18:15) or as a portion of the first-born (Exod 34:19; Lev 27:26), belonging to Yahweh, and it is as such also used for וְשֵׁלֶמֶת (cf. Exod 13:15; Num 18:17; see Milgrom, *Numbers*, 118, 311). The main text for וְשֵׁלֶמֶת זָבַח appears in Lev 3:1-17 (see Milgrom, *Leviticus 1-16*, 204, 217-25). See also Lev 22:23: "In respect to an ox or a lamb (הֶשֶׁךְ) which has an overgrown or stunted member, you may present it for a freewill offering, but for a vow it shall not be accepted." The term נֶדְבָה, "freewill offering," is assumed to be the most usual kind of וְשֵׁלֶמֶת, "well-being offering" (Num 15:3, 8; see Milgrom, *Numbers*, 119-20). הֶשֶׁךְ seems to be used also for the thanksgiving offering (cf. Lev 22:27-29). Milgrom, *Numbers*, 120, asserted in regard to the thanksgiving offering: "The thanksgiving offering is also subsumed under the title *shelamim* (Lev 7:11-12), but it was originally a discrete sacrifice known as *zevah* todah (Lev 7:12; 22:29). It was eaten in one day [Lev 22:30] in distinction to the *zevah* shelamim (i.e., the votive or freewill offering), which may be eaten over the course of two days (Lev 19:5-6). Its expanded name *zevah* todat shelamav (Lev 7:13-15) also indicates that its incorporation into the *shelamim* was a later development."

²¹²The context clearly shows that it is תְּחִיבָה (see vss. 6-7, 11-12). For the interpretation of חֲטָאת in Lev 5:6 as 'penalty,' without labelling it as an חֲטָאת category of

the Book of Isaiah, is clearly used twice (apart from Isa 53:7) as a sacrifice in cultic contexts (Isa 43:23; 66:3).²¹³

"In Israel and Mesopotamia," as C. Dohmen observed, "sheep (esp. young males) were by far the most common sacrificial animals."²¹⁴ "Besides lambs (*kebeš*), both rams (*ʿayil*) and, more rarely, female lambs (*kibšâ*) are mentioned as sacrificial offerings."²¹⁵ E.-J. Waschke argued that "the *šeh* [as part of the $\text{𐤔} \text{𐤕} \text{𐤍}$] belongs in an unspoken fashion to the oldest sacrificial materials (cf. Gen 22:7-8),"²¹⁶ and thus that "any cultic instructions and sacrificial regulations involving $\text{𐤔} \text{𐤕} \text{𐤍}$ or *kebeš* and $\text{𐤏} \text{𐤅} \text{𐤆}$ can basically be applied to *šeh* as well."²¹⁷ Thus, whenever such other terms for small cattle/livestock occur in cultic passages, $\text{𐤔} \text{𐤕}$ itself can be included among those cultic animals, even if not mentioned by name.

As the above investigation clearly shows, $\text{𐤔} \text{𐤕}$ is used as a cultic animal in the OT. Therefore, according to Isa 53:7-8a, we gain the impression that the Servant of Yahweh "was taken away" ($\text{𐤒} \text{𐤓} \text{𐤕}$; *Qal* pass. pf. of $\text{𐤒} \text{𐤓} \text{𐤕}$)²¹⁸ "like a lamb" or "like a ewe,"²¹⁹ that is,

sacrifice, see Jacob Milgrom, *Cult and Conscience: The Asham and the Priestly Doctrine of Repentance*, ed. Jacob Neusner, SJLA 18 (Leiden: Brill, 1976), 6; as 'reparation,' see Gane, *Leviticus, Numbers*, 118-19.

²¹³The other one in Isa 7:25 is used together with $\text{𐤔} \text{𐤕}$ as an animal on the pastureland.

²¹⁴Dohmen, 50.

²¹⁵Ibid.

²¹⁶Waschke, "*שֶׁה* *šeh*," 48. For more detailed discussions on the relationship between $\text{𐤔} \text{𐤕}$ and $\text{𐤔} \text{𐤕}$, see Dohmen, 44; Waschke, "*שֶׁה* *šeh*," 46-47.

²¹⁷Waschke, "*שֶׁה* *šeh*," 48; cf. Gen 30:32, 35; Exod 12:5; 22:1 [H 21:37]; Lev 1:10.

²¹⁸The verb $\text{𐤒} \text{𐤓} \text{𐤕}$ *Qal* occurs in cultic contexts (see, e.g., Gen 15:9-10; Lev 8:12; 9:2-3; 12:8; 14:12, 14; Judg 13:23; 1 Sam 16:2; Ps 50:9; cf. Herbert H. Schmid, "*לָקַח* *lqḥ* to Take," *TLOT*, 2:649-50). Strictly speaking, however, it is not a cultic term, while its passive form may belong to the language of suffering (cf. Hermann Spieckermann, "The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, 5-6). Thus, used together with other cultic terms in the Suffering Servant Poem, its passive verbal form

that he was killed innocent²²⁰ just like an innocent, sacrificial animal.²²¹ The reason is that Isa 53:7 clearly stands in parallel with vs. 8a, while the latter shows more progression of the thought or of the event than the former. To be noted is the parallelism in Isa 53:7-8a:

A "oppressed/afflicted" (vs. 7a)

B "like a lamb/like a ewe" (vs. 7b)

A¹ "oppression/judgment" (vs. 8a)

B¹ "taken away" (vs. 8a)

The expressions "like a lamb (הַשֶּׁ) that is led to the slaughter (הַבְּטָח)" (vs. 7b α) and "like a ewe (לְרֵמָה) that is silent/dumb before her shearers (בְּפִי אֵינִי שָׁמֵט; *Qal* act. ptc. m. p. of שָׁמַט)" (vs. 7b β) vividly portray not only the Servant's "passive attitude" to the worst condition of the oppression and affliction (vs. 7a)²²² but also his "willing and hopeful

may have some cultic overtones.

²¹⁹The term לְרֵמָה, which parallels with הַשֶּׁ in vs. 7, means "ewe" as female for אֵיל ("ram"), and it occurs only three times elsewhere in the OT (Gen 31:38; 32:14 [H 15]; Song 6:6). See *HALOT*, 3:1216 (cf. 1:40).

²²⁰In the Suffering Servant Poem the Servant's פֶּה ("mouth") occurs elsewhere in 53:9b, where 'no deceit/fraud (בְּרִמָּה) in his mouth' (vs. 9b β ; cf. the case of Job in Job 27:4) is mentioned in parallel with 'no violence (חֲמָסָה) done by him' (vs. 9b α), and thus the Poem makes it clear that, though utterly innocent, he vicariously suffered. Muilenburg, "Isaiah 40-66," properly commented: "The servant suffered all these ignominies and injustices although he was absolutely innocent. Neither in deed nor in word did he merit such treatment." Cf. BDB, 329, 941; *HALOT*, 2:329, 636.

It seems that there is a stark contrast between the Israelite people of unclean lips as well as Isaiah of unclean (אִמְטָה) lips in 6:5 (cf. the parallel of "mouth" and "lips" in vs. 7; cf. 11:4) and Yahweh's Suffering Servant of clean (רְטִיבָה) lips here. For the parallel of "lips" and "tongue," see, e.g., Isa 28:11; 30:27; 59:3.

²²¹Cf. Harold H. Rowley, *From Moses to Qumran: Studies in the Old Testament* (New York: Association Press, 1963), 101: "He is likened to a lamb that is led to the slaughter, and it is clear that his death is thought of in terms of sacrifice."

²²²Cf. Walther Zimmerli, *Old Testament Theology in Outline*, 2nd ed., trans. David E. Green (Atlanta, GA: John Knox Press, 1978), 223; Rodríguez, "Substitution," 296-97.

submission" to the will of God for his mission (cf. 42:4a; 49:4b; 50:5-10).²²³ This fact is even confirmed and emphasized by the double mention of the fact that "He did not open His mouth" (vs. 7aβ,c).²²⁴ The Servant's silence was "eloquent silence" that speaks not only his total submission to God's will but also his full trust in God. In this connection Ps 38, which is a prayer of David as a suffering penitent, is enlightening in that silence under persecution can be an expression of full trust in God:

But I, like a deaf man, do not hear, and [I am] like a dumb man who does not open his mouth. Yes, I am like a man who does not hear, and in whose mouth are no arguments. For in You, Yahweh, do I hope (לָךְ *Hiphil*). You (הָאֱלֹהִים) will answer (הֲבִיִּי), O Lord my God.²²⁵

The Servant's willing and waiting submission forms a striking contrast to the iniquitous disobedience of the Israelites,²²⁶ whether individually or corporately,²²⁷ to the

²²³Cf. Mowinckel, 210: "He has *voluntarily* accepted suffering, not only in the certainty of ultimate triumph, as in the third Song, but because . . . he has known or surmised something of the purpose of the suffering" (italics his). See also Henning Graf Reventlow, "Basic Issues in the Interpretation of Isaiah 53," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. William H. Bellinger, Jr., and William R. Farmer (Harrisburg, PA: Trinity Press International, 1998), 30-31: "His accomplishment is congruent with the commission the Servant received in the first two Songs . . . , although this was an active mission to be effected by the word, whereas in the fourth Song it is the passion that is efficient, an attitude seemingly without any activity of its own. But exactly in its passivity the Servant's attitude does signify the deepest intensity of readiness, of obedience to the plans of God: For the Servant willingly took the punishment of the sinners upon him and 'did not open his mouth' (53:7a), though personally innocent (vs. 9b). This idea is continued by the two pictures of the lamb carried to the slaughter . . . and the sheep silent before its shearers (vs. 7b)."

²²⁴Verse 7aβ-c has a chiastic structure:

- A "He did not open His mouth"
- B "like a lamb that is led to the slaughter."
- B¹ "Like a ewe that is silent before her shearers"
- A¹ "He did not open His mouth."

²²⁵Ps 38:12-15 [H 13-16]; cf. 1 Pet 2:22-23.

²²⁶Note the chiastic structure of vss. 6-7:

- A our iniquitous disobedience like sheep (vs. 6a)
- B YHWH's activeness in Servant's vicarious suffering (vs. 6b)
- B¹ Servant's suffering (vs. 7a)
- A¹ Servant's silent obedience like a lamb/ewe (vs. 7b)

will of God (Isa 53:6a): "All we like sheep (אֵיִם) have gone astray; we have turned every one to his own way."²²⁸ Mentioning that "it is interesting to notice that in vs. 6 the 'we' refer to themselves as sheep that went astray. They were not taken to the slaughter," Rodríguez asked, "Could this be suggesting that the Servant took their place?"²²⁹ The answer can be given in the affirmative, in light of Jer 12:1-3, especially vs. 3b: "Drag them off like sheep (אֵיִם) for the slaughter (שְׁחַטָּה), and set them apart for the day of slaughter (יְהַרְגֵם)." ²³⁰ The Servant, "not as an ethical model but simply as a quite incomparable redeemer figure,"²³¹ must have taken the place of the iniquitous, disobedient people,²³² who otherwise would have suffered this fate.

אָשָׁם

The term אָשָׁם in Isa 53:10 is a very significant cultic term. The root of the term is אָשָׁם, the derivatives of which, like other Hebrew sin terms, refer not only to sinful

²²⁷In Hebrew Isa 53:6 starts and ends with אֵיִם (cf. pron. pl. sf.), and thus the *inclusio* seems to underline the corporate disobedience of the Israelites as a whole. Besides, the verse has the expressions "to *his* own way" (cf. pron. sg. sf.; i.e., each of the Israelites) and "on *him*" (cf. pron. sg. sf.; i.e., the Servant) in the center, and thus the literary structure seems to show not only the individual disobedience of the Israelites but also their individual responsibility for the sufferings of Yahweh's Servant. Thus, the verse makes an internal chiasm in terms of the pronominal suffix:

- A "All of *us* (pl.)"
- B "to *his* (sg.) own way"
- B¹ "on *him* (sg.)"
- A¹ "of *us* (pl.) all"

²²⁸KJV, RSV; cf. JPS, NKJV.

²²⁹Rodríguez, "Substitution," 297, n. 2.

²³⁰Cf. Isa 65:11-12 (cf. אָשָׁם in vs. 12).

²³¹Walther Eichrodt, *Theology of the Old Testament*, 2 vols., trans. J. A. Baker, OTL (Philadelphia, PA: Westminster Press, 1961), 2:331.

²³²Also Roy E. Gane, *Isaiah: "Comfort My People,"* Adult Teacher's Sabbath School Bible Study Guide (Silver Spring, MD: Sabbath School Publications Board, 2004), 122.

actions themselves but also to punishment for wrongdoing.²³³ Such אָשָׁם consequences "are differentiated into parts of the process that moves from committing a wrong to suffering punishment for it or making reparation."²³⁴

The term אָשָׁם occurs 46 times in the OT,²³⁵ predominantly (27x) in Leviticus,²³⁶ 5 times in Numbers,²³⁷ 4 each in 1 Samuel²³⁸ and in Ezekiel,²³⁹ and only once each in Genesis (26:10), 2 Kings (12:17), Psalms (68:21 [H 22]), Proverbs (14:9), Isaiah (53:10), and Jeremiah (51:5). Thus, אָשָׁם mostly (36x out of 46) appears in the so-called cultic writings, Leviticus (27x), Numbers (5x), and Ezekiel (4x).

According to Gane,²⁴⁰ the term can mean "sinful act" (2x),²⁴¹ "punishment for

²³³Milgrom, *Leviticus 1-16*, 339; cf. Gane, *Leviticus, Numbers*, 119; Rolf P. Knierim, "אָשָׁם ^{ʿāšām} Guilt," *TLOT*, 1:191-94; G. Herbert Livingston, "אָשָׁם (^{ʿāsham}) Be Desolate, Be Guilty, to Offend, to Acknowledge Offense, to Trespass," *TWOT*, 1:78-79. The verb and its derivatives occur 103 times in the OT (v. אָשָׁם/אָשָׁם [35x]; m.n. אָשָׁם [46x]; f.n. אָשָׁם [19x]; adj. אָשָׁם [3x]), and more than half of the occurrences are in the so-called cultic writings, that is, Leviticus (v. [11x]; m.n. [27x]; f.n. [4x]), Numbers (v. [2x]; m.n. [5x]), and Ezekiel (v. [4x]; m.n. [4x]). The verb occurs 33 times in the *Qal* and once each in the *Niphal* (Joel 1:18) and in the *Hiphil* (Ps 5:10 [H 11]). See Mandelkern, 157-58; Lisowsky, 170-71; Even-Shoshan, 126; *VOT*, 54, 285; *BDB*, 79-80; *HALOT*, 1:95-96.

²³⁴Gane, *Leviticus, Numbers*, 120; cf. Milgrom, *Leviticus 1-16*, 339-45, especially 345.

²³⁵Cf. Mandelkern, 157; Lisowsky, 171; Even-Shoshan, 126; *VOT*, 54.

²³⁶Lev 5:6, 7, 15 (2x), 16, 18, 19, 25 (2x); 6:10; 7:1, 2, 5, 7, 37; 14:12, 13, 14, 17, 21, 24, 25 (2x), 28; 19:21 (2x), 22.

²³⁷Num 5:7, 8 (2x); 6:12; 18:9.

²³⁸1 Sam 6:3, 4, 8, 17.

²³⁹Ezek 40:39; 42:13; 44:29; 46:20.

²⁴⁰Gane, *Leviticus, Numbers*, 120 (As for the table here, the passage Ps 34:21-22 is to be placed in the column 'verb ^{ʿšm}' instead of the column 'noun ^{ʿāšām}.'); *pace* Knierim, 192-93; cf. *BDB*, 79; *HALOT*, 1:96.

²⁴¹Ps 68:21 [H 22]; Prov 14:9. D. Kellermann, "אָשָׁם ^{ʿāshām}," *TDOT*, 1:435, argued that it is not clear how אָשָׁם is to be understood in Prov 14:9, but that the parallel אָשָׁם could indicate that it means a "guilt offering" (see also NRSV, NJB, YLT). However, the overall flow of thought in its immediate context seems to be for the rendering "sinful act."

liability" (2x),²⁴² "reparation" (12x),²⁴³ and "reparation offering" (30x).²⁴⁴ Thus, in 29 occurrences (apart from the one in Isa 53:10) out of the 46, עֲשֵׂה is employed as a *terminus technicus* for an offering, i.e., reparation offering (so-called "guilt offering").²⁴⁵ Besides, all the usages of עֲשֵׂה for "reparation" occur in cultic contexts.

The expiatory sacrifices are primarily the זֶבַח and the עֲשֵׂה , at times the עֹלָה and the מִנְחָה , and, in several cases, the שְׂלֵמִים .²⁴⁶ Thus the עֲשֵׂה is one of the two main exclusively expiatory sacrifices.²⁴⁷

In Lev 1-5 the reparation offering concludes the list of the five sacrifices in the Israelite sacrificial system. The situations requiring the reparation offering are set out in Lev 5:14-6:7 [H 5:26],²⁴⁸ and the instructions for its ritual procedure appear later in Lev

²⁴²Gen 26:10; Jer 51:5.

²⁴³Lev 5:6, 7, 15; 6:6 [H 5:25]; Num 5:7, 8 [2x]; 19:21; 1 Sam 6:3, 4, 8, 17.

²⁴⁴Lev 5:15, 16, 18, 19; 6:6 [H 5:25]; 6:17 [H 10]; 7:1, 2, 5, 7, 37; 14:12, 13, 14, 17, 21, 24, 25 [2x], 28; 19:21, 22; Num 6:12; 18:9; 2 Kgs 12:16 [H 17]; Isa 53:10; Ezek 40:39; 42:13; 44:29; 46:20.

²⁴⁵Also Eugene Carpenter and Michael A. Grisanti, "עֲשֵׂה," *NIDOTTE*, 1:554: "In 30x of its 46 occurrences, עֲשֵׂה serves as a technical term for an offering . . . called the reparation offering." Milgrom, *Cult and Conscience*, 7, 13-14, noted the peculiarity of the עֲשֵׂה offering in its unique accompanying verbs שָׁבַר , "restore" (Lev 6:4 [H 5:23]; Num 5:7-8; 18:9; 1 Sam 6:3-4, 8, 17) and שָׁלַם , "repay" (Lev 6:5 [H 5:24]) as well as in its unique commutability to currency (Lev 5:15, 18; 6:6 [H 5:25]). He maintained from those observations that fundamentally the עֲשֵׂה offering has to do with restitution or reparation, and thus that it should be rendered "reparation offering." He added that the עֲשֵׂה offering must be explained by the consequential עֲשֵׂה : not the sin itself but its effect, and thus that "the usual translation of 'guilt offering' is erroneous *prima facie* because it focuses on man's sinful condition and not upon its punitive consequence" (*Cult and Conscience*, 7). See also Jacob Milgrom, "Sacrifices and Offerings, OT," *IDBSup*, ed. K. Crim (Nashville, TN: Abingdon, 1976), 768; idem, *Leviticus 1-16*, 327. Also, other sacrifices also deal with guilt.

²⁴⁶Cf. Milgrom, "Sacrifices and Offerings, OT," 766. Milgrom cited Lev 17:11 as the only case of such a שְׂלֵמִים , but 1 Sam 3:14 and Ezek 45:15, 17 can be cited as well (cf. Gane, *Leviticus, Numbers*, 304; idem, *Cult and Character*, 171).

²⁴⁷For the עֲשֵׂה , see the meticulous studies of Milgrom, *Cult and Conscience*; idem, *Leviticus 1-16*, 319-78; for the difference between the עֲשֵׂה and the זֶבַח , especially see Milgrom, *Cult and Conscience*, 1, 7, 13-14, 16-17, 127-28.

²⁴⁸For additional cases of Lev 14:12, 21, 19:20-22; 22:14-16, Num 6:1-12, and

7:1-7.

The reparation offering is required for inadvertent misappropriation of Yahweh's holy things (Lev 5:14-16),²⁴⁹ suspected inadvertent misappropriation of Yahweh's holy things (vss. 17-19),²⁵⁰ and intentional oath violation coupled with deliberate misappropriation of another human being's property (6:1-7 [H 5:20-26]).²⁵¹

Ezra 10:19, see Baruch A. Levine, *In the Presence of the Lord: A Study of Cult and Some Cultic Terms in Ancient Israel*, ed. Jacob Neusner, SJLA, vol. 5 (Leiden: Brill, 1974), 100-101; Milgrom, *Cult and Conscience*, 63-73, 129-36; idem, *Leviticus 1-16*, 356-61; Gane, *Leviticus, Numbers*, 338-39, 381, 534; Richard E. Averbeck, "אֲשֶׁן," *NIDOTTE*, 1:560, 562-64.

²⁴⁹Cf. Milgrom, *Cult and Conscience*, 13-44; idem, *Leviticus 1-16*, 319-31. For a more precise definition of the technical term אֲשֶׁן ("unintentionality"), see Jacob Milgrom, "The Cultic אֲשֶׁן and Its Influence in Psalms and Job," *JQR* 58 (1967): 115-25 = idem, *Studies in Cultic Theology and Terminology*, ed. Jacob Neusner, SJLA, vol. 36 (Leiden: Brill, 1983), 122-32; idem, *Leviticus 1-16*, 228-29. For "the holy things of Yahweh" (קֹדְשֵׁי יְהוָה), see Milgrom, "The Compass of Biblical Sancta," *JQR* 65 (1974): 205-16 = idem, *Cult and Conscience*, 35-44; idem, *Leviticus 1-16*, 320-26.

²⁵⁰Cf. Milgrom, *Cult and Conscience*, 74-83; idem, *Leviticus 1-16*, 331-34; idem, "Further on the Expiatory Sacrifices," *JBL* 115 (1996): 511-12. Milgrom argued that the placement of Lev 5:17-19 between two מעל cases (vss. 14-16 and 6:1-7 [H 5:20-26]) supports his thesis that vss. 17-19 deal with a case of suspected מעל ("Further on the Expiatory Sacrifices," 512).

It seems that, dealing with the אֲשֶׁן concept in Isa 53:10, Heike Henning-Hess, "Bemerkungen zum Ascham-Begriff in Jes 53,10," *ZAW* 109 (1997): 621 (cf. 622), was mistaken in regarding this suspected מעל case as a representative, inclusive one for the offering אֲשֶׁן. Even though he cited the passage Lev 5:14-26 [H] (pp. 620, 624), his understanding of it is quite different from Milgrom's, as shown in his argument: "The starting point is always the 'unintentional and unconscious violation of one of Yahweh's commandments, which one is not permitted to do' and only 'through אֲשֶׁן the moment of the consciousness of this offense [comes] along,' that is, this consciousness is expressed in the offering of the אֲשֶׁן offering" (621).

²⁵¹Cf. Milgrom, *Cult and Conscience*, 84-127; idem, "The Priestly Doctrine of Repentance," *RB* 82 (1975): 186-205 = idem, *Studies in Cultic Theology and Terminology*, 47-66; idem, *Leviticus 1-16*, 335-38, 365-72. Henning-Hess has not included this intentional/deliberate case of מעל, as he mentioned: "The most precise formulation of the אֲשֶׁן offering is found inside of the sacrificial law in Lev 5:14-26 [H]. An אֲשֶׁן offering is required for unintentional offenses or such ones, whose character was not known to the offender in the moment of the act" (620). Thus Henning-Hess had no alternative but to argue with regard to Isa 53, "If it is assumed that an action demanding an אֲשֶׁן offering is not a sin-conscious action when it happens, then it is asked whether God's Servant, if he really sacrifices his life in the sense of an אֲשֶׁן offering, can carry only a limited kind of sin, namely, only unconscious sin" (622).

The key word, which is found in cultic texts only with the reparation offering, is *מעל* (5:15; 6:2 [H 5:21]),²⁵² and it refers to violation of a "legally definable relationship of trust."²⁵³ In the OT it is an offense against Yahweh (cf. Num 5:6) involving the covenant unfaithfulness of sacrilege, that is, desecration of something sacred (e.g., Josh 7:1; 2 Chr 26:16, 18; 28:19, 22).²⁵⁴

²⁵²Cf. Levine, *In the Presence of the Lord*, 93; Milgrom, *Cult and Conscience*, 16; idem, *Leviticus 1-16*, 345; John Hartley, *Leviticus*, WBC, vol. 4 (Dallas, TX: Word Books, 1992), 77; Samuel Eugene Balentine, *Leviticus*, IBC (Louisville, KY: John Knox, 2002), 46; Gane, *Leviticus, Numbers*, 132. In the OT the verb *מָעַל* ("be unfaithful") occurs only in the *Qal* (35x), and its noun *מַעַל* ("unfaithfulness") occurs 29 times (cf. Mandelkern, 697; Lisowsky, 839-40; Even-Shoshan, 688-89; *VOT*, 153, 363). The verb in tandem with the noun (*מָעַל מַעַל*) occurs 20 times (Lev 5:15; 6:2 [H 5:21]; 26:40; Num 5:6, 12, 27; Josh 7:1; 22:16, 20, 31; 1 Chr 10:13; 2 Chr 28:19; 36:14; Ezek 14:13; 15:8; 17:20; 18:24; 20:27; 39:26; Dan 9:7), and thus the verb occurs alone 15 times (Deut 32:51; 1 Chr 2:7; 5:25; 2 Chr 12:2; 26:16, 18; 28:22; 29:6; 30:7; Ezra 10:2, 10; Neh 1:8; 13:27; Prov 16:10; Ezek 39:23), and the noun alone 9 times (Num 31:16; Josh 22:22; 1 Chr 9:1; 2 Chr 29:19; 33:19; Ezra 9:2, 4; 10:6; Job 21:34).

²⁵³Rolf Knierim, "מעל *m^cl* to Be Unfaithful," *TLOT*, 2:681. The term *מעל* is a legal term (see Milgrom, *Leviticus 1-16*, 345; Knierim, "מעל," 681-82) with a strong connotation of the breaking of the covenant (see, e.g., 1 Chr 10:13; 2 Chr 12:2; 29:6; Ezek 14:13; cf. Milgrom, *Cult and Conscience*, 21, 133, 135-37; idem, *Leviticus 1-16*, 363; Knierim, "מעל," 682; Hartley, *Leviticus*, 80-81; Gane, *Leviticus, Numbers*, 132-33). But, it is also a cultic term, as Milgrom, *Cult and Conscience*, 72, defined a *מַעַל* as "a cultic sin against God." Thus especially idolatry is also mentioned as *מַעַל* (see, e.g., Num 31:16; 1 Chr 5:25; 2 Chr 28:23, 25; 33:19; 36:14; Ezek 20:27).

²⁵⁴Cf. Gane, *Leviticus, Numbers*, 132. As Milgrom, *Leviticus 1-16*, 345, pointed out, the fact that it refers to sacrilege is demonstrated by its antonym 'sanctify' (*שִׁדְּדָה*), as in Deut 32:51 (see also its synonym 'blaspheme' (*שָׁרַף*) in Ezek 20:27). Sacrilege includes violation of an oath (e.g., 2 Chr 36:13, 17-20; Ezek 17:18-20), which misuses God's holy name (Lev 19:12; cf. 20:3; Ezek 36:20-22). Thus "the holy things of Yahweh" (Lev 5:15) essentially mean "the sanctuary and its sancta (including God's personal sanctum—his name)" (Milgrom, "Further on the Expiatory Sacrifices," 514). However, given the contexts in which *מעל* occurs, the description is sufficiently broad to include material objects (Josh 7:1), the temple (2 Chr 26:16-18), Yahweh's chosen people (Ezra 9:2), or the loyalty which was his due (Num 31:16; Ezek 20:27) (see Jacob Milgrom, "The Book of Leviticus," *The Interpreter's One-Volume Commentary on the Bible: Introduction and Commentary for Each Book of the Bible Including the Apocrypha, with General Articles*, ed. Charles M. Laymon [Nashville, TN: Abingdon, 1971], 72; cf. Robin Wakely, "מעל," *NIDOTTE*, 2:1021). Sacrilege is a grave offense that carries severe penalties, as shown not only by the stoning of Achan for misappropriating property devoted to Yahweh for destruction (Josh 7) but also by the national exile resulted from King Zedekiah's violation of an oath (Ezek 17:18-21). See also the case of Ananias and Sapphira in Acts 5:1-11 (Gane, *Leviticus, Numbers*, 133, 138, 365).

The offender must first make restitution to the wronged person, plus a penalty (i.e., one-fifth of the payment), before offering the sacrifice as the reparation offering to receive forgiveness from God (see Lev 5:16; 6:4-7 [H 5:23-26]).²⁵⁵ Besides, according to Num 5:7, the "restitution must be preceded by confession."²⁵⁶

The questions that need to be answered at this juncture are: "Why does the author of the Suffering Servant Poem refer to the offering $\square\psi\aleph$, but not to the other offerings?"; "What is the particular cultic significance of the word $\square\psi\aleph$?"; "What is the function of the $\square\psi\aleph$ here?" The answers, to which there might be many dimensions, seem to depend not only on the understanding of the reparation offering itself but particularly also on the context of Isaiah.²⁵⁷ I will cite and critique several possibilities.

First, we need to take notice not only of the highly emphasized holiness/sanctity of Yahweh in Isaiah,²⁵⁸ but also of the way Yahweh designates the Servant as "*My*

²⁵⁵Gane, *Leviticus, Numbers*, 132, pointed out: "Whereas the graduated purification offering serves as an $\overset{\text{reparation}}{\text{āšām}}$ ('reparation,' 5:6-7) for cases of omission/neglect that require *action*, the reparation offering serves as an $\overset{\text{reparation}}{\text{āšām}}$ ('reparation,' 5:15; 6:6; NIV 'penalty') for situations in which *property* belonging to God or to another human being has been misappropriated and therefore must be restored with a 20 percent (one fifth) penalty before the reparation offering is performed" (italics his). In the case of the suspected $\aleph\psi\aleph$, no restitution but a reparation offering is required, since no prior reparation is possible without any certainty that sacrilege is involved (see Milgrom, *Leviticus 1-16*, 335; Gane, *Leviticus, Numbers*, 135).

²⁵⁶As Milgrom rightly pointed out, Num 5:6-8 supplements Lev 6:2-7 [H 5:21-26] in three ways: (1) "it generalizes whereas Leviticus also cites specific cases, thus confirming that *ma'cal* applies to all cases of defrauding man by means of oath"; (2) "it adds the stipulation that in the case wherein the defrauded man dies and leaves no kin, the reparation belongs to the officiating priest"; (3) most significantly, "restitution must be preceded by confession" (*Cult and Conscience*, 106; idem, *Leviticus 1-16*, 368).

²⁵⁷Cf. Averbeck, 564.

²⁵⁸Isaiah frequently used the distinctive epithet of Yahweh as "the Holy One of Israel" and its variants in the book of Isaiah. The phrase "the Holy One of Israel" occurs 25 times in the book of Isaiah (1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14), whereas it occurs only 6 times in all the rest of the OT (2 Kgs 19:22; Ps 71:22; 78:41; 89:18 [H 19]; Jer 50:29; 51:5), of which an occurrence is in 2 Kgs 19, a parallel section to Isa 37. Thus, the phrase "the Holy One of Israel" as a title for God is almost exclusively used by Isaiah. As shown, the title "the Holy One of Israel" occurs 12 times in Isa 1-39 and 13 times in Isa 40-66 (i.e., 11 times in Isa 40-55, and 2 times in Isa 56-66). Therefore, as a

Servant."²⁵⁹ Thus, apart from Israel's desecration of Yahweh as the Holy One of Israel,²⁶⁰ we can possibly consider קָטַף as a reparation offering for their desecration of the Servant as belonging to Yahweh. On the analogy of the Yahweh's ark narrative in 1 Sam 5 and 6, however, Adrian Schenker asserted that many nations and kings "confess as קָטַף their infringement on the Servant, that is, a holy property of Yahweh, which they despised and for which they are called to account" and thus that for the expiation of their קָטַף sin they offer as a "votive offering" an קָטַף .²⁶¹ In this vein, especially 1 Sam 6:20 and Jer 51:5b seem to be relevant. Philistine priests and diviners must have realized that

distinctive leading idea or motif throughout the book, it is most clearly a very strong internal evidence of the unity of the book as a whole. Furthermore, its variants occur 6 times in the book of Isaiah: "the Holy God" (5:16), "his Holy One" (10:17; 49:7), "the Holy One of Jacob" (29:23), "the Holy One" (40:25), and "your Holy One" (43:15).

²⁵⁹Isa 42:1; 49:3, 6; 52:13; 53:11; cf. "His Servant" in 49:5 and 50:10; "My chosen one" in 42:1; italics added.

²⁶⁰See, e.g., Isa 1:4; 5:24; 52:5; cf. Milgrom, *Cult and Conscience*, 19-20; idem, *Leviticus 1-16*, 347-48.

²⁶¹See Adrian Schenker, "Die Anlässe zum Schuldopfer Ascham," in *Studien zu Opfer und Kult im Alten Testament: mit einer Bibliographie 1969-1991 zum Opfer in der Bible*, ed. Adrian Schenker (Tübingen: J.C.B. Mohr, 1992), 63-64, esp. 64. As for the question "Why does Yahweh's Suffering Servant Song compare his activities and sufferings to קָטַף ?" Schenker's argument runs as follows (p. 64): The Philistines had to confess their קָטַף , their infringement on the inviolable sanctity of the ark in order to be free from their liability and guilt. In a similar way, the many people and kings (Isa 52:13-15; 53:12) confess as קָטַף their infringement on the Servant, that is, a holy property of Yahweh, which they despised and for which they are called to account. At the same time, קָטַף is used in its second sense as cultic compensation for the infringed holy thing. Yahweh or the Servant himself gives the price with the life of the Servant, which abrogates the liability and guilt of the people and kings, just as the Philistines did with קָטַף . The people commit an קָטַף sin by killing the Servant, whereas the Servant, willingly assuming the loss of his life, surrenders his life as an קָטַף offering, which abrogates the sin. This double meaning of קָטַף clarifies the meaning of קָטַף in Isa 53:10.

As for the question "Why קָטַף , but not תָּאֵשָׁרָה , that is, sin and sin offering?," Schenker contended that the many people and kings, just like the Philistines in 1 Sam 6, can not present a "sacrificial offering" (*Opfer*) since they do not belong to the cult community of Yahweh so that there is left to them only the possibility of a "votive offering" (*Votivgabe*) for the expiation of sin, which is described as קָטַף (64; cf. 65-66). Thus Schenker concluded: "The life of Yahweh's Servant is a 'votive offering' for the benefit of 'the many,' and at the same time it is the offense, the sin of 'the many,' who have laid hands on a holy thing, a property which belongs to Yahweh, that is, the 'Servant of Yahweh'" (66).

the plague had resulted from their מַעַל of humiliating the ark of Yahweh, even though they couldn't openly confess it (1 Sam 6:3, 9). On the contrary, struck with a great slaughter due to the desecration of their looking into the ark of Yahweh, the people of Beth-shemesh openly confessed in 1 Sam 6:20, "Who is able to stand before Yahweh, this *holy* God?" Jeremiah 51:5b mentions that the land of the Chaldeans "is full of אָשָׁם ("punishment for liability")²⁶² against 'the Holy One of Israel.'"

Schenker's answers, totally based on such an analogy, however, have several problems. First, the Philistines' reparation or reparation offering as a monetary equivalent is for their sacrilege (1 Sam 6:3, 9; cf. vss. 12, 16), but they did not confess their infringement on the sanctity of Yahweh's ark. Second, אָשָׁם in Isa 53:10 as well as in 1 Sam 6 is not a "votive offering" (נִדְוָה; see, e.g., Lev 7:16, 22:18, and 23:8) but a reparation offering, since שׁוּב *Hiphil*, "return" accompanies אָשָׁם 4 times in 1 Sam 6 (vss. 3, 4, 8, 17). Third, אָשָׁם in Isa 53:10 as well as 1 Sam 6 is not used as a term of *double entendre* (i.e., אָשָׁם sin and offering), even though it can lexically include such meanings. Fourth, in regard to אָשָׁם the narrative of Yahweh's ark in 1 Sam 5 and 6 is not a perfect parallel with the Suffering Servant Poem. The speaker in Isa 53:10 is the "we," but not the "many," and thus the offering אָשָׁם is first of all for Israel and then for the nations. Besides, the sin of the "we" as well as of the "many" is not limited to the desecration of the Servant as a holy property of Yahweh.

Second, as Gordon J. Wenham contended, the reparation offering draws attention to the fact that sin has both a social and spiritual dimension, that is, it affects our relationship not only horizontally with our fellow man but also vertically with our Creator God.²⁶³ Just as we must put ourselves right with others by paying them back for

²⁶²Unlike this rendering of Gane (in his *Leviticus, Numbers*, 120), NASB, RSV, NIV, NRSV, JPS, and YLT render "guilt," whereas KJV, NKJV and NJB translate "sin." The LXX renders ἀδικία.

²⁶³Wenham, 111.

the wrongs we have committed against them, so we must compensate God for the debts that we have incurred against him.²⁶⁴ This comprehensiveness of the reparation offering may be the reason why the term זָבַח is employed in Isa 53:10. However, this answer does not seem to be enough, since it takes into account only Pentateuchal ritual texts, and that partially, but it does not fully consider the Isaianic prophetic text (Isa 53:10) with its proper context. So, although Wenham's contention sounds good as part of the answer, at least, it does not account for everything.

Third, as John E. Hartley asserted, the employment of זָבַח to describe the Servant's sacrificial death may be twofold; not only does it compensate God fully for the damages sinners have incurred to him by their sinning, but it also "provides expiation for every kind of sin, inadvertent and intentional."²⁶⁵ As for the former, in light of the fact that the reparation offering was preceded by prior reparation (payment), what would be the equivalent of this reparation in Isa 53 or in the book of Isaiah?²⁶⁶ Can we understand that, according to Isa 40:2, they have paid enough reparation for their sins?²⁶⁷

²⁶⁴Ibid.; cf. Ps 51:6a α , "Against you . . . I have sinned." Wenham, 110, argued: "The earliest interpretation of the significance of the reparation offering is found in Isa 53, where the suffering servant's death is described. . . . In these words the idea of substitutionary atonement is clearly set out. . . . The death of the suffering servant compensates for the sins of the people and makes many to be accounted righteous." Wenham, 111, continued to argue that the reparation offering demonstrates that there is another aspect of sin not covered by the other sacrifices, namely, that of satisfaction or compensation, and thus that the Levitical sacrificial system presents different models or analogies to describe the effects of sin and the way of remedying them. As for זָבַח in Isa 53:10, Grogan, "Isaiah," 304, suggested that it "may have special overtones of completeness for it involved restitution as well as an offering to God (cf. Lev 5)." Webb, 213, n. 29, also mentioned: "It involved the sacrificial slaughter of an animal, and restitution. . . . It was the most comprehensive type of offering for personal sin, overlapping with other kinds of offerings, but going beyond them. It is this comprehensiveness which is the point here."

²⁶⁵Hartley, *Leviticus*, 80.

²⁶⁶Roy E. Gane, personal communication, April 2007, Berrien Springs, MI.

²⁶⁷Gane, *Isaiah*, 122: "Now we can understand Isaiah 40:2, where God comforts His exiled people by telling them they have paid enough reparation for their sins. But following the reparation, there must be a sacrifice. Here it is in Isaiah 53: God's Servant, instead of a ram, is led like a sheep to the slaughter (Isa 53:7) on behalf of people who

As for the latter, it is to be remembered that the purification offering also expiates some deliberate sins as well as inadvertent sins.²⁶⁸

Fourth, one of the answers may be found elsewhere, that is, in the Messianic passage Ps 40:6-8 [H 7-9], which seems to cast some light on the understanding of Isa 53:10. The passage runs:²⁶⁹

Sacrifice (זָבַח) and meal offering (מִנְחָה) You have not desired (רָפִיץ). My ears you have opened.²⁷⁰ Burnt offering (עֹלָה) and sin offering (חַטָּאת) You have not required. Then I said, "Behold, I come. In the scroll of the book it is written of me. I delight (רָפִיץ) to do Thy will (רָצוֹן), O my God. The law is in my inmost parts."²⁷¹

The offering אֲשֶׁךְ in Isa 53:10 is not mentioned here in Ps 40:6 [H 7] as an offering that God has not desired/required. Besides, the root פִּיץ, which occurs once each as a verb and as a noun in Isa 53:10, appears twice as a verb in Ps 40:6, 8 [H 7, 9]. Furthermore, the term פִּיץ in Isa 53:10 occurs as the term רָצוֹן²⁷² in Ps 40:8 [H 9].²⁷³ Both the authors of Ps 40 and the Suffering Servant Poem must have probably understood

have gone astray (vs. 6)." The clause נִרְצָה עֹנֶה in Isa 40:2bβ is to be understood particularly in light of Lev 26:40-45 (cf. the term יָדָה *Hiphil* ["confess"] and the expression מָעַל מְעַל in vs. 40), esp. its corresponding clause יִרְצוּ אֶת-עֹנֵיהֶם (vss. 41, 43). See BDB, 953; *HALOT*, 3:1281-82.

²⁶⁸Cf. Gane, *Cult and Character*, 292-93, 299-300; idem, *Leviticus, Numbers*, 97, 280-83.

²⁶⁹See also Heb 10:5-10.

²⁷⁰Lit., "Ears *hast thou dug* [I פָּרַח *Qal*] (with an allusion to the cavity of the ear) *for me*" (BDB, 500; italics original); cf. also *HALOT*, 2:496.

²⁷¹Cf. JPS. For מָעַח pl., see BDB, 588; *HALOT*, 609-10.

²⁷²In the sense of the "will" of God as the accusative of the verb עָשָׂה (see also Pss 103:21; 143:10; Ezra 10:11; cf. BDB, 953; *HALOT*, 3:1282-83). The noun רָצוֹן is derived from the more cultic-oriented verb רָצָה than רָפִיץ, which is shown by the comparison between their usages (see רָצָה *Qal* in Ps 51:16 [H 18], 119:108, Amos 5:22, and Mal 1:10, 13; רָצָה *Niphal* in Lev 1:4, 7:18, 19:7, 22:23, 25, 27; רָפִיץ *Qal* in Ps 40:6 [H 7], 51:16 [H 18], 19 [H 21], Isa 1:11, 66:3; Hos 6:6; cf. BDB, 342-43, 953; *HALOT*, 1:339-340; 3:1280-81).

²⁷³For the parallels of רָפִיץ with רָצָה, see Ps 51:16 [H 18] and 147:10; for the parallel of רָפִיץ with רָצָה, see Mal 1:10.

that ultimately God desires none of the offerings (cf. Dan 9:27). Is it possible, however, that the author of the Suffering Servant Poem must have known the passage Ps 40:6-8 [H 7-9] very well, and that thus he has referred to the offering זָבַח , which the passage does not say God has not desired/required?

Fifth, although the root מַעַל does not occur at all in the book of Isaiah,²⁷⁴ to be noted is its usage in relation to three Judahite kings (i.e., Uzziah, Ahaz, and Hezekiah), each of whom is significantly mentioned in the narratives of the book of Isaiah (chaps. 6, 7, and 36-39).²⁷⁵ Uzziah was charged with מַעַל for assuming priestly prerogatives by entering the Temple to burn incense (2 Chr 26:16, 18).²⁷⁶ Ahaz was also charged with מַעַל for having discarded the Temple sancta (2 Chr 28:19, 22; 29:19; cf. 28:24; 2 Kgs 16:10-18) and suspending their use (cf. 2 Chr 28:24; 29:18).²⁷⁷ Hezekiah exhorted not only his people of Judah and Jerusalem but also the remnant of the northern tribes not to commit מַעַל (2 Chr 29:6; 30:7).

In addition, we have to consider that מַעַל was the direct cause not only of the Assyrian exile of the northern kingdom Israel (1 Chr 5:25 [cf. vs. 26]; 2 Chr 30:7; cf. vs.

²⁷⁴The root מַעַל is a key term in the theology of immediate retribution in Chronicles, where it is used particularly of religious infidelity (see Wakely, 1022; cf. Milgrom, *Cult and Conscience*, 17; idem, *Leviticus 1-16*, 346).

²⁷⁵Isa 1:1 mentions Jotham as a king of Judah after Uzziah during Isaiah's prophetic activities, but he is not mentioned anywhere else in the book of Isaiah.

²⁷⁶Milgrom, "Further on the Expiatory Sacrifices," 512, contended that "אָשָׁם is prescribed for a scale-diseased person (Lev 14:12, 24) because of suspected מַעַל , a supposition supported by the מַעַל of King Uzziah (2 Chr 26:16-19)." For a detailed discussion, see Milgrom, *Cult and Conscience*, 80-82; idem, *Leviticus 1-16*, 856-57. From the larger framework and nature of the Sinaitic covenant, however, Averbeck, 563, interpreted the reparation offering of a scale-diseased person in association with his/her desecration of something sacred, namely, the desecration of his/her past existential status as part of the "kingdom of priests and a holy nation" (Exod 19:6). Gane countered: "How would he/she desecrate? Wouldn't all be guilty of this to some degree? This interpretation sounds abstract and weak" (personal communication, February 20, 2008, Berrien Springs, MI).

²⁷⁷Cf. Milgrom, *Cult and Conscience*, 17; idem, *Leviticus 1-16*, 346.

6), but also of the destruction of Jerusalem and the subsequent Babylonian exile of the southern kingdom Judah (1 Chr 9:1; 2 Chr 36:14; cf. vss. 17-20). Such tragic consequences of מַעַל had been already warned by Yahweh (Lev 26:40; Ezek 14:13; 15:8; 17:20; cf. 39:23), and then later acknowledged by Nehemiah (Neh 1:8) and Daniel (Dan 9:7). It is highly possible, therefore, that the term מַשָּׁח is used in Isa 53:10 from the perspective of Judah's Babylonian captivity,²⁷⁸ which is the historical context of Isa 40-55.²⁷⁹

Sixth, socioeconomic injustice, which was as a main issue for the prophet Isaiah

²⁷⁸Averbeck, 564 (cf. 563), argued in light of the cultic ritual for a person healed from scaly skin disease: "It might be especially significant that this section of Isaiah speaks from the perspective of the entire nation being in Babylonian captivity. Could it be that the term *āšām* was used here precisely because the *holy* nation had been expelled (i.e., *desecrated*) from the land. If so, in this context the purpose of the expiatory sacrifice of the Suffering Servant was to restore the people to the land and to their God. It is parallel to the restoration of the leper in Lev 14. . . . Furthermore, Isa 53 is replete with references to disease and illness, again suggesting a connection between the Suffering Servant and the dreaded disease(s) that could cause a person's expulsion from the community of faith" (italics mine).

Averbeck's argument is not correct in that Israel's sacrilege (מַעַל) itself is a reason for their Babylonian captivity, and that their Babylonian captivity is not a sacrilege, that is, their desecration of themselves as the holy people of God. Before their captivity to Babylon they were impure (מִטָּמֵא, Isa 6:5) due to their moral faults (עוֹן/חַטָּאת, vs. 7), and their moral impurity resulted in their captivity to Babylon (vss. 11-12). The captivity itself did not make them morally or physically/ritually impure or put them into a dangerous realm of moral or physical ritual impurity. For R. E. Clements's similar thesis (apart from his fluctuation theory in regard to the identity of the Servant), see "Isaiah 53 and the Restoration of Israel," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. William H. Bellinger, Jr., and William R. Farmer (Harrisburg, PA: TPI, 1998), 52 (cf. 50-54): "Plunged into the uncleanness of living among the nations, Israel could do little to escape the threat posed by disease and guilt. . . . Guilt-ridden and threatened by disease, it had no avenue through which to secure atonement. . . . Now in this remarkable prophetic insight, Isaiah 53 asserts God's unique solution. Until the regular sin-offerings could be restored, the Servant-Israel's own suffering among the nations would be the sin-offering by which that nation's guilt would be cleansed and its diseases carried away."

²⁷⁹As for the historical setting of Isa 40-55, we can say for sure that, though Isa 1-39 predicts Judah's exile to Babylon (cf. 39:6-7), Isa 40-55 presupposes the exiled Judah in Babylon and predicts not only the destruction of Babylon (cf. 46:1-7; 47:11; 48:14, 20) but also Judah's deliverance (from Babylonian captivity) and restoration (cf. 44:26, 28), specifically through Cyrus (cf. 44:28-45:5). From chap. 49 onward neither the name Cyrus nor the name Babylon occurs again, which suggests that more sublime reality, that is, the greater deliverance (from the spiritual captivity to sin) through the Servant is in Yahweh's plan.

so prevalent in his day,²⁸⁰ is also relevant to the use of the term נָשָׂא in Isa 53:10.²⁸¹

"The social evil condemned most frequently and most vociferously by Isaiah," as Andrew Davies rightly observed, "is probably that of oppression."²⁸² Just as Israel has been unjustly oppressed by other nations (cf. 14:4; 52:4), so it has been unjustly oppressing its own people (cf. 30:12).²⁸³ The practical means of its oppression are primarily the manipulation of the corrupt judicial system (cf. 1:23; 3:4, 12; 5:20, 23; 10:1-2; 32:7) and, more specifically, the judicial theft of the lands of the poor (cf. 3:14; 5:8-10)²⁸⁴ through

²⁸⁰See especially Andrew Davies, *Double Standards in Isaiah: Re-evaluating Prophetic Ethics and Divine Justice*, ed. R. Alan Culpepper, Rolf Rendtorff, and David E. Orton, BIS, vol. 46 (Leiden: Brill, 2000), 34-56, esp. 38-51.

²⁸¹Also implied by Gane, *Isaiah*, 122: "The Hebrew word [נָשָׂא] refers to a 'guilt/reparation offering' (Lev 5:14-6:7; 7:1-7), which could atone for deliberate wrongs against other people (Lev 6:2, 3). Such sins were singled out by Isaiah (Isaiah 1-3; 10:1, 2; 58)."

²⁸²Davies, 38; see, e.g. Isa 3:5, 15; 10:1-2; 30:12; cf. 59:13. Davies, 38-39, continued: "The word 'oppress' in its various forms appears some 24 times [in the book of Isaiah] in the NRSV, translating a number of different Hebrew roots. Most significant among these are the verbs *nāgaś* ('to exact' payment, or 'to drive, force or pressurize') and *shādad* ('to devastate', 'to overpower'), whereas the root which properly means 'to oppress [or extort]', נָשָׂא , occurs some seven times in either verbal, participial or nominal forms. Our examination would however be incomplete without remembering that a number of other terms are used with the same or very similar import, including terms such as 'trample', 'crush', 'put down' and 'plunder'." The root נָשָׂא , which is significantly associated with נָשָׂא (see נָשָׂא *Qal*, Lev 6:2, 4 [H 5:21, 23]; נָשָׂא , vs. 4 [H 5:23]), actually occurs 6 times in Isaiah (נָשָׂא *Qal*, 52:4; נָשָׂא *Pual* ptc., 23:12; נָשָׂא , 30:12, 54:14 and 59:13; נָשָׂא , 38:14; cf. BDB, 798-99; *HALOT*, 3:895-97). Davies, 39, rightly pointed out: "It is significant to notice that . . . oppression was continuing within the very structures (perhaps strictures would be a better word) of Israelite society. Israel has relied on 'oppression and deceit' [NRSV], says the Holy One of Israel (30:12), in the process of rejecting his word."

²⁸³Cf. Davies, 39.

²⁸⁴*Ibid.*, 44-45, 48-51; cf. also Milgrom, *Cult and Conscience*, 94-95, 98-99, 101-102, especially 99; *idem*, *Leviticus 1-16*, 337. Milgrom, *Leviticus 1-16*, 337 (cf. *idem*, *Cult and Conscience*, 99), observed: "*Gāzal* and נָשָׂא . . . are alike in that both are the product of open force (see Deut 28:29, 31; 1 Sam 12:3-4; Ps 35:10; Job 35:9; Qoh 4:1). Perhaps the best illustration that open force is common to נָשָׂא and *gāzal* is Mic 2:1-2, where these two verbs describe the action of those who confiscate houses, lands, and persons. . . . But the two verbs differ from each other in this respect: in נָשָׂא the acquisition is legal whereas in *gāzal* it is illegal. There are two concrete cases of נָשָׂא in the Bible. One is withholding the wages of a hired laborer (Deut 24:14-15; cf. Mal 3:5). The other . . . is the confiscation, in cases of default, of property, which, however,

"latifundialization."²⁸⁵ "Concepts associated with oppression feature prominently in . . . the servant songs,"²⁸⁶ and that with the significant term טָפַחַיִּם (42:1, 3, 4; 49:4; 50:8; 53:8). Can we conclude in this light that Yahweh's Servant gave his life as קָרַבַּן not only to expiate the deliberate sin of oppressions/extortions but also to "bring forth" (הִפְחִיל ; 42:1, 3) and "establish" (קָמַחַיִּם *Qal*; vs. 4) טָפַחַיִּם ?

Seventh, to be noted is that Lev 14 prescribes an קָרַבַּן sacrifice for a case of a physical ritual impurity, that is, for the cleansing of the one who has been healed from scaly skin disease (vs. 3).²⁸⁷ This seems to be another reason to employ this term in Isa 53 because it also deals here with "sicknesses" and "pains" (vs. 4a; cf. vs. 3aβ), that is, the state of mortality resulting from sin,²⁸⁸ which underlies the various physical ritual

must be returned (i.e., cannot be withheld) upon repayment of the loan (Deut 24:6-11; Ezek 18:7, 12, 16, 18; 22:29; 33:19)." Milgrom continued: "There can hardly be any cause for wonder that the terms *āšaq* and *gāzal* are used synonymously by the prophets (e.g., Jer 21:12; 22:3), for the violation of life essentials is a violation of pentateuchal law and hence equivalent to robbery. Although the law only specifies garments and millstones in its prohibitions (Exod 22:25-26; Deut 24:6), they may serve as metonyms standing for all essentials such as land, farm animals, and persons (e.g., Mic 2:1-2; cf. 1 Sam 12:3-4). The outcry of the prophets can now be seen in its full dimension: Amos 2:8 (cf. Job 22:6) condemns the confiscation of clothing. . . . Ezekiel condemns the withholding of all pledges (and in one verse, 18:16, even this particular seizure), thereby contesting the very legality of distraint."

²⁸⁵D. N. Premnath has recently done brilliant social-scientific studies on "latifundialization" (derived from the Latin term *latifundia* [adj. *latus* plus pl. of n. *fundus*], meaning large estates), which is technically defined as "the process of land accumulation in the hands of a few wealthy landowners to the deprivation of the peasantry." For the process of latifundialization in general and the role of the judicial system in that process in particular, see Premnath, "Latifundialization and Isaiah 5:8-10," *JSOT* 40 (1988): 49-60; idem, *Eighth Century Prophets: A Social Analysis* (St. Louis, MO: Chalice Press, 2003).

²⁸⁶Davies, 17; cf. also Isa 61:1-3. For a more detailed discussion, see Davies, 17-18.

²⁸⁷ קָרַבַּן (9x; Lev 14:12, 13, 14, 17, 21, 24, 25 [2x], 28).

²⁸⁸Roy E. Gane, personal communication, May 14, 2007, Berrien Springs, MI. He added: "But I would agree with Milgrom that the reason for the קָרַבַּן in this context of purification [Lev 14] is likely because of suspected sacrilege" (idem, personal communication, February 20, 2008; for Milgrom's argument, see Milgrom, *Cult and Conscience*, 80-82; idem, *Leviticus 1-16*, 363-64). However, Milgrom and Gane need to take notice of these points: (1) The one who offers the קָרַבַּן here in Lev 14 does it in

impurities.²⁸⁹ For the cleansing of physical ritual impurities the תָּאֵשֶׁת offering was mainly prescribed (see, e.g., Lev 5:6-7 [cf. vs. 2-3]; 12:6-8; 14:19-20, 31; 15:15, 30; Num 8:12; cf. vs. 21).²⁹⁰ Thus the expiatory system provided for the physically, ritually impure the healing aspect of restoration to the covenant community and Yahweh, but not healing itself for them. Neither תָּאֵשֶׁת offerings nor זָבַח offerings nor the Hebrew cultic system itself could provide healing even for the wounds or sicknesses/diseases that speak of the mortality of human beings resulting from sin. On the contrary, the vicarious suffering and death of Yahweh's Servant as an זָבַח provides healing not only for the wounds but also for the sicknesses/diseases (cf. Isa 53:3a β , 4-5, 8b β , 10a α ; cf. 30:26b; 33:24a). This includes spiritual restoration (e.g., Ps 103:3-4a; Isa 33:24b; cf. 53:11). In this respect also Yahweh's Servant far surpasses the Hebrew cult.

Last but not least, Milgrom's cogent argument is to be noted that the philological and psychological findings in regard to the root זָבַח significantly bear theological implications.²⁹¹ Milgrom significantly concluded:

If the cause, the verb זָבַח 'feel guilt', leads to the consequence, the noun זָבַח 'reparation, reparation offering', then the feeling of guilt can only be the first step in seeking reconciliation with God. He also demands "reparation" both to him and to the defrauded person before his expiation can be won. In the Priestly

order to be cleansed after he is healed (see vs. 3), but not to be healed before he is healed; (2) The reason for the זָבַח here might be likely because of suspected sacrilege, but it is not for the sin's being forgiven but for the physical ritual impurity being cleansed, which is made clear by the fact that נִפְחַל *Niphal* occurs in Lev 5-6 (see 5:16b, 18b; 6:7 [H 5:26]), but not here (see 14:20); (3) The sacrificial victim here is different (i.e., a male lamb, but not a ram; see vs. 12); (4) The context here is that of cleansing from the physical ritual impurity and thus restoration to the cultic community (see Lev 13-14; Gane, *Leviticus, Numbers*, 246-49).

²⁸⁹Hyam Maccoby, *Ritual and Morality: The Ritual Purity System and Its Place in Judaism* (Cambridge: Cambridge University Press, 1999), 49; cf. esp. 31-32, 48, 50, 154, 207-208; cf. Gane, *Cult and Character*, 201.

²⁹⁰For more in detail, see Gane, *Cult and Character*, 112-23. It appears that זָבַח in Isa 53 can also allude to the usage of this term in the context of the תָּאֵשֶׁת offering, e.g., in Lev 5:6-7, which deals with physical ritual impurities that signify mortality.

²⁹¹Milgrom, *Cult and Conscience*, 3-12, 104-14; idem, *Leviticus 1-16*, 342-45.

demand for remorse and rectification, we see the genesis of repentance, the doctrine that will flower into full bloom with Israel's prophets.²⁹²

Sinners have incurred damages to God by their sinning, but Yahweh's Servant, by giving his life as Reparation Offering, makes full compensation to God for the damages.²⁹³ Thus Yahweh's Servant also provided for sinners a legal aspect of restoration to the right relationship with God. What has been left for Israel and the nations to do now is only their confession and repentance (even though, in Pentateuchal ritual texts, these precede the sacrifice), which is depicted not only in the confession of the "we" in the Suffering Servant Poem (esp. vss. 4-6) but also in the prophetic appeal for repentance (שוב) along with God's promise of forgiveness (סלח) in 55:7.²⁹⁴ The successful/fruitful results of the vicarious sacrifice of Yahweh's Servant as Reparation Offering are mentioned in Isa 53:10b-11, which is clearly shown in the parallel structure

²⁹²Milgrom, *Leviticus 1-16*, 345; for a more detailed discussion, see *ibid.*, 373-78; *idem*, *Cult and Conscience*, 114-24. To be noted in this connection is Milgrom's remark in his "The Book of Leviticus," 72: "The sacrificial laws here reach their ethical summit. The same reparation due for damage to God's property is specified for one's neighbor—with the significant priority that only after rectification has been made with man can it be sought from God." Also to be noted is Milgrom's argument in his "Further on the Expiatory Sacrifices," 514 (cf. 511), that the verb *āšam* ("feel guilt") "emphasizes the action of conscience in the expiation of sin." The priestly doctrine of repentance is reinforced by the element of "confession" (הִתְפַּאֵל *Hithpael*) in Num 5:7.

²⁹³Wenham, 111, argued: "The reparation offering presents a commercial picture of sin. Sin is a debt which man incurs against God." Gane, *Leviticus, Numbers*, 135, remarked: "If the Israelite reparation offering reveals a role of Christ's sacrifice, it encapsulates a mystery. When sinners commit wrong against God, it is God who pays the reparation by giving his Servant [Isa 53:10aβ]. What kind of sense does that make? This grace is the profoundly wise 'foolishness' of the gospel (1 Cor 1:18, 21, 23, 25), so paradoxical that it is best expressed with oxymorons."

²⁹⁴Cf. Eichrodt, 2:469-70; Mowinckel, 211, 213; Rowley, *The Unity of the Bible*, 56, 58; *idem*, *From Moses to Qumran*, 101-102, 106-107; *idem*, *Worship in Israel: Its Form and Meaning* (Philadelphia, PA: Fortress, 1967), 142-43. Rowley correctly mentioned: "It does not speak of a sacrifice that merely *ex opere operato* achieves something independently of the spirit of the worshippers, and it is not therefore like the sacrifices that the pre-exilic prophets so freely condemned. It conforms to the pattern of sacrifice as conceived in the Law, in that it is the organ of the spirit of man before it becomes the organ of blessing unto him, yet its blessing is not achieved by the spirit he brings, but is achieved in and for him as the act of God, who lays his iniquity on the Servant in the moment of his confession [and repentance]" (*The Unity of the Bible*, 58).

of vss. 10-11 as follows:²⁹⁵

- A Yahweh's pleasure: Servant's suffering
Servant's obedience: נִפְשׁוֹ as אָשָׁם reparation offering (*Protasis*)
 - B Servant will see (הִרְאָה) seed²⁹⁶/prolong days (*Apodosis a*)
 - C Yahweh's pleasure will prosper in Servant's hand (*Apodosis b*)
- A¹ Servant's suffering: עָמַל, travail of נִפְשׁוֹ²⁹⁷

²⁹⁵As shown in the parallel structure, the two verses are connected with each other terminologically (הִרְאָה and נִפְשׁוֹ), thematically, and logically (i.e., in the sense of thought progression). The whole of the Servant's life, which has been described in vss. 2-10, is characterized by a single word עָמַל in vs. 11 (see Klaus Baltzer, *Deutero-Isaiah: A Commentary on Isaiah 40-55*, trans. Margaret Kohl, ed. Peter Machinist, HCHC [Minneapolis, MN: Fortress, 2001], 424; cf. Ps 90:10; Eccl 5:18 [H 19]; 8:15; 9:9), whereas his entire task of suffering is summarized in its corresponding word אָשָׁם in vs. 10 (see Janowski, 66). Besides, the two words are closely related here with a leitmotif נִפְשׁוֹ ("his life"). Most of all, the conditional "if" (אִם) in vs. 10aβ is answered in the affirmative in vs. 11aα ("For the travail of his soul"; see Koole, 330), and thus the Servant accomplishes Yahweh's will: "Negatively, in the bearing of iniquity; positively, in the provision of righteousness" (Motyer, 442).

These observations seem to offer us a solution to the alleged textual problem of הִרְאָה in vs. 11aα. There are five significant verbs in the Suffering Servant Poem, each of which occurs twice exactly in the same form (i.e., הִשְׁבֵּתָהּ, vss. 3-4; יָפַתָּהּ, vs. 7; הִרְאָה, vss. 10-11; אָשָׁם, vss. 4 and 12). From the usage of the other four verbs here we learn to realize that repetition for repetition's sake does not exist, especially in the biblical poetry (cf. James Muilenburg, "A Study in Hebrew Rhetoric: Repetition and Style," in *Congress Volume: Copenhagen, 1953*, VTSup 1 [Leiden: Brill, 1953], 99, 109; idem, "Form Criticism and Beyond," *JBL* 88 [1969]: 17). If we supply the verb הִרְאָה (in vs. 11aα) with the noun נֶרַע (in vs. 10bα) as its object, then the clause almost becomes a mere repetition of the corresponding part in vs. 10bα. Thus there is a possibility that the author may have dropped the object for poetic variations in expression. However, considering the following asyndetical יִשְׁכַּבְּעָהּ, which seems to make a perfect parallelism with the asyndetical יִצְרִי (in vs. 10bα), the object can be more generally taken to be the progress or realization of Yahweh's plan of salvation (cf. Koole, 329-30). Probably in consideration of these, therefore, the author seems to have intentionally deleted the object of הִרְאָה from vs. 11aα. For a more detailed discussion on this textual problem, see Koole, 328-29; for a similar relation between נִפְשׁוֹ and נֶרַע, see Pss 22:29-30 [H 30-31] and 25:13, as pointed out by Muilenburg, "Isaiah 40-66," 628 (cf. also Grogan, 304).

²⁹⁶Motyer, 440, correctly observed: "Those who become the Servant's beneficiaries through the reparation offering become his children (his offspring/'seed'). In 49:21 Zion asked 'Who bore me these?' Here is the answer (cf. 54:1-3, 13ff.). . . . We stray as sheep (vs. 6), we return as children."

²⁹⁷Horst Seebass, "נִפְשׁוֹ *nepesš*," *TDOT*, 9:511, rightly asserted that "Isa 53:11 speaks of 'the anguish of his *nepesš*' ['not simply *his* anguish']—consider the context describing his torments!" Besides, it is "not his soul but his whole being" that suffered the torments.

B¹ Servant will see (הִרְצֵהוּ)/be satisfied

C¹ Servant will justify the many (Yahweh's pleasure accomplished positively)
Servant will bear their iniquities (Yahweh's pleasure accomplished negatively)

With regard to the sacrificial death of the Servant as Reparation Offering, especially to be noted is Motyer's observation on interrelationships between vss. 10-12 and between them and 52:13-15:

The verbal link . . . is the Servant's 'soul' (*nepes̄*) in verses 10aβ, 11aα, 12bα (the first and last, translated *life*). The uniting . . . theme is the understanding of the Servant's death as a *guilt offering* (vs. 10aβ), a sin-bearing sacrifice which removes sin and imputes righteousness (vss. 11-12a), and as a voluntary self-identification and interposition (vs. 12b-c). Thus, finally the enigma posed by verses 13-15 [in Isa 52, i.e., how the unique exaltation (vs. 13) and the unique suffering (vs. 14) belong together,] is solved.²⁹⁸

As for the *Leitmotiv* or *Leitwort* הַנְּפֹשׁ ("his life/self") in vss. 10-12, Gane pointed out that "interestingly, the most basic, concrete meaning of הַנְּפֹשׁ is 'throat' [of humans or animals],"²⁹⁹ and that "in a sacrifice, it is an animal's throat that was slit [cf. חָתַץ, 'slit the

²⁹⁸Motyer, 437, italics his. Laato, 133, mentioned: "52:15 portrays the servant performing purificatory rites on behalf of the nations. The kings of the nations are depicted as remaining 'tight-lipped before him' as the servant once was when he performed the ^{אֲשָׁמ} sacrifice (53:7 [*sic* 10])." For a more detailed discussion on the enigma, see Motyer, 424-26; for more detailed discussions on the interrelationships between 52:13-15 and 53:10-12, see Motyer, 423-24; particularly the literary structure of the Suffering Servant Poem in the next chapter of this research.

²⁹⁹Gane, personal communication, May 14, 2007. See *HALOT*, 2:711-13; *CAD*, 11, Part I:296, 303-304, esp. 303-304; *CDA*, 239; *AHW*, 2:738; Cyrus H. Gordon, *Ugaritic Textbook*, AnOr 38 (Rome: Pontifical Biblical Institute, 1965), 446; Hans Walter Wolff, *Anthropology of the Old Testament*, trans. Margaret Kohl (London: SCM, 1974), 11-15; Seebass, 501-502, 504-505; Claus Westermann, "הַנְּפֹשׁ *nepes̄* Soul," *TLOT*, 2:743-47. For more on the Accadian *napištu(m)*, see Edouard P. Dhorme, "L'emploi métaphorique des noms de parties du corps en hébreu et en akkadien," *RB* 29 (1920): 482-83; reprinted in idem, *L'emploi métaphorique des noms de parties du corps en hébreu et en akkadien* (Paris: J. Gabalda & Co., 1923), 18-19; L. Dürr, "Hebr. הַנְּפֹשׁ = akk. *napištu* = Gurgel, Kehle," *ZAW* 43 (1925): 262-69. J. A. Emerton, "Comparative Semitic Philology and Hebrew Lexicography," in *Congress Volume: Cambridge 1995*, ed. J. A. Emerton, VTSup 66 (Leiden: Brill, 1997), 15 (cf. 19), mentioned: "It was suggested by Dhorme . . . that the Hebrew noun *nepes̄* sometimes denotes, not the soul or self, but the throat or neck (cp. Dürr). The suggestion was based on a comparison with Accadian *napištu* as well as consideration of the contexts in which the Hebrew noun appears. It is now also possible to compare the Ugaritic noun *npš*, where the context sometimes favours the meaning 'throat'. It would, I think, be generally accepted that this

throat']."³⁰⁰ Besides, the Servant's נִפְּשׁ here is to be considered, in light of Lev 17:11, as "ransom for life, i.e., a compensatory payment consisting of a life."³⁰¹ David Volgger, regarding the term מִשְׁפָּח in Isa 53:10 as a guilt offering, understood the expression הִעֲרָה לְמוֹת נִפְּשׁ ("because he poured out himself/his life to death")³⁰² in vs. 12 in association with Lev 17:11.³⁰³ According to Volgger, the Servant's life (נִפְּשׁ) here is compared to a fluid (see Gen 24:20; Lev 20:18-19; Isa 32:15).³⁰⁴ Hans Walter Wolff already pointed out:

This secondary assignment of the *nepeš* as the life to the blood instead of to the throat makes some phrases comprehensible . . . — the phrase which speaks about the emptying out of the *nepeš* (^ʿ*rh* hiph. and piel, Ps 141:8; Isa 53:12: to death) as if it were a liquid (cf. Gen 24:20) or of the pouring out of the *nepeš* (*špk* hithpael, Lam 2:12 . . . ; cf. Job 30:16).³⁰⁵

explanation of Hebrew *nepeš* is justified in some verses (e.g., Isa 5:14; Hab 2:5; Ps 105:18)." For more on the Ugaritic noun *npš*, see Geo Widengren in VT 4 (1954): 98-102 (review art. *The Meaning of נִפְּשׁ מָת* in the Old Testament by Miriam Seligson); Nicholas J. Tromp, *Primitive Conceptions of Death and the Nether World in the Old Testament*, BO 21 (Rome: Pontifical Biblical Institute, 1969), 36, 104-105; cf. J. A. Emerton, "What Light Has Ugaritic Shed on Hebrew?," in *Ugarit and the Bible: Proceedings of the International Symposium on Ugarit and the Bible (Manchester, September 1992)*, ed. George J. Brooke, Adrian H. W. Curtis, and John F. Healey, UBL, Band 11 (Münster: Ugarit-Verlag, 1994), 65.

Bruce K. Waltke, in his "נִפְּשׁ (*nāpash*) Take Breath, Refresh Oneself," *TWOT*, 2:588, argued for the thesis of "breath" as the original, concrete meaning of נִפְּשׁ (cf. also D. C. Fredericks, "נִפְּשׁ," *NIDOTTE*, 3:133), but Westermann's argument against it in his "נִפְּשׁ *nepeš*," 744: "The question of the concrete meaning is difficult because n. is almost unattested in Hebr. in the meaning 'breath,' but (a) the verb *npš* hi. [*sic* ni.] suggests that meaning, although uncommon, (b) the concrete meaning 'throat, gullet' can be demonstrated for n." (cf. *ibid.*, 744-46).

³⁰⁰Gane, personal communication, May 14, 2007. See Snaith, "The Verbs *zābah* and *šāhad*," 242-46, esp. 244; Milgrom, "Profane Slaughter and a Formulaic Key to the Composition of Deuteronomy," 14-15, 17; *idem*, *Leviticus 1-16*, 154-55. For the מִשְׁפָּח ritual slaughter, see טִשָּׁ (2x) in Lev 7:2.

³⁰¹Gane, personal communication, February 20, 2008.

³⁰²Cf. NASB, NIV, and NRSV.

³⁰³David Volgger, "Das 'Schuldopfer' Ascham in Jes 53,10 und die Interpretation des sogenannten vierten Gottesknechtliedes," *Bib* 79 (1998): 495.

³⁰⁴*Ibid.*, 495. See BDB, 788; *HALOT*, 2:881-82.

³⁰⁵Wolff, *Anthropology of the Old Testament*, 19.

Horst Seebass concurred with him, arguing:

As Wolff suggests, the pouring out of the servant's *nepeš* to death (Isa 53:12; cf. Ps 141:8) may be related to the blood ritual, especially since vs. 10 incorporates another sacrificial image: 'when his *nepeš* makes an offering for sin (^ʾ*āšām*).'
The text clearly speaks of bearing the guilt of others vicariously.³⁰⁶

As investigated thus far, the term נִשְׁבַּח in Isa 53:10 is to be regarded as a technical term for a reparation offering,³⁰⁷ carrying all its cultic significance for an expiatory sacrifice.³⁰⁸ However, it is different from the נִשְׁבַּח as prescribed for the Hebrew cult not only in that it is a "human sacrifice,"³⁰⁹ but also in that the נִשְׁבַּח sacrifice here is

³⁰⁶Seebass, 514.

³⁰⁷Even though the context of the נִשְׁבַּח is a legal situation (cf. Lev 5:15, 17; 6:2-5 [H 5:21-24]), נִשְׁבַּח is clearly a cultic term. Motyer, 439, observed that not only the term נִשְׁבַּח but also two other terms in Isa 53:10aβ derived from the vocabulary of the offering נִשְׁבַּח in Lev 5:17, where the individual making the offering is depicted as שֹׁבֵב and the occasion is introduced by נִשְׁבַּח .

³⁰⁸Cf. Rodríguez, "Substitution," 294. North, *The Second Isaiah*, 243, remarked: "It is not necessary to assume that it [^ʾ*āšām*] is used here in its full technical meaning, but there is reason to think that the word was chosen deliberately." However, North's argument for the reason is mistaken at least at two points. First, even the purification offering expiates some deliberate sins (see Gane, *Leviticus, Numbers*, 97, 118-126), but North thought that only the reparation offering expiates deliberate sins, by mentioning, "Even the sin-offering only availed for sins committed in ignorance" (*The Second Isaiah*, 243). Second, the Israelites have committed the deliberate offenses requiring the ^ʾ*āšām*, the benefits of which extend to the heathen in the Suffering Servant Poem, but North argued: "The guilt-offering is said to cover such deliberate offenses as breach of faith and robbery with extortion. . . . These are such crimes as the heathen may have committed and this is probably the reason for the choice of ^ʾ*āšām* here" (ibid., 243). It is to be remembered that these sacrifices were for Israel.

³⁰⁹As Laato, 149, correctly argued, "it should be noted that there is a clear difference between the actual practice of the human sacrifice and the use of the sacrificial language in order to explain theologically the innocent suffering of the righteous."

The usage of the verb בָּרַח here in Isa 53:10 for the sacrifice is strange (Koole, 321), since the verb is not used elsewhere in connection with sacrifices (Motyer, 439; cf. בָּרַח in Lev 17:11 of Yahweh, appointing sacrificial blood on the altar [Gane, personal communication, May 14, 2007]). Koole, 321, mentioned that Isa 53:1aβ "refrains from using a common sacrificial term because there is now no question of a material compensation but of someone who offers himself." Motyer, 439, remarked: "Possibly, Isaiah found the customary verb 'to bring' (hiphil of *bô*^ʾ; cf. Lev 5:18) unacceptable as the Lord is not 'bringing' the sacrifice, for it is being made to him. (He is providing but not bringing). The Servant is not 'bringing' the sacrifice for he *is* the sacrifice. We are not 'bringing' the sacrifice but coming to that which has been provided on our behalf. Was it for this reason that Isaiah found a different word and, being fully aware of the ambiguities inherent in what he was saying, was nevertheless happy to leave it so?" "It

heightened to a corporate offering, whereas elsewhere in the OT this particular animal sacrifice is only for the individual, never part of the corporate offerings (e.g., Num 28-29).³¹⁰ Thus Arvid S. Kapelrud is right in observing:

In the Servant Songs it is spoken about 'an offering for sin' [Isa 53:10] of a really uncommon kind. It is no question of goat or lamb, to erase the sin of which a single person was guilty. Here is an offering of great dimensions. It is the Chosen Servant of Yahweh who had taken upon himself the sins of the 'many' and had given himself as an offering for sin, in order to have all this sin erased. Here are old ideas about offerings and expiation taken up into a new, greater context with overnational, cosmic dimensions. It was not a question of the sin of the individual, but of the sin and violence of the 'many'. It was a heavy burden which the Servant carried, and his offering was a complete one.³¹¹

Most scholars have concurred regarding קָרַבַּן in Isa 53:10 as a technical cultic term.³¹² However, some have refused to accept this interpretation.³¹³ Bernd Janowski

is remarkable," however, as Koole, 322 (see also Motyer, 439-40), pointed out, "how the verb [קָרַבַּן *Qal*] is unfolded in the 'Songs of the Servant': Yahweh imposed on the Servant the task of 'establishing' justice in the world (42:4), Yahweh 'equipped' his Servant for the task (2x: 49:2), the Servant 'set' his face like a flint amidst mockery to the grim task of obedience (50:7), and finally his soul 'lay itself down' to the completion of the task (53:10). Motyer, 439, even cited Num 21:9, where the same verb is used of Moses' 'setting' the bronze serpent upon the standard (קָרַבַּן).

For debates on the issue of the subject of קָרַבַּן and the translation of 53:10a β , see, e.g., Young, *The Book of Isaiah*, 3:354-55; Rodríguez, "Substitution," 294; Koole, 322-23. For the translation, "When/If his life makes an קָרַבַּן " in the sense of "When/If the Servant places his life as an קָרַבַּן ," see, e.g., Young, *The Book of Isaiah*, 3:353-55; Mulenburg, "Isaiah 40-66," 628; Rodríguez, "Substitution," 294; Koole, 323. Young, *The Book of Isaiah*, 3:354, following Alexander, *Later Prophecies of Isaiah*, 18, maintained: "His soul is not a mere substitution for *himself*, but shows that the very life is to be the oblation" (italics his). Young, *The Book of Isaiah*, 3:355, added: "The thought of the protasis is that the very life of the servant will be made an expiatory sacrifice."

³¹⁰Gane, personal communication, May 14, 2007; cf. Rowley, *The Unity of the Bible*, 57-58, 104. Levine, *In the Presence of the Lord*, 98, is correct in observing: "The קָרַבַּן never served as part of the public, temple cult, nor was it ever prescribed for rectifying the offenses of the entire people or of its priesthood, as was true of some varieties of קָרַבַּן The קָרַבַּן , on the other hand, bore no relationship to the purity of the altar or temple."

³¹¹Kapelrud, "Second Isaiah and the Suffering Servant," 302-303.

³¹²See, e.g., Alexander, *Later Prophecies of Isaiah*, 271-72; Delitzsch, 305-307; Torrey, 421; Mowinckel, 203, 209; H. C. Thomson, "The Significance of the Term קָרַבַּן in the Old Testament," *TGUOS* 14 (1953): 20-26, esp. 20, 26; Rowley, *The Unity of the Bible*, 55; idem, *From Moses to Qumran*, 101; idem, *Worship in Israel*, 142; Rignell, 89, 91; Young, *The Book of Isaiah*, 3:354-55; Eichrodt, 2:452; McKenzie, *Second Isaiah*, 132, 135; Rowley, *Worship in Ancient Israel*, 127-28, 142-43; Karl

has recently contended that the term אָשָׁם did not originally come from the cult, but from

Elliger, "Jes 53,10: alte Crux—neuer Vorschlag," in *MIO*, Bd. 15, Hft. 2 (Berlin: Akademie-Verlag, 1969), 228-33; Georg Fohrer, "Stellvertretung und Schuldopfer in Jes 52,13-53,12 vor dem Hintergrund des Alten Testaments und das Alten Orients," in *Das Kreuz Jesu: Theologische Überlegungen*, ed. Paul Rieger (Göttingen: Vandenhoeck & Ruprecht, 1969), 27-29; reprinted in idem, "Stellvertretung und Schuldopfer in Jes 52,13-53,12," in *Studien zu alttestamentlichen Texten und Themen (1966-1972)*, BZAW 155 (Berlin: Walter de Gruyter, 1981), 41-42; Kellermann, "אָשָׁם אָשָׁם," 435; Herbert Haag, "Das Opfer des Gottesknechts (Jes 53,10)," *TTZ* 86 (1977): 96-97; Muilenburg, "Isaiah 40-66," 628-29; Payne, "The Servant of the Lord," 142; Knight, 176-78; Heßler, 256-57; Motyer, 439-40; Oswalt, 401-402; Paul D. Hanson, "The World of the Servant of the Lord in Isaiah 40-55," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, 19; Clements, 41-42, 47-48, 50-54; Blenkinsopp, 351. Otto Procksch, *Theologie des Alten Testaments* (Gütersloh: C. Bertelsmann Verlag, 1950), 561, observed: "Only just one prophet was enlightened by the profound thought that an innocent human offering that is surrendered as a substitute (אָשָׁם) for the people can create a people who is fundamentally reconciled with God, as was depicted in the Servant of God by Deutero-Isaiah (Isa 53)." For the LXX's περι ἀμαρτίας (the semantic equivalent for the אָשָׁם offering in the Pentateuchal ritual law) for the MT's אָשָׁם in Isa 53:10 and its implications, see Ekblad, 245-46.

³¹³See, e.g., Julius Wellhausen, *Prolegomena to the History of Israel*, with a reprint of the article *Israel* from the *Encyclopaedia Britannica*, trans. J. Sutherland Black and Allan Menzies, with pref. by W. Robertson Smith (Edinburgh: A. & C. Black, 1885), 73; Duhm, *Das Buch Jesaja: Übersetzt und erklärt*, 403; Marti, 351; W.O.E. Oesterley, *Sacrifices in Ancient Israel: Their Origin, Purposes and Development* (New York: Macmillan, 1937), 76, 232, 237-38, 287; Isaiah Sonne, "Isaiah 53:10-12," *JBL* 78 (1959): 335-42, especially 337; von Rad, *Old Testament Theology*, 2:257, n. 31; Hans-Peter Müller, "Ein Vorschlag zu Jes 53, 10f.," *ZAW* 81 (1969): 377-80; Snaith, "Isaiah 40-66," 196; Whybray, *Thanksgiving*, 63-66; idem, *Isaiah 40-66*, 179; Janowski, 67-70; Hermisson, 37; Spieckermann, 3; Reventlow, 28-29, 33; Childs, 417-18; Seitz, 467; Henning-Hess, 624-26. Wellhausen, 73, asserted that "in Isa 53:10, a passage which is certainly late, *asham* must not be taken in the technical sense of the ritual legislation, but simply . . . in the sense of guilt, borne by the innocent for the guilty." Thomson, 26, is right in observing: "Wellhausen agrees that the idea of guilt borne by the innocent for the guilty is present, although curiously he denies that אָשָׁם is to be taken in the technical sense of the ritual legislation." Mentioning that some scholars (e.g., Marti and Müller) regarded the statement (i.e., the Servant as אָשָׁם) as a later interpolation and that others (e.g., Duhm and Sonne) eliminated the term אָשָׁם altogether in their conjectural reconstructions of the text, Whybray, *Isaiah 40-66*, 179, argued: "Nowhere else in the OT is it stated that a man's life can be a guilt-offering, whether in a literal or a metaphorical sense, and the idea would appear to be entirely foreign to OT thought. If the author had intended to introduce such a novel and astonishing idea, we should expect him to have stated it more clearly. It should also be noted that even if the verse *did* speak of the Servant as having in fact made himself an offering for sin this would not necessarily imply more than that he was *ready* to die" (italics his). Whybray seems to have had great difficulty in accepting the "unique" idea of the Servant as guilt-offering, as we find out that he frequently employed the word "unique(ness)" (see *Thanksgiving*, esp. 64-66). But, in light of the unique messages in the book of Isaiah, don't we have to accept the uniqueness of Isaiah's messages as they are?

secular contexts in which reparations for guilt-incurring encroachments are demanded (cf. Gen 26:10; 1 Sam 6:3-4, 8, 17), and that the term made its way from there, through several intermediate stages and *after the completion of Isa 53*, into the priestly sacrificial text (cf. Lev 4-5, 7).³¹⁴ Considering the basic meaning of אָשָׁם as "the obligation to discharge guilt that arises from a situation of guilt,"³¹⁵ Janowski has applied the meaning to the term אָשָׁם in Isa 53:10a, and thus he has understood the verse in the sense of the "surrender of [the Servant's own] life as a means of 'wiping out guilt'."³¹⁶ Then Janowski has argued that "'surrender of *one's own life* as a means of wiping out of guilt' is . . . identical with 'taking over the consequences of *other's actions*,'" and that "the expression about the vicarious 'bearing' of the guilt of others (vs. 4a; cf. vss. 11b, 12b) means to say nothing other than this."³¹⁷ Thus in Isa 53:10a and its key term אָשָׁם Janowski has found out the same aspects of vicarious suffering that are evident in the fourth Servant Song as a whole.³¹⁸

Janowski's position,³¹⁹ however, has several critical problems. First, in regard

³¹⁴Janowski, 68-69 (italics his). Almost in the same vein Karl Elliger, *Leviticus*, HAT 4 (Tübingen: Mohr, 1966), 78, already argued in regard to אָשָׁם that "along with the restitution which originated in the civil law . . . the sacrificial demand forced its way into the law of restitution, and thus a cultic law was produced out of a piece of civil law." Apart from the issue of origin, Jacob Milgrom has also stressed the ethical/legal dimension of the cult in general as well as that of the reparation offering in particular (*Leviticus 23-27: A New Translation with Introduction and Commentary* [New York: Doubleday, 2001], 2440-46), against Israel Knohl, who has argued for their exclusive ritual dimension ("The Priestly Torah versus the Holiness School: Ideological Aspects," in *Proceedings of the Tenth World Congress of Jewish Studies, Division A: The Bible and Its World* [Jerusalem: Magnes Press, 1990], 52; idem, *The Sanctuary of Silence: The Priestly Torah and the Holiness School* [Minneapolis, MN: Fortress, 1995], 175). For a more detailed discussion on their views, see Gane, *Cult and Character*, 203, n. 21.

³¹⁵Cf. Knierim, "אָשָׁם," 193.

³¹⁶Janowski, 69.

³¹⁷*Ibid.*, italics his.

³¹⁸*Ibid.*

³¹⁹Followed by some scholars, e.g., Spieckermann, 3; Hermisson, 37; Otfried Hofius, "The Fourth Servant Song in the New Testament Letters," in *The Suffering*

to the origin of the term אָשָׁם , which is closely related to its basic meaning, Janowski has considered אָשָׁם primarily as a legal term,³²⁰ just as Karl Elliger already argued from 1 Sam 6 that the אָשָׁם was originally a *Schadenersatz* ("restitution of damages").³²¹

However, as Milgrom correctly asserted, "1 Sam 6 does not concern a civil crime and cannot be used as a basis for claiming a civil origin for the אָשָׁם ."³²² Second, though

Servant: Isaiah 53 in Jewish and Christian Sources, 167-68; Reventlow, 28-29 (cf. 33, 37); Childs, 418. Janowski's position is further clarified by Daniel P. Bailey, "Translator's Preface," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, xii, n. 5: "Janowski goes on to explain that in Isa 53:10, the *asham* involves only the obligation to discharge guilt that arises from occasions of human guilt. Therefore, the fact that the Servant makes his life an *asham* to nullify this guilt does not necessarily imply that the Servant is to be compared to the animal *asham*-victim or 'guilt offering' in the sense in which *asham* appears in Leviticus. Janowski proposes the term *Schuldgabe*, as distinct from the traditional *Schuldopfer* to explain how the Servant voluntarily surrenders his innocent life to eliminate the guilt of others—something a typical *asham*-victim cannot be said to have done." Janowski's influence can be felt even in the cultic interpretation of Baltzer, 421: "The Servant has thus put his life in pledge so that the guilt might be 'paid off.' A legal interpretation of this kind is consistent with the rest of the text. But it is impossible to overlook the fact that אָשָׁם as 'guilt offering' is a technical term for a special form of sacrifice. This is at least true for the postexilic period with which we have to do in DtIsa [i.e., Deutero-Isaiah]. . . . In DtIsa it is only in this one important passage that a sacrificial term is definitely used."

³²⁰Following Kellermann, " אָשָׁם ," 430-31, and Knierim, " אָשָׁם ," 192-93. Von Rad, *Old Testament Theology*, 2:257, n. 31, already took such a legal interpretation: "It is perhaps best to understand אָשָׁם [Isa 53:10] in the more general legal sense of 'substitute,' 'compensation' (1 Sam 6:3). The reason for von Rad's position was that the cultic interpretation of אָשָׁם "perhaps . . . contradicts Deutero-Isaiah himself (Isa 43:22f.)," which is not based on a proper contextual understanding of the passage (see the "Theological Reflection" section of the final chapter of this research). Excluding this problem, von Rad's observation is remarkable: "The statement that the Servant gave his life as 'an offering for sin' (אָשָׁם vs. 10) is another of the variations played on the theme of vicarious suffering. If this alludes specifically to the sacrifices offered in the cult, a special importance would accrue to the expression from the theological point of view; for the suggestion that the Servant's sacrifice surpassed the sacrificial system would certainly be unparalleled in the Old Testament" (ibid.).

³²¹Elliger, *Leviticus*, 76.

³²²Milgrom, *Leviticus 1-16*, 327; idem, *Cult and Conscience*, 14, n. 47. Janowski dated not only the term אָשָׁם but also the priestly sacrificial legislation to the post-exilic period. Knierim observed that "in the legal sections of Exod and Deut, the root [אָשָׁם] does not occur at all," that the historical books, the wisdom literature, and the prophets used the root rarely, and thus that "around 70% of the corpus [where the root occurs] belongs to the cultico-theologically stamped texts" (idem, " אָשָׁם ," 191). Knierim, " אָשָׁם ," 191 (as well as Kellermann, 431, 435), dated those texts to the exilic or post-exilic period. Snaith, "Isaiah 40-66," 196, also asserted: "Here [in Isa 53:10] אָשָׁם means

recognizing the Servant's vicarious "bearing" of others' guilt, Janowski made the mistake of not acknowledging the existence of any cultic terms (esp. אָפֶּטֶן) in the Suffering Servant Poem.³²³ How is it possible for Janowski to consider not only the surrender of the Servant's own life as a means of wiping out of others' guilt as identical with his taking over the consequences of other's actions but also his vicarious bearing of others' guilt as nothing other than that, but to detect a cultic allusion neither in the term אָפֶּטֶן nor in the expressions of "bearing sin" (סָבַל עוֹן , Isa 53:11b β ; $\text{אָפֶּטֶן אֶת־הַחַטָּאָה}$, vs. 12c α)? How is it possible to find out in Isa 53:10a and the key term אָפֶּטֶן the same evident aspects of the vicarious suffering in the Poem as a whole, but not to acknowledge the existence of any cultic terms in it? Especially the expressions of "bearing sin" (סָבַל עוֹן , Isa 53:11b β ; $\text{אָפֶּטֶן אֶת־הַחַטָּאָה}$, vs. 12c α) themselves are closely associated with the Hebrew cult. These will be investigated later in this chapter.

Heike Henning-Hess also argued that "the use of the [אָפֶּטֶן] concept in Isa 53:10 neither terminologically nor content-wise points to an understanding of the אָפֶּטֶן idea as a term for a sacrificial offering."³²⁴ But, his thesis has a fundamental problem of forced

compensation, substitution. The so-called 'guilt-offering' . . . was presented in the Second Temple. . . . There is no record of this particular sacrifice before the post-exilic period, and we therefore see no reference here to any ritual sacrifice." Most significantly, however, Milgrom, based on his comparative study of the verbs אָפֶּטֶן and שָׁוֵב , convincingly argued for the pre-exilic dating of the verb אָפֶּטֶן and thus of the priestly legislation on sacrificial expiation (Milgrom, *Cult and Conscience*, 119-23; idem, *Leviticus 1-16*, 373-78). As Milgrom asserted in his *Cult and Conscience*, 14 (see also idem, *Leviticus 1-16*, 327), even the commutability of the אָפֶּטֶן supports its antiquity, since it occurs only twice in the early biblical narratives and in both texts it occurs not as an animal sacrifice but as a monetary payment (see 1 Sam 6:3, 4, 8, 17; 2 Kgs 12:17).

³²³Janowski, 67-68, argued that the Suffering Servant Song makes mention neither of cultic procedures nor of cultic vocabulary. Totally in line with Janowski, Childs, 418, argued: "The servant did not ritually obliterate the sin . . . rather the terminology is that he 'bore' or 'carried it' (*ns*², *sbl*)." However, Childs is right in maintaining that the vicarious role of the Servant lies as the exegetical key to the mystery of Isa 40-55 at the very heart of the prophetic message. Even though acknowledging the Servant's vicarious role in bearing the sins of others, unfortunately he did not notice that the expression of "bearing sin" is closely associated with the Hebrew sacrificial cult, and thus he came to make the same mistakes that Janowski did.

³²⁴Henning-Hess, 626.

reasoning in that he compared the use of the term אִשָּׁם in a cultic text (Lev 5:14-6:7 [H 5:26]) and its use in a prophetic text (Isa 53:10) as if the two texts should be an exact parallel.³²⁵ Strictly speaking, they cannot precisely parallel each other, not only because their contexts are quite different but also because the term אִשָּׁם in the Isaianic prophetic text is only an allusion to the one in the Hebrew cultic text.³²⁶

Concurring with Janowski's correct observation that as "the central statement of the fourth Servant Song" Isa 53:10a "summarizes the Servant's entire task of suffering and explains it by the terms קָפַץ [cf. קָפַץ, vs. 10b] . . . and אִשָּׁם,"³²⁷ we would ask a question, "Are there any other better terms than sacrificial cultic ones to describe the

³²⁵See *ibid.*, 621-24. Henning-Hess pointed out that remarkably an expiation effect as the purpose of the sacrifice is not spoken of in the sense to be expressed with the key word כָּפַר (624). However, Koole, 321, rightly argued that, though the word כָּפַר is not employed, "the context talks clearly about the positive effect of the Servant's vicarious self-sacrifice." Besides, its parallel expression (נִשְׂאָה/סָבַל + sin terms) significantly occurs in the Poem. Henning-Hess, 623-24, argued that the animals (שֶׂה and רִקְהָל), with which the Servant is compared, are not offered for the reparation offering, that the situations in which these animals are mentioned (shearing and slaughtering) are not in connection with a sacrificial ritual, and thus that the animal comparison does not admit of Yahweh's Servant as a sacrificial animal for the reparation offering. In a sense his argument seems to be correct, but to be noted is that not only אֵיל ("ram": Lev 5:15, 16, 18; 6:6 [H 5:25]) but also זֶבֶד ("male lamb": Lev 14:10, 13 [for the cleansing of scaly skin disease]; Num 6:12 [for the renewing of an interrupted Nazarite vow]) is used for the reparation offering (cf. Averbeck, "אִשָּׁם," 565). Furthermore, we are to be reminded of the following remark: "In vs. 7 it becomes clear that the prophet is thinking in sacrificial terms: the servant is 'like a lamb that is led to the slaughter.' The word used here (*śeh*) is less precise than that used for lamb [or ram] in Leviticus, and may in fact refer to sheep or goats. *An allusion to any type of animal sacrifice is therefore possible and may be intended.* Nevertheless vs. 10 is more specific" (Wenham, 110, italics mine). However, Henning-Hess went so far as to mention that "the details about the actual ritual of the execution of the sacrifice are lacking [in Isa 53]" (624). See also Clines, 418: "The analogy between a slain animal and the suffering servant is far from obvious, and the ritual of sprinkling blood on the altar is without parallel [*sic*]."

³²⁶Simply put, they belong to "two different literary genres" (Gane, personal communication, May 14, 2007). To be noted in this vein is Dan 8, in which sacrificial animals (a ram and a male goat) appear not only as symbolic animals for two great empires but also as a preparation for the significant cultic theme of נִצְדֵק קִדָּשׁ (vs. 14). In regard to the latter, however, for instance, neither of them is slaughtered (cf. זָבַח or שָׁחַט), but rather the male goat struck and killed the ram. Nevertheless, we cannot argue that they are not allusions to the Hebrew sacrificial cult.

³²⁷Janowski, 65-66.

substitutionary suffering and death of the Servant, which ultimately have the effect of vicarious expiation of sins not only of Israel but also of the nations?"

I would agree with Ronald E. Clements in that he emphasized the cultic dimension of the language in the Suffering Servant Poem, especially in regard to זָבַח in vs. 10.³²⁸ Also in this connection, Joseph Blenkinsopp has argued:

It seems that it was the vocabulary of sacrifice that provided the prophetic author with the means for expressing this discovery about the significance of the Servant's suffering. The most explicit statement is that he served a function analogous to a reparation- or trespass-offering (זָבַח 53:10a).³²⁹

Therefore, the term זָבַח in Isa 53:10 is to be interpreted as a cultic technical term, which succinctly and significantly reveals the Servant's vicarious expiatory suffering and death.

זָבַח

Isaiah 53:11 has a term that seems to have legal-cultic connotations. The term

³²⁸Clements, 41-42, 47-48, 50-54. Clements asserted: "The language employed in the fourth [Servant] Song draws heavily upon cultic rites . . . (so especially vs. 10). . . . The surrendered life of the Servant may serve as a 'sin-offering' (Heb. זָבַח)" (47).

³²⁹Blenkinsopp, 351 (cf. 354); cf. also Westermann, *Isaiah 40-66*, 268; Knight, 176-78. Blenkinsopp, 351, continued: "The Isaian poet does not state the analogy in formal terms or explore it at length, but it is hinted at elsewhere in the poem in the image of a sheep being led to the slaughter (53:7b) and the pouring out of the life-blood ([vs. 12b]; cf. Ps 141:8, the same verb [זָבַח], also with *nepes*)." Westermann, *Isaiah 40-66*, 268, already argued almost the same: "The first part [of Isa 53:12b] could also be translated, 'because he poured out his blood (*nepes*) to death'. This suggests a sacrifice of expiation, corresponding to the sacrificial term זָבַח (guilt offering) in vs. 10. These two clear pointers to an expiatory sacrifice as the explanation of the meaning of the Servant's suffering and death deserve to have particular attention given them." Westermann went so far as to contend: "Since the suffering and death of the Servant is absolutely once for all in its character, the same holds true of the expiatory sacrifice which he offered—because it is a once for all act, it takes the place of the recurrent expiatory sacrifice, and so abolishes this. Here, of course, this is not carried to its logical conclusion. But the εἰςπαρά of the Epistle to the Hebrews and its logical conclusions are already implicit here" (ibid.). Note also Kellermann's argument in his " זָבַח ," 435: "Not only does this song [Isa 52:13-53:12] compare the Servant with a lamb that is led to the slaughter (53:7), but it also says that he makes his soul an זָבַח 'offering for sin.' The vicarious suffering of the righteous is the guilt-offering for the many. Like a guilt-offering, the death of the Servant results in atonement, the salvation of sinners from death."

is קִדְּשׁ, which is a *Hiphil* form of the verb קִדְּשׁ. The verb קִדְּשׁ, not only as a denominative verb³³⁰ but also as a *Qal* stative verb,³³¹ means "be in the right, be justified, be just/righteous."³³² Thus the *Hiphil* form is taken to mean "do justly, declare or make righteous, justify, vindicate."³³³

The verb קִדְּשׁ occurs 41 times in the OT: 22 times in the *Qal*, 5 in the *Piel*, 12 in the *Hiphil*, and only once each in the *Niphal* and the *Hithpael*.³³⁴ In the Pentateuch קִדְּשׁ *Qal* and *Hithpael* occur once each in Gen 38:26 and 44:16, and that in a legal context. In the Prophets קִדְּשׁ *Qal* occurs four times and the *Piel* three, but only in forensic settings. In Isaiah קִדְּשׁ *Qal* occurs only in the so-called trial speech (Isa 43:9, 26; 45:25), whereas in Jeremiah the *Piel* occurs just once (Jer 3:11) with a legal connotation. In Ezekiel, קִדְּשׁ *Qal* occurs just once (Ezek 16:52) and the *Piel* twice (vss. 51-52), all in legal contexts. In the Wisdom literature קִדְּשׁ *Qal* occurs 17 times and the *Piel* twice, but only in legal contexts. In the book of Psalms (19:9 [H 10]; 51:4 [H 6]; 143:2), קִדְּשׁ *Qal* occurs with a legal connotation. The forensic connotation of the verb קִדְּשׁ seems to be most clearly shown in its frequent occurrences in the book of Job (*Qal* [14x]; *Piel* [2x]; *Hiphil* [1x]),³³⁵ which is, among other things, about justice, both the possibility of righteous

³³⁰BDB, 842; *contra HALOT*, 3:1004.

³³¹Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 438-39.

³³²Cf. BDB, 842; *HALOT*, 3:1003. For West Semitic attestations of the root *ṣdq*, see Jerome P. Justesen, "On the Meaning of *ṣādaq*," *AUSS* 2 (1964): 53-55; Hans Heinrich Schmid, *Gerechtigkeit als Weltordnung: Hintergrund und Geschichte des alttestamentlichen Gerechtigkeitsbegriffes* (Tübingen: J.C.B. Mohr, 1968), 69-75; C. F. Whitley, "Deutero-Isaiah's Interpretation of *ṣedeq*," *VT* 22 (1972): 469-71; Klaus Koch, "קִדְּשׁ *ṣdq* to Be Communally Faithful, Beneficial," *TLOT*, 2:1046-47; David J. Reimer, "קִדְּשׁ," *NIDOTTE*, 3:744-46; J. J. Scullion, "Righteousness (OT)," *ABD* (1992), 5:725.

³³³Cf. BDB, 842; Waltke and O'Connor, 438-39.

³³⁴Cf. Mandelkern, 984-85; Lisowsky, 1206-207; Even-Shoshan, 750; *VOT*, 208-209.

³³⁵For קִדְּשׁ *Qal*, see Job 4:17; 9:2, 15, 20; 10:15; 11:2; 13:18; 15:14; 22:3; 25:4; 33:12; 34:5; 35:7; 40:8; for קִדְּשׁ *Piel*, see 32:2; 33:32; For קִדְּשׁ *Hiphil*, see 27:5.

humans before God and the nature of divine justice.³³⁶

The *Hiphil* of קִדַּץ under this investigation, like all the other verbal forms, is primarily forensic.³³⁷ It never occurs in the so-called cultic writings (i.e., Leviticus, Numbers, and Ezekiel), and all the other verbal forms, as already observed, never occur in the Pentateuch except Genesis. Its forensic aspect is more clearly shown by its contrasting parallel רָשַׁע *Hiphil* (Deut 25:1; 1 Kgs 8:32; Prov 17:15; Isa 50:8-9) as well as the juxtaposition of the two contrasting legal parties צַדִּיק and רָשָׁע (Exod 23:7; Deut 25:1; 1 Kgs 8:32; 2 Chr 6:23; Prov 17:15; Isa 5:23).³³⁸ As Helmer Ringgren remarked, Deut 25:1 "inculcates the universal principle" that in a legal dispute one should acquit (קִדַּץ *Hiphil*, "declare righteous") the innocent (the "righteous," צַדִּיק) and condemn (רָשַׁע *Hiphil*, "declare guilty") the guilty (the "wicked," רָשָׁע).³³⁹ In regard to the forensic aspect of קִדַּץ, Harold G. Stigers mentioned: "In the OT law, to be innocent and to be righteous were one and the same. The maintenance of righteousness is frequently expressed by

³³⁶Cf. Reimer, 754-57, especially 754. Eric Murray Livingston also noted the strikingly frequent use of verbal קִדַּץ in his "A Study of קִדַּץ (ִּדַּץ) in Daniel 8:14, Its Relation to the 'Cleanse' Semantic Field, and Its Importance for Seventh-day Adventism's Concept of Investigative Judgment" (Ph.D. dissertation, University of New England, 2007), 157-59. According to Sylvia Huberman Scholnick, "Lawsuit Drama in the Book of Job" (Ph.D. dissertation, Brandeis University, 1976), the book of Job is "a drama portraying a lawsuit between Job and his opponent God for which the friends are judges and witnesses" (p. vi), where Job finds in God's explanation of מַשְׁפָּט the solution to his lawsuit (p. 265), the form of which becomes the vehicle for exploring its meaning/nature (p. 266). In the Joban lawsuit drama, as E. M. Livingston rightly observed, "verbal קִדַּץ [as a *Leitwort*] is fairly evenly distributed through the speeches and employed by every disputant after the initial introduction," and "the 42 chapters of Job are one long, integrated account, tightly structured about the twin themes of anthropodicy and theodicy that consistently call for קִדַּץ to express those themes" ("A Study of קִדַּץ (ִּדַּץ) in Daniel 8:14," 159).

³³⁷Also Koole, 332-33; Martin Pröbstle, "Truth and Terror: A Text-oriented Analysis of Daniel 8:9-14" (Ph.D. dissertation, Seventh-day Adventist Theological Seminary, Andrews University, 2006), 394, 397, 399.

³³⁸Cf. B. Johnson, "קִדַּץ ִּדַּץ," *TDOT*, 12:250, 260; Harold G. Stigers, "קִדַּץ (ִּדַּץ) Be Just, Righteous," *TWOT*, 2:753; Helmer Ringgren, "רָשָׁע *rāša*^c," *TDOT*, 14:1-2.

³³⁹Ringgren, "רָשָׁע," 2. See Prov 17:15; Isa 5:23; cf. Prov 18:5.

the Hiphil stem. This construction refers to . . . declaring righteous."³⁴⁰ The forensic connotation of קָדַשׁ *Hiphil* is also confirmed by its related terms רִיב ("dispute/strife"; n. in Deut 25:1; vb. in Isa 50:8), שָׁפַט ("judge"; 1 Kgs 8:32; 2 Chr 6:23; Ps 82:3), מִשְׁפָּט ("judgment"; Isa 50:8), and יְדִיטָה ("righteousness"; 1 Kgs 8:32; 2 Chr 6:23; Isa 5:23).

Therefore, as shown so far, the verb קָדַשׁ is definitely a legal/forensic term.³⁴¹

Nevertheless, a few scholars have maintained that קָדַשׁ belongs to cultic terminology.³⁴²

Von Rad contended that יְדִיטָה is a cultic term,³⁴³ since "the term 'righteous' (יְדִיטָה)

³⁴⁰Stigers, 753.

³⁴¹See Justesen, 55-56; Hasel, 451-53; Scullion, 726-27; E. M. Livingston, 140, 145-99, esp. 140, 196-99; cf. Richard M. Davidson, "The Meaning of *Nišdaq* in Daniel 8:14," *JATS* 7 (1996): 112-14. Hasel maintained: "This forensic law court association [cf. Isa 41:26; 43:9; 45:25; 50:8] should not come as a surprise because a primary association of various forms of the *šdq* root—and extensively its nominal forms—belong to OT legal language and its procedures of jurisprudence" (453).

Though seen from their usage in the Pentateuch only, even the adjective יְדִיטָה and the nouns קָדַשׁ and יְדִיטָה are basically legal. The adjective יְדִיטָה (206x in the OT) occurs 10 times in Genesis, 3 in Exodus, and 4 in Deuteronomy, but not even once in Leviticus and Numbers. As particularly Gen 18, the chapter in which it occurs the most (7x) in the OT, shows, it is basically forensic. The masculine noun קָדַשׁ (119x) occurs 5 times in Leviticus, but only later in chapter 19 (vss. 15 [1x], 36 [4x]; cf. no occurrences in Genesis, Exodus, and Numbers), and that in legal contexts only (cf. vss. 15, 35). The feminine noun יְדִיטָה (157x) never occurs in Leviticus and Numbers (cf. no occurrences in Exodus). Thus, as J. J. Scullion correctly observed, the comparatively few uses of קָדַשׁ and יְדִיטָה in the Pentateuch "are predominantly legal" (726). See *VOT*, 208-209; Koch, 1048-49. For a comprehensive study on the usage of the adjective יְדִיטָה and the nouns קָדַשׁ and יְדִיטָה in the OT, especially see E. M. Livingston, 200-324, esp. 239, 270, 321.

³⁴²See, e.g., Gerhard von Rad, "Faith Reckoned as Righteousness," in his *The Problem of the Hexateuch and Other Essays*, trans. E. W. Trueman Dicken (New York: McGraw-Hill, 1966), 126, 128-30; idem, "'Righteousness' and 'Life' in the Cultic Language of the Psalms," in his *The Problem of the Hexateuch and Other Essays*, 243-53; Walther Zimmerli, *Ezekiel 1: A Commentary on the Book of the Prophet Ezekiel, Chapters 1-24*, trans. Ronald E. Clements, ed. Frank Moore Cross and Klaus Baltzer, with the Assistance of Leonard Jay Greenspoon, HCHC (Philadelphia, PA: Fortress, 1979), 376; Helmer Ringgren, "הַיָּהוּה *hū*," *TDOT*, 3:343; Koch, 1056-57; Ángel Manuel Rodríguez, "Significance of the Cultic Language in Daniel 8:9-14," in *Symposium on Daniel: Introductory and Exegetical Studies*, ed. Frank B. Holbrook, DARCOM, vol. 2 (Washington, DC: Biblical Research Institute, 1986), 540-43; R.W.L. Moberly, "Abraham's Righteousness (Genesis 15:6)," in *Studies in the Pentateuch*, ed. J. A. Emerton et al., VTSup, vol. 16 (Leiden: Brill, 1990), 121-23.

³⁴³Von Rad, "'Righteousness' and 'Life'," 244.

was scarcely predicable of anyone in ancient Israel apart from cultic considerations."³⁴⁴ Thus, for von Rad righteousness is "something prescribed by the cultus as a means of obtaining the favour God has offered to Israel,"³⁴⁵ and that "which the worshipper appropriates to himself as he stands before Yahweh."³⁴⁶ On the basis of his alleged cultic reasoning, von Rad further argued in relation to Gen 15:6 that, just as *הִשָּׁב*, "reckon," is a cultic term, so is the term *צָדִק*.³⁴⁷

However, in the light of the overall usage of the verb *הִשָּׁב* and its nouns in the OT,³⁴⁸ the usage of *הִשָּׁב* *Niphal* (cf. Lev 7:18b; 17:4; Num 18:27) is not enough to support von Rad's cultic "reckoning" (*הִשָּׁב*) allegedly pronounced by a priest on Yahweh's behalf as a response to a worshipper's offering.³⁴⁹ Besides, there have been no cultic attestations of the root *hšb* in the other Semitic languages.³⁵⁰ Furthermore, Hartley argued against von Rad that "the occurrence of this vb. [*hšb*] with *ṣ^edāqâ*, 'righteousness' [in Gen 15:6], is distinctive, being without parallel in a cultic text,"³⁵¹ and thus that "this fact is definitive evidence that the cult is not the setting for interpreting this

³⁴⁴Ibid., 249; cf. Rodríguez, "Significance of the Cultic Language in Daniel 8:9-14," 539.

³⁴⁵Von Rad, "'Righteousness' and 'Life'," 250.

³⁴⁶Ibid., 251; cf. Rodríguez, "Significance of the Cultic Language," 540-41.

³⁴⁷Von Rad, "Faith Reckoned as Righteousness," 126-30.

³⁴⁸Cf. BDB, 362-64; *HALOT*, 1:359-61; 2:572. The nouns are *הַשָּׁב* ("fabric worker/embroiderer" or "technician"), *הִשְׁבוֹן* ("reckoning"), *הַשְׁבוּן* ("plan/invention"), and *מַחְשְׁבָה/מַחְשְׁבָת* ("thought/intent," or "plan/invention"). For the nouns, see also K. Seybold, "*הַשָּׁב* *hšab*," *TDOT*, 5:228-29; W. Schottroff, "*הַשָּׁב* *hšb* To Think," *TLOT*, 2:479-80; John E. Hartley, "*הַשָּׁב*," *NIDOTTE*, 2:303; I. Cornelius, "*הַשָּׁב*," *NIDOTTE*, 2:310.

³⁴⁹See Seybold, "*הַשָּׁב* *hšab*," 240-44; Hartley, "*הַשָּׁב*," 305-306; *pace* Schottroff, 481.

³⁵⁰Cf. Seybold, "*הַשָּׁב* *hšab*," 229-30; Schottroff, 479; Hartley, "*הַשָּׁב*," 304.

³⁵¹Hartley, "*הַשָּׁב*," 306.

text."³⁵² Also against von Rad's thesis, David J. Reimer succinctly criticized: "As is often the case in form-critical investigation, von Rad's conclusions rest on a reconstructed *Sitz im Leben* that draws its inspiration from loosely related texts, in this case especially Lev 7:18b and Ezek 18:5-9; but the former does not refer to *šdq*, and the latter does not use *hšb*!"³⁵³ Von Rad seems to have gone too far in his allegation for *הַשֵּׁב* and *צדק*, and thus we have to conclude that the term *צדק* is no more a cultic term than *הַשֵּׁב*.

It is true that among the many responsibilities of the priest was the one of giving decisions in questions that involve social laws (Deut 17:8-13; cf. 19:15-21).³⁵⁴ However, Rodríguez speculated when he contended that the term *יִצְדִיק* under our investigation "could be one of those cases," and that, "more specifically, it could be a priestly declaratory formula."³⁵⁵ As for certain cases, by pronouncing such formulae distinctly and solemnly the priest as Yahweh's mouthpiece, "acting with Yahweh's full authority, declared the result of a cultic investigation."³⁵⁶ However, there is no evidence that *יִצְדִיק* has anything to do with such cases and thus there is no textual evidence for its association with priestly cultic declarations.

³⁵²Ibid., referring to Hamilton, *The Book of Genesis: Chapters 1-17*, NICOT, vol. 1 (Grand Rapids, MI: Eerdmans, 1990), 425-26.

³⁵³Reimer, 753; cf. Seybold, "*הַשֵּׁב hāšab*," 242-43. For more discussions on the *Sitz im Leben* of Gen 15:6, see Seybold, "*הַשֵּׁב hāšab*," 242-44; Hartley, "*הַשֵּׁב*," 306. In regard to Ezek 18:5, Snaith mentioned: "G. von Rad is doubtless right in saying that here 'the righteous man' (*šaddiq*) is the man who observes the correct ritual, and it may well be that this is the meaning in those psalms which are clearly cultic in origin and purpose, but this cannot be made into a general rule for every occurrence of the word. This would be *culticism gone mad*" ("*The Verbs zābah and šāhac*," 244, n. 3, italics mine).

³⁵⁴Cf. von Rad, *Old Testament Theology*, 1:245; Rodríguez, "Substitution," 298. Especially to be noted in this connection is Deut 17:9-11, in each verse of which *נָדַר Hiphil* ("declare/announce") occurs. Cf. BDB, 616; *HALOT*, 2:665-66.

³⁵⁵Rodríguez, "Substitution," 298.

³⁵⁶Von Rad, *Old Testament Theology*, 1:379 (cf. 247); see also idem, "Faith Reckoned as Righteousness," 125-30.

Rodríguez, following von Rad,³⁵⁷ argued, "The expression 'by his knowledge' suggests that after the cultic investigation the Servant is fully aware of the situation, and he can, therefore, declare the many as righteous."³⁵⁸ Then Rodríguez concluded that the term יִצְדֵק in Isa 53:11 denotes "a judicial function or, better, a priestly function of judicial character."³⁵⁹ Therefore, in light of the problems of von Rad's thesis on the alleged cultic terms of הִשָּׁב and צדק, it is clear that Rodríguez's argument in regard to the term יִצְדֵק in Isa 53:11 is just another conjecture and no more.³⁶⁰ Such a priestly/cultic declaration in association with צדק is not to be found even in the Psalms, the so-called hymns of the Hebrew cult. In addition, the usage of the verbal forms of the root צדק in the Psalms does not show any cultic associations.³⁶¹

Rodríguez is not correct even in contending that "what in Leviticus was a declaration of purity or cleanliness is in the Psalms a declaration of righteousness,"³⁶² and thus that "to be pronounced pure (ritually) was the same as to be declared righteous (morally)."³⁶³ Even though he asserted, in line with von Rad, that quite a few such

³⁵⁷Regrettably E. M. Livingston also seems to support von Rad's thesis on צדק and thus to follow in Rodríguez's footsteps (31-33, 170-71, 176-77, 229-33).

³⁵⁸Rodríguez, "Substitution," 298; idem, "Significance of the Cultic Language," 542.

³⁵⁹Rodríguez, "Substitution," 298.

³⁶⁰For Rodríguez's full-fledged speculation in regard to the root צדק, see his "Significance of the Cultic Language," 537-43. After his lengthy argument for the alleged cultic term צדק, we surprisingly come to confront his contradictory statement: "The verb used by Daniel [in 8:14] to refer to the purification of the sanctuary (שָׁדַק) is a legal term" (549). In that way he seems to have regarded צדק as a legal term in a cultic context.

³⁶¹See צדק *Qal* in Ps 19:9 [H 10], 51:4 [H 6], and 143:2, and the *Hiphil* in Ps 82:3. Thus, Rodríguez is not correct in concluding, "The book of Psalms reveals the significant fact that the root שָׁדַק was at the heart of the cultus. The cultus in its entirety seems to revolve around the concept of שָׁדַק" (ibid., 543).

³⁶²Ibid., 541.

³⁶³Ibid. As Gane also pointed out through personal communication, it seems that Rodríguez did not fully understand the difference between cleansing from physical

formulae are to be found in the cultus,³⁶⁴ the priest could pronounce his cultic declarations only in certain cases of physical ritual cleanness or uncleanness.³⁶⁵

Furthermore, as for the cases of moral cleanliness, there is not a single case for the priestly/cultic declaration of cleanness or forgiveness in the OT.

Cultic associations of the legal term צָדַק seem to be possible only because of the wide semantic range of the root צדק, which is shown by its parallel occurrences with terms for cleanness/purity.³⁶⁶ The terms are זָכָה ("be pure, clean"),³⁶⁷ בָּרַ

ritual impurities and cleansing from moral faults (i.e., sins).

³⁶⁴Cf. von Rad, *Old Testament Theology*, 1:247-48, 378-79; Rodríguez, "Substitution," 298.

³⁶⁵Especially to be noted are the two verbs טָהַר and טָמַא, which are opposite in meaning. The verbs in the *Piel* can be declarative, and they mean "pronounce clean" (Lev 13:6, 13, 17, 23, 28, 34, 37, 59; 14:7, 11, 48) and "pronounce unclean" (Lev 13:3, 8, 11, 15, 20, 22, 25, 27, 30, 44, 59; cf. 20:25) respectively. Thus the speech act in regard to each verb is clearly documented in the priestly laws on the cases of both the scaly skin disease and the scale disease in a house resulting from fungus. The *Pual* of טָהַר is also declarative, and thus it means "be pronounced clean" (Ezek 22:24). See Waltke and O'Connor, 402-403, 419; cf. BDB, 372, 379-80; HALOT, 2:369-70, 375-76.

³⁶⁶See Justesen, 53-61; W. E. Read, "Further Observations on *ṣādaq*," *AUSS* 4 (1966): 29-36; Hasel, 450-51; Davidson, 111-12; cf. A. Negoitǎ and H. Ringgren, "זָכָה *zākhāh*," *TDOT*, 4:63; V. Hamp, "בָּרַר," *TDOT*, 2:310; Helmer Ringgren, "טָהַר *ṭāhar*," *TDOT*, 5:291-94. As particularly the descriptions of Yahweh's word in Ps 19:8-9 [H 9-10] and three variations on the same question of human צדק before God in Job (4:17; 15:14; 25:4; cf. Prov 20:9) show, the roots טהר, זכה, ברר, and צדק are closely related in meaning (cf. Ringgren, "טָהַר," 294-95). Especially E. M. Livingston has noted the associations of the root צדק with the "cleanse" semantic field not only in the book of Job but also throughout the OT and correctly argued that "the semantic fields of צדק and the 'cleanse' vocabulary have significant conceptual interrelation, particularly in the context of conflict and judicial enquiry" (163; see also Scholnick, 3). However, Rodríguez seems to have gone too far in arguing that "the association of the root *ṣdq* with cultic terms and concepts is a clear indication that it played a significant role in the cultus" ("Significance of the Cultic Language," 542-43).

³⁶⁷Job 15:14; 25:4; Ps 51:4 [H 6]; cf. Job 8:6. See also the usage of its by-form זָךְ ("be pure, clean") in its immediate context (Job 15:15; 25:5). Note also זָכָה *Piel* ("keep clean/pure, cleanse") in Ps 73:13 and 119:9 and the *Hithpael* ("make oneself clean, cleanse oneself") in Isa 1:16, and זָךְ *Hiphil* ("make clean, cleanse") in Job 9:30. See BDB, 269; HALOT, 1:269. As for the adjective זָךְ of זָךְ, Negoitǎ and Ringgren mentioned that in its literal usage with reference to cultic products (oil for the golden lampstand [Exod 27:20; Lev 24:2] and frankincense [Exod 30:34; Lev 24:7]), "the reference could be to pure, unadulterated material; since, however, we are dealing with products used in the cult, the notion of cultic purity has probably also infiltrated" (62; cf.

("cleanness"),³⁶⁸ טָהַר ("be clean/pure, cleanse"),³⁶⁹ and נָקִי ("clean, innocent/free from guilt or obligation").³⁷⁰ It is to be noted that the verb טָהַר and its derivatives are the

Scholnick, 8-9), and that in its metaphorical usage "the religious and ethical meaning predominates" (Negoiță and Ringgren, 63; see Job 11:4 [//בַּר]; 16:17; 33:9 [//הָרָה]; Prov 16:2; cf. its combination with יָשָׁר in Job 8:6, Prov 20:11 and 21:8). Besides, with ethical force in the foreground, as Negoiță and Ringgren observed, "the word [zkk/zākhāh] exhibits a certain semantic duality: on the one hand, zkk/zākhāh is connected with washing and ritual purification [cf. Job 9:30; Ps 73:13; Prov 20:9; Isa 1:16], on the other with . . . ṣdq" (ibid., 63). Negoiță and Ringgren also noted that the Akkadian equivalent *zakû* "can mean 'be clear' (water, sky, etc.), 'be pure, clean' (clothes, persons, metals), or 'be free of claims'" (62, referring to *CAD*, 21:23-32; cf. Scholnick, 6). For a discussion on the usage of Semitic equivalents of זָכָה/זָכַח, see Scholnick, 5-8; for the forensic usage of the Hebrew root זָכָה/זָכַח, see ibid., 9-10. Especially in the book of Job, as E. M. Livingston as well as Scholnick correctly observed, the usage of the root זָכָה/זָכַח shows a notable penetration into the judicial semantic range (see E. M. Livingston, 160-63; Scholnick, 10-23).

³⁶⁸Ps 18:20 [H 21], 24 [H 25] (//2 Sam 22:21, 25); cf. Ps 19:8-9 [H 9-10] (צָדֵק *Qal*//בַּר). Note also the *Qal* of the verb בָּרַר ("purify/purge out, select") in Ezek 20:38, the *Niphal* ("purify oneself, keep clean") in Isa 52:11 (in a cultic context), the *Piel* ("purify") in Dan 11:35, the *Hithpael* ("purify oneself, show oneself pure") in Ps 18:26 [H 27] (//2 Sam 22:27) and Dan 12:10, and the *Hiphil* ("cleansing") in Jer 4:11. In connection with Isa 6:5 (טִמְאָה שְׁפָתַי "unclean lips"), note Zeph 3:9 (שִׁפְהָ בְרוּרָה "a clean lip"; cf. another *Qal* pass. ptc. of בָּרַר in Job 33:3); for the usage of the adj. בָּרַר, note especially Job 11:4 (cf. יָ in 33:9). See BDB, 101, 141; *HALOT*, 1:153, 162-63. With ethical purity in the foreground, as Hamp, 310-11, argued, the "noncultic root בָּרַר," which does not occur at all in the Pentateuch, seems to have been connected with the ritual of the washing of hands (see especially its construct with "hands" in Job 22:30 and Ps 21:20, 24 [H 21, 25]; cf. Ps 73:1 (בָּרַר), 13 (נָקָה *Piel*); cleansing agents בַּר "lye" [Job 9:30; Isa 1:25] and בְּרִית "soap" [Jer 2:22; Mal 3:2]).

³⁶⁹Job 4:17 (צָדֵק *Qal*//טָהַר *Qal*); 17:9 (טָהַר-יְדֵימִים//צָדִיק); Ps 19:9 [H 10] (צָדֵק//טָהוֹר); cf. Mal 3:3. See BDB, 372; *HALOT*, 2:369-70. Mal 3:3 predicts of "the Lord" (הָאֱלֹהִים) and the messenger of the covenant (cf. vs. 1) who, like as a refiner (צָרַף *Piel* ptc.) and purifier (טָהַר *Piel* ptc.) of silver [and gold] will purify (טָהַר *Piel*) and refine (צָרַף *Piel*) the sons of Levi, so that they shall offer to Yahweh offerings in righteousness (צָדִיקָה; cf. the prophecy on the nations' "pure" [טָהוֹר] offerings in 1:11, which makes a striking contrast to Israel's unsatisfactory offerings in 1:7-10, 12-14 [מִשְׁחָה, "what is blemished"]).

³⁷⁰Gen 20:4-5; Exod 23:7; Job 22:19; 27:17; Ps 94:21; cf. Gen 44:10 (נָקִי), 16 (צָדֵק *Hithpael*); Job 4:7 (יָשָׁר/נָקִי; cf. vs. 17); 9:23 (נָקִי; cf. vs. 20), 28 (נָקָה *Piel*; cf. vs. 20); 10:14 (נָקָה *Piel*; cf. צָדֵק *Qal* in vs. 15); 17:8 (יָשָׁר/נָקִי; cf. vs. 9); 22:30 (בָּרַר/נָקִי); Ps 73:13. See BDB, 667; *HALOT*, 2:603, 720-21. If the Hebrew נָקָה is etymologically related to Akkadian *naqû(m)* "pour out (a libation), sacrifice" (*AHW*, 2:744-45; Edouard P. Dhorme, *Les Religions de Babylonie et d'Assyrie* [Paris: Presses Universitaires de France, 1949], 224-25]; *CAD*, 11, Part I:336-41; *CDA*, 241), then "we can assume its original meaning to be 'empty, be emptied,'" since "it is quite possible to connect Akk. 'pour out a libation' with this meaning [cf. Isa 3:26; Amos 4:6; Joel 3:21 {H 4:21}]" (G. Warmuth, "נָקָה *nāqâ*," *TDOT*, 9:553). The Hebrew derivative מִנְבִּיקָה ("sacrificial cup") "may provide the key to the basic sense of the verb *nāqâ*" (Milton C. Fisher and Bruce K. Waltke, "נָקָה

typical, technical OT terms for cultic-ritual cleanness or cleansing,³⁷¹ although they are

(*nāqā*) Be Clear, Free, Innocent, Desolate, Cut Off," *TWOT*, 2:596), because it "suggests an original general Sem. root meaning 'to empty out, pour'; hence, 'be clean, innocent, free'" (J.P.J. Olivier, "נקה," *NIDOTTE*, 3:152; see also *AHW*, 2:744; Matitياهو Tsevat, "Some Biblical Notes," *HUCA* 24 [1952-53]: 110; C. van Leeuwen, "נקה *nqh* ni. to Be Innocent," *TLOT*, 2:764).

However, the extended juridical meaning ("be acquitted," or "be free from punishment") is exclusively found in the OT (cf. Fisher and Waltke, 596; Olivier, 152). Scholnick mentioned: "Words from the root נקה in the Hebrew Bible, with very few exceptions, are found in a forensic context. It is apparent, however, from a close study of the vocable that it follows the same pattern as זכה and טהר, as well as Akkadian *zakû*. Its core meaning is 'clean,' referring to a physical attribute [cf. Isa 3:26; Amos 4:6]" (65). Scholnick continued: "The root נקה in the Hebrew Bible is infrequently used in a cultic context. However, the feminine noun מנקיה, meaning some kind of 'sacrificial bowl' is found on four occasions in a list of cult items: Exod 25:29; 37:16, Num 4:7 and Jer 52:19. This container was used in the ritual to offer libation. Although the meaning of מנקיה is clearly uncertain, its association with the cult indicates the possibility that נקה has a cultic usage, perhaps 'to cleanse (cultically)'" (ibid., 65-66). However, Scholnick asserted: "Although the core physical sense and the cultic meaning of נקה are still evident in the Hebrew Bible, it is apparent that the juridical usage of the root had gained dominance" (ibid., 66; cf. 3-4).

Although "it is not possible to know at what point these *zakû*-type verbs made the transaction from being used in the sphere of the cult to that of the court" (Scholnick, 92, n. 3; cf. Delbert R. Hillers, "*Bērît ʿām*: 'Emancipation of the People,'" *JBL* 97 [1978]: 179-80), "unlike the related טהר . . . the root נקה has already undergone this process of transaction" (Scholnick, 66; cf. E. M. Livingston, 233). Thus, "*nāqī* in contrast to *tāhar* 'to be pure' is not a cultic term; e.g. it is never found in the book of Leviticus" (Fisher and Waltke, 598; cf. Olivier, 153). Van Leeuwen rightly observed: "*Nqh* is at home in OT legal language. . . . Although it appears occasionally in cultic contexts . . . the word still has no inherent Levitical-cultic connotations, as does e.g., → *ṭhr* 'to be clean.' It is certainly no accident that *nqh* does not occur in Lev at all" (766).

Scholnick suggested specifically from Exod 23:7 (cf. Gen 20:5-6) a significant distinction between נקי and צדיק: נקי refers to "a status of legal equilibrium" (68), i.e., "the legal status of a person who is clear or clean of any charge, claim, liability or punishment," who "is not entangled in judicial procedure" (ibid., 74; cf. 78, 90), and thus it refers to "one who is assumed innocent" (ibid., 75); צדיק refers to a status of legal acquittal, i.e., the legal status of a person who is acquitted as a result of judicial procedure (ibid., 74-75), and thus it refers to "one who has been proven innocent" (ibid., 75). In this regard she seems to have rightly observed: "It may be well to point out . . . that Job never uses the term צדיק to refer to himself possibly because he has not been proven innocent through litigation" (ibid., 95, n. 19; for her contradictory remark on Job 9:15, 20 and 10:15, however, see ibid., 18).

³⁷¹See Hans-Jürgen Hermisson, *Sprache und Ritus im altisraelitischen Kult: Zur "Spiritualisierung" der Kultbegriffe im Alten Testament* (Neukirchen-Vluyn: Neukirchener Verlag, 1965), 84-99; Ringgren, "טהר," 291-94; Edwin Yamauchi, "טהר (*ṭāhēr*) Be Pure, Clean," *TWOT*, 1:343; cf. Hamp, 311; Hasel, 451; Davidson, 112. Yamauchi observed: "All told *ṭāhēr* and its derivatives occur 204 times. In the great majority of cases they appear in the priestly literature: about forty-four percent in Lev and Num, about sixteen percent in Exod (especially of the pure gold for the cult), and about fourteen percent in Chr and Ezek" ("טהר," 343). Thus, as Ringgren rightly observed,

also used more broadly for material/physical or ethical/moral cleanness.³⁷² "'Cleanse,'" as Helmer Ringgren correctly observed, "can also refer to forgiveness of sins in general."³⁷³ Significantly, the verb טָהַר is employed not only of the cleansing of the sanctuary (specifically the outer altar, Lev 16:19) but also of the resultant communal moral cleansing/purification of the Israelite people on the Day of Atonement (vs. 30).³⁷⁴

most occurrences of the root טָהַר in the OT refer to cultic purity, and it belongs to cultic terminology, with טָמֵא as its antonym ("טָהַר," 291).

³⁷²F. Maass, "טהר *ṭhr* to Be Pure," *TLOT*, 2:483; Ringgren, "טהר," 291, 294-95; Yamauchi, "טהר," 343-44; cf. Hamp, 311; Hasel, 451; Davidson, 112. In a material sense the adjective טָהוֹר is mainly used of the "pure" gold (see the regulations for the making of the tabernacle [Exod 25; 30:3; 31:8] and of priestly garments and their adornments [Exod 28 and 39] and the account of the construction of the tabernacle [Exod 37]; 1 Chr 28:17; 2 Chr 3:4; cf. "pure" incense [Exod 30:35] and a "clean" turban [Zech 3:5]). Ringgren concluded: "The phrase [*zāhāb ṭāhōr*] refers to pure, unalloyed gold. Since, however, almost all the passages deal with cultic objects, it is undeniable that there may be overtones of 'cultic purity.'" ("טהר," 291).

³⁷³Ringgren, "טהר," 295; cf. Maass, 485. Especially in Ps 51 washing (כַּבַּס *Piel*, vss. 2, 7 [H 4, 9]; cf. "from עֹן," vs. 2 [H 4]), purging (הִטָּא *Piel* "with אָזוּב", vs. 7 [H 9]), cleansing (טָהַר *Piel* "from חֲטָאָת", vs. 2 [H 4]), and the resultant cleanness/purity (טָהָר *Qal* and לָבָן ["be white"] *Hiphil*, vs. 7 [H 9]; טָהוֹר, vs. 10 [H 12]) are mentioned in association with God's forgiveness (מָחָה ["blot out"] פְּשָׁע [pl.], vs. 1; מָחָה ["blot out"] עֹן [pl.] and hiding of his face from חֲטָאָת [pl.], vs. 9 [H 11]). As Ringgren rightly argued (just like Maass, 485), Ps 51 clearly alludes to cultic purification rituals with hyssop (אָזוּב) as a means of purification ("טהר," 295; for the case of scaly skin disease, see Lev 14:4 [טָהַר *Hithpael*], 6; for the case of scale disease resulting from fungus in houses, see Lev 14:49 [הִטָּא *Piel*], 51, 52 [הִטָּא *Piel*]; cf. טָהַר *Qal* in vs. 53; for the case of corpse contamination, see Num 19:18; cf. אָזוּב in vs. 6; הִטָּא *Piel*, כַּבַּס *Piel*, and רָחַץ *Qal* in vs. 19). Jer 33:8 (cf. vs. 6) promises Yahweh's forgiveness in such a way that "cleanse (טָהַר *Piel*) from עֹן (sg.)" stands in parallel with "forgive (סָלַח *Qal*) עֹן (pl.)," whereas Yahweh's promise of forgiveness in Ezek 36:33 only mentions "cleanse (טָהַר *Piel*) from עֹן (pl.)" (cf. vss. 25, 29; 37:23).

³⁷⁴Cf. Niels-Erik Andreasen, "Translation of *Nisdaq/Katharisthēsetai* in Daniel 8:14," in *Symposium on Daniel: Introductory and Exegetical Studies*, 483; Hasel, 451; Davidson, 112. Hasel remarked, "It [טָהַר] is used of the cleansing of the sanctuary in Leviticus 16:9 [*sic* 19], 30" (451; cf. Davidson, 112). Leviticus 16:30, however, refers to the moral cleansing of the Israelite people (טָהַר *Piel*) and their subsequent moral cleanness/purity (טָהָר *Qal*) as a result of the cleansing of the sanctuary.

The usage of the verb טָהַר in connection with the sacrificial altar as well as the Israelite people on the Day of Atonement seems to be significant and intentional. Just as at the beginning of the sanctuary's ritual function the sacrificial altar needed to be purified (הִטָּא *Piel* in Exod 29:36-37, Lev 8:15, and Ezek 43:20; טָהַר *Piel* in Ezek 43:26) for its initial consecration (קָדַשׁ *Piel* in Exod 29:36-37 and Lev 8:15; cf. מָלֵא *Piel* in Ezek 43:26), so on the Day of Atonement it needs to be purified (טָהַר *Piel* in Lev 16:19) for its re-consecration (קָדַשׁ *Piel*) to prepare it for the sanctuary's ritual function of the next year.

The priest pronounced his cultic declarations in regard to some cases of ceremonial, physical cleanness or uncleanness only. However, the Servant of Yahweh, beyond such priestly cultic declarations, is portrayed in the Suffering Servant Poem as pronouncing his declaration in regard to the moral cleanness of the "many" resulting from his moral cleansing of them. Thus Yahweh's Servant seems to far transcend the priest of the Hebrew cultus.

The Servant's act in regard to קִיָּיִ cannot be an acknowledgment that the "many" are righteous by themselves, because the poem, by mentioning their iniquities (53:11bβ) and sin (vs. 12cα), makes it clear that they have been guilty. If the Servant, even though they are truly guilty, were to acknowledge that they are righteous, he would commit "a heinous sin"³⁷⁵ (see Exod 23:7; Prov 17:15; Isa 5:23, a stark contrast with vs. 16). Thus, if the Servant's act were such an acknowledgment, the Servant would not be vindicated as "the righteous one" by Yahweh (vs. 11bα; cf. 50:8-9). From a purely legal perspective, the "many" should be acknowledged and declared guilty/unrighteous, since the priest's declaring/pronouncing someone righteous in a judicial case is a legal acknowledgment of someone's innocence, but not making someone righteous.³⁷⁶ On the contrary, in the case of Isa 53:11bα, that is, of a legal-cultic context, the Servant's declaring someone righteous involves making someone righteous.³⁷⁷ Thus, D. Paul

Through the communal moral cleansing (קִיָּיִ *Piel*) of the Israelite people and their resultant moral cleanness (קִיָּיִ *Qal*) on the Day of Atonement (Lev 16:30), the divine-human relationship was fully restored. Thus all preparations are made for a new cultic year: the sanctuary and the people.

³⁷⁵Cf. Whybray, *Isaiah 40-66*, 181; idem, *Thanksgiving*, 67-68, 70; Rowley, *The Unity of the Bible*, 102; idem, *From Moses to Qumran*, 56-57.

³⁷⁶That is, the priest's declaring is "always declaring an existing state, never declaring something that is not so," as Gane correctly remarked (personal communication, February 20, 2008). Pröbstle also argued that קִיָּיִ *Hiphil* designates a declarative idea, declaring righteous "a person who by means of the context is already characterized as righteous" (393).

³⁷⁷Roy E. Gane, *Who's Afraid of the Judgment?* (Nampa, ID: Pacific Press, 2006), 7, 107-109. Gane asserted: "God doesn't merely declare us righteous as a kind of legal

Volz does not seem to be correct in arguing: "The term [יְצַדִּיק in Isa 53:11bα] must be understood in a forensic-religious sense. The Ebed effects not uprightness but acquittal, justification."³⁷⁸ Such a dichotomous understanding of righteousness is nowhere to be found in the OT, especially in relation to יְצַדִּיק *Hiphil*.³⁷⁹ The Servant declares the many righteous because, although they have been unrighteous, now they are righteous through the Servant.³⁸⁰

As mentioned just above, here in the Suffering Servant Poem, another perspective, that is, a cultic perspective, should be also taken into consideration. Such a fact seems to be hinted at even in the literary features of vs. 11b, not only by the parallelism of vs. 11bα and vs. 11bβ but also by the internal chiasm of vs. 11b:

[בְּדַעְתּוֹ] ³⁸² (A) יְצַדִּיק (B) יְצַדִּיק עֲבָדִי (C) לְרַבִּים

fiction. Rather, He makes us righteous and declares us what he makes us. We cannot separate His declaration from the transformation He accomplishes" (108). E. M. Livingston went so far as to contend that "on an existential level here in Isa 53 justification and sanctification can both be included" (175). For a very recent discussion on the issue of justification, especially see Michael S. Horton, *Covenant and Salvation: Union with Christ* (Louisville, KY: Westminster John Knox Press, 2007), 243-66.

³⁷⁸Volz, *Jesaia II*, 180.

³⁷⁹Cf. E. M. Livingston, 174-75, 200-201, 242-44.

³⁸⁰See especially Rowley, *The Unity of the Bible*, 56-57; idem, *From Moses to Qumran*, 103.

³⁸¹Considering the *Hiphil* of יְצַדִּיק with its cognate accusative יְצַדִּיק in Isa 53:11 as a unit (just as in Deut 25:1; 1 Kgs 8:32, etc., where a just judge including Yahweh should vindicate the innocent and condemn the guilty), Gane proposed a new interpretation: "My Servant will justify the just (referring to the one justified) for the many" (personal communication, May 14, 2007; cf. idem, *Who's Afraid of the Judgment?*, 108-109). According to Gane, "'justify the just' means vindicate a person according to his character, and the Servant does that for the many" (personal communication, February 20, 2008; cf. idem, *Who's Afraid of the Judgment?*, 108). The Servant vindicates many people, and it is based on his bearing their iniquities (Gane, *Who's Afraid of the Judgment?*, 108). His sacrifice, if accepted, "makes a person righteous so that he or she can justly be judged righteous" (ibid., 109). "This is not legal fiction but instead transformation of both character and standing by divine grace. Not that newly 'righteous' people are instantly perfect, but that they now pledge allegiance to the Lord" (ibid.). However, grammatically, syntactically, contextually, and theologically, Gane's proposal does not seem to be correct for a few reasons. First, "where an adjectival attribute appears to stand *before* its substantive (according to the usual explanation, for the sake of special

emphasis) the relation is really appositional in character" (GKC, 428, italics original; among the biblical passages cited are Ps 18:3 [H 4], 92:11 [H 12], Isa 10:30, 23:12, 53:11, and Jer 3:6, 10-11). Though Waltke and O'Connor admitted a "grammatical ambiguity" in regard to the phrase צַדִּיק עֲבָדִי ("the Righteous One, [who is] my servant" or "my servant [who is] righteous") (223), they also argued: "An adjective used as a substantive in apposition stands *before* its appositive and can thus be distinguished from an attributive adjective" (262, italics theirs). Second, the preposition לְ is used, like אֶת, to introduce the definite direct object of a transitive verb (see GKC, 366; Waltke and O'Connor, 184, 210; cf. Motyer, 442). Grammatically and syntactically, therefore, neither the apposition of צַדִּיק to עֲבָדִי nor the introduction of the object by the preposition לְ in Isa 53:11 (see also David A. Sapp, "The LXX, 1QIsa, and MT Versions of Isaiah 53 and the Christian Doctrine of Atonement," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, 173, n. 3, 175, n. 4) is not in favor of Gane's interpretation. Third, the word order of the MT here does not seem to support his position. In order to support his position grammatically and syntactically, the MT seems to have to run as follows: אֶת-הַצְּדִיקִים לְרַבִּים יַצְדִּיק עֲבָדִי or אֶת-הַצְּדִיקִים לְרַבִּים יַצְדִּיק עֲבָדִי (for the positions of the object, see GKC, 362-72, esp. 366-67; Waltke and O'Connor, 164-81). Thus the term צַדִּיק with its preceding verbal form יַצְדִּיק in Isa 53:11 does not belong to a unit of צַדִּיק Hiphil + יַצְדִּיק as a unit. Fourth, contextually, there is no righteous man to be vindicated in the Suffering Servant Poem except the Servant (see Isa 50:8-9; 53:8; Yahweh's vindication of the Servant as "the righteous one" in Isa 53:11 of the LXX [John W. Olley, *'Righteousness' in the Septuagint of Isaiah: A Contextual Study*, ed. Harry M. Orlinsky, SBLSCSS {Missoula, MT: Scholars Press, 1979}, 50-51; Ekblad, 250, 254-55, 258; Sapp, 173-76]; cf. the usage of צַדִּיק in relation to God in Isa 24:16 and 45:21). Then, who is "the one justified" here according to Gane's interpretation? The "many" are made and declared righteous only because the Servant makes and declares them righteous by bearing their sins. As for sinners, vindication can come only after their being justified in the economy of God's salvation (cf. Isa 54:13-17; cf. Rom 8:30-34). Fifth, theologically, what does "my Servant will justify the just *for the many*" mean (Jacques B. Doukhan, personal communication, February 20, 2008, Berrien Springs, MI; see esp. Ezek 14:14, 16, and 20)? Gane contended that "the Servant will do the process of justifying the just for the many" and thus that "this benefit of vindication will be given to the many" (personal communication, February 20, 2008). Then, what is the identity of the just here who is distinguished from the many? Therefore, grammatically, syntactically, contextually, and theologically, Gane's thesis does not seem to be right. Sixth, also to be noted in this connection is that the Masoretic accents in vs. 11b α (cf. *BHS*, 760), although they may not always correct, seem to indicate that צַדִּיק and עֲבָדִי are more closely related than יַצְדִּיק.

The LXX seems to have taken יַצְדִּיק צַדִּיק as a unit, even though the subject of the verb is not my Servant but the Lord (the subject of the sentence back in vs. 10). However, the LXX seems to take עֲבָדִי and retains its position in apposition to צַדִּיק, even though it changes it into the noun "servant" into a participle, "one who serves," and substitutes the adverb "well" for "my." Here "the many" are the direct object of the participle. For a more detailed discussion of the LXX here, especially see Sapp, 173-76.

Concluding the discussion thus far, many aspects favor the traditional position, but not Gane's. However, I would like to keep the debate open and accept that the syntax of vs. 11 is deliberately ambiguous and can go both ways.

For more discussions on the expression צַדִּיק עֲבָדִי in Isa 53:11b α and its interpretation, see, e.g., Olley, 48-51; Koole, 333-34; Sapp, 173, n. 3. In order to be in favor of the interpretation of "my righteous servant," the phrase seems to have to be: עֲבָדִי יַצְדִּיק or עֲבָדִי(-)צַדִּיק (see GKC, 408, 427; Waltke and O'Connor, 150-51). As for the fourth reason above, especially note the observation of Ekblad, 255: "No one [in Isaiah]

יִסְבֵּל (A¹) הוּא (B¹) וְעוֹנְתָם (C¹)

The cultic perspective of vs. 11b seems to be much more confirmed by the chiasm that it makes with the last cola of the next verse, that is, the poem's final cola, vs. 12c, where the Hebrew cult clearly stands in the background:

יִצְדִיק לְרַבִּים (A) עוֹנְתָם יִסְבֵּל (B)
רַבִּים נִשְׂא-חַטָּא (B¹) לַפְשָׁעִים יִפְגִּיעַ (A¹)

The parts A and A¹ correspond to each other in terms of the *Hiphil* verbal form. Also to be noted is that vss. 11b and 12c are interrelated by the significant term רַבִּים. Thus, vss. 11b-12c seem to make a chiasm as follows:³⁸³

- A Servant as Priest (vs. 11bα)
- B Servant as Priest and Victim (vs. 11bβ)
- C Servant's Glorious Victory (vs. 12a)
- C¹ Servant's Ignominious Death (vs. 12b)
- B¹ Servant as Priest and Victim (vs. 12cα)

other than the servant is described as 'a righteous one.' While some are described as seeking righteousness (51:1), in Isaiah no one is righteous (59:4) except for the Lord (41:10; 45:21) and a future righteous king (32:1). The servant here in 53:11 is one exception."

³⁸²For the punctuation of the phrase בְּדַעְתּוֹ, see Young, *The Book of Isaiah*, 3:356-57; Koole, 330; for the interpretation of its pronominal suffix, see Young, *The Book of Isaiah*, 3:356-57; for the alternative readings suggested for דָּעַת, see Koole, 330-31; Blenkinsopp, 350; Barr, 20, 23; for the interpretation of the phrase, see Koole, 331-32. According to the Masoretic accentuation the phrase "is to be construed with what follows and not with what precedes," as was correctly argued by Young (*The Book of Isaiah*, 3:356-57). As for the pronominal suffix here, Young, *The Book of Isaiah*, 3:357, supported Alexander's position that the suffix is to be taken not as subjective but as objective, and thus that the phrase means "by the knowledge of him" (*Later Prophecies*, 273). But Koole argued that in Isa 40-55, "the suffix of this word [דָּעַת] always has the value of a subjective genitive, 44:25; 47:10; 48:4" (331) and thus he followed the Greek textual tradition (cf. *BHS*, 760) that the phrase is construed with vs. 11a (see Koole, 330-32).

³⁸³See also Frank B. Holbrook, "Christ's Inauguration as King-Priest," *JATS* 5 (1994): 144-45; E. M. Livingston, 174. The relation between vs. 12b and vs. 12a is cause and effect.

A¹ Servant as Priest (vs. 12cβ)

Thus vs. 11bα should be interpreted in the sense that the Servant "shall make/declare the many righteous"³⁸⁴ by his taking upon himself the sins of the many.³⁸⁵

Young rightly contended: "In this context the servant appears not as a teacher but as a savior. Not by his knowledge does he justify men, but by bearing their iniquities."³⁸⁶

³⁸⁴Childs, 419, mentioned: "Although the verb (𐤔𐤃𐤕, hiphil) can be translated in several different ways, the two senses of declarative and causative seem to flow together from the force of the larger context: He shall 'make [the] many to be accounted righteous.'" As for 𐤀𐤓𐤕𐤓, Motyer, 441-42, argued: "The hiphil . . . is usually followed by a direct object (Deut 25:1; 2 Sam 15:4). Only here is it followed by an indirect object governed by the preposition 𐤀 hence 'bring righteousness to', 'provide righteousness for'." Motyer saw "this use of 𐤀 as expressing the direction of the verbal action or the recipient of it" as in Isa 6:10, 14:3, and Gen 45:7 (442, n. 1). However, according to Waltke and O'Connor, 184, the preposition 𐤀 (just like 𐤀𐤓) "is used to mark the definite direct object of a transitive verb" (cf. Exod 32:13; Lev 19:18; Num 12:13; 1 Sam 23:10; Isa 11:9), but "rarely . . . an indefinite direct object" (cf. Job 5:2). Besides, "the verb is often a *Hiphil*" as in Isa 53:11bα (Waltke and O'Connor, 210, n. 85). For an excellent critique on the wrong interpretation of 𐤀𐤓𐤕𐤓 as intransitive/internal *Hiphil* ("stand forth as righteous" or "show oneself to be righteous") first proposed by Mowinckel, 198, n. 8, 199, 204 (cf. 212 for his self-contradiction!), and then adopted by Westermann, *Isaiah 40-66*, 267, and Whybray, *Thanksgiving*, 71 (cf. idem, *Isaiah 40-66*, 181), and others, see Koole, 333.

³⁸⁵See, e.g., Young, *The Book of Isaiah*, 3:357-58; Rowley, *From Moses to Qumran*, 102; Muilenburg, "Isaiah 40-66," 630; Porúbčan, 496; Justesen, 57-58; B. Johnson, 261-22; Koch, 1060; Rodríguez, "Substitution," 299; Olley, 49; Stigers, 754; Laato, 149; Oswalt, 405; Motyer, 442; Childs, 419-20. Olley is correct in arguing: "The meaning [of 𐤀𐤓𐤕𐤓] . . . is inseparably linked with the general interpretation of the passage, especially the following phrase, 'he shall bear their iniquities/guilt'" (49). Muilenburg commented: "The verb '[make] to be accounted righteous' has a forensic connotation here. The primary meaning is of acquittal; the many *are declared innocent* even though they were in reality guilty. The servant has taken on him the guilt of 'us all'" ("Isaiah 40-66," 630, italics his). In this regard Motyer argued that the conjunction 𐤓 in vs. 11bβ "should be understood as explicative, 'for' or 'you see', i.e. the provision of righteousness arises from the bearing of sin" (442). In the same line, Laato asserted: "[The verse] 11bα should be interpreted in the light of [vs.] 11bβ where the servant is portrayed as bearing the sins of the *rabbîm*. This connection makes it clear that 'making many righteous' is related to the idea that the servant will establish salvation for many by bearing their sins. This, in turn, forges links between 11bα and the vicarious interpretation" (149).

³⁸⁶Young, *The Book of Isaiah*, 3:357; cf. Alexander, *Later Prophecies*, 273. At this point Blenkinsopp is not correct in interpreting: "The vindication of the many by knowledge will be seen to make sense in light of the Servant's statement in 50:4-9. As God promises to vindicate him . . . so he will vindicate those who follow his guidance, and he will do this through his teaching; he has the tongue of those who are taught, and his task is to sustain the dispirited through the spoken and possibly also the written word

Concerning the "knowledge" of the Servant, however, Motyer maintained:

The present poem began by noting that the Servant acted with the wisdom which knows how to achieve the desired result ('act wisely', 52:13). The word here (*b'da-tô*) could be translated 'by knowing him', indicating that it is as people come to know him that they enter into the benefits he has won for them. But it is more suited to this section of the stanza to retain the focus on the Servant himself and to see here the *knowledge* which he alone possesses (and we need) regarding what God requires in relation to sin and what to do about it.³⁸⁷

In light of the contrasts between the Servant's humiliation and his exaltation and between the speaker's mistaken view versus their true confession, Paul R. Raabe argued: "The contrast [of Isa 53:11] with 53:3 makes it clear that the content of the servant's knowledge is his sickness and suffering."³⁸⁸ In that sense, בְּדַעְתּוֹ in Isa 53:11 can be translated into "by his experience."³⁸⁹ It may be possible for the Servant to be satisfied "with the outcome of his experience" or "because of the happy outcome of the experience."³⁹⁰ But, it is rather possible for him to make/declare the many righteous "by his experience," that is, "the experience of his substitutionary atoning sacrifice."³⁹¹ Therefore, the term יִצְדִיק, as Young asserted, "would seem to indicate priestly-judicial functions, and this becomes particularly forceful when we remember that the manner in

(50:4). In this respect the situation is reminiscent of the *maskilim* in Daniel (11:33; 12:3-4, 10), who will instruct and vindicate the many, and will do so by their knowledge" (350). It seems that Blenkinsopp misinterpreted Isa 53:11ba not only by not seriously taking its context of expiatory suffering into consideration but also by trying to harmonize it with its allusion in Daniel, again not seriously considering the context of mission and cleansing under persecution in Daniel. The context of mission and cleansing under persecution (cf. 11:33-35; 12:3-4, 10) seems to be shown not only by the parallels of 11:33a and 35a with 12:3 and 10a respectively but also by the chiasmic positions of the verbs of cleansing in 11:35 and 12:10, that is, active verbal forms: צָרַף ("refine") *Qal* (A)/פָּרַר ("purify") *Piel* (B)/לָבַן ("be white") *Hiphil* (C)//passive verbal forms: פָּרַר *Hithpael* (B¹)/לָבַן *Hithpael* (C¹)/צָרַף *Niphal* (A¹). For a more detailed discussion on these verbs, see E. M. Livingston, 185-91.

³⁸⁷Motyer, 441, italics his.

³⁸⁸Paul R. Raabe, "The Effect of Repetition," *JBL* 103 (1984): 80, n. 16.

³⁸⁹Cf. Deut 1:13, 15; Blenkinsopp, 347.

³⁹⁰Oswalt, 403-404, italics his. However, see fn. 382 in this chapter.

³⁹¹Gane, personal communication, February 20, 2008.

which the Servant justifies the many is by bearing their iniquities."³⁹²

Especially Isa 53:11b seems to show that the "many" includes the "we." If the Servant will justify the "many" (vs. 11b) by bearing their iniquities (vss. 11b, 12c α), then will he not justify the "we," by bearing "our sorrows" and "our pains" (cf. vs. 4)?

Through his analysis of the four *dramatis personae* ("I", "he", "we", and "they"), David J. A. Clines first clearly showed that the "we" and the "they" are distinct from each other,³⁹³ and then he observed:

The plural groups do not at first appear to have any relationship—there is no verbal link between them. But they have one thing in common: their attitude of disgust towards the servant. As the poem proceeds their attitude changes: that on the part of the 'we', from rejection to acceptance, is strongly marked, while on the part of the 'they' in that he participates *with* them (*bārabbîm*, $\overrightarrow{et-}^{\leftarrow}a\mathring{s}\hat{u}mîm$, 53:12). Finally the identity of the 'we' and the 'they' virtually merges as 'he' is shown to have the same relationship to both groups: that is, 'he' bears (*nāšā* $\overrightarrow{}$, *sābal*) the sufferings and pains of the 'we' (53:4), and also bears (*sābal*, *nāšā* $\overrightarrow{}$) the guilt ($\overleftarrow{awôn}$) and sin (*hēt* $\overrightarrow{}$) of the 'they', the *rabbîm* (53:11b, 12b).³⁹⁴

John W. Olley convincingly asserted:

It is . . . probable that the 'many' is a wide term embracing the nations, but including rebellious Israel. It is a term peculiarly appropriate for such a general meaning, a possible reason for its usage in chap. 53. It is clear that [the] "we" benefit from the Servant's unjust suffering (vs. 5b), but so also do the 'many' (vss. 11-12). There is overlap, suggested also by the movement from 'many' to 'us' to 'many' in chap. 53. The 'many' do not benefit apart from 'us', but the benefits are not limited to 'us'.³⁹⁵

Thus, it seems that the "many" in the Poem is certainly and ultimately inclusive of both

³⁹²Young, *Studies in Isaiah*, 206.

³⁹³Clines, 38.

³⁹⁴*Ibid.*, 40, italics his. Accordingly, Rodríguez is not right in simply arguing: "Since the Servant relates to the 'we' and the 'many' in the same way, i.e., he bears their sin, the 'we/many' seem to refer to the same people" ("Substitution," 291, n. 4). For a similar view to that of Rodríguez, see Koole, 334-35; cf. Spieckermann, 8, n. 12. For discussions on the identification, see also North, *The Suffering Servant in Deutero-Isaiah*, 150-52; Hermisson, "The Fourth Servant Song in the Context of Second Isaiah," 33-34; Janowski, 61-62; Reventlow, 29-30.

³⁹⁵John W. Olley, "'The Many': How Is Isa 53:12a to Be Understood," *Bib* 68 (1987): 354-55.

Israel and the nations, but not all.³⁹⁶ In other words, the "many" is not the totality of Israel and nations but numerous individuals from Israel and from the nations.³⁹⁷

Therefore, although Isa 45:25, which is a very significant text of promise, leaves us to question the "how" of "all the seed of Israel" being justified,³⁹⁸ we now come to see that the Suffering Servant Poem answers it.³⁹⁹ Perceptively observing links between this Servant Poem and its context, Webb correctly argued:

We have just seen the people of God as priests carrying holy vessels (52:11). But the previous chapters have repeatedly drawn attention to their endemic sinfulness. How can this tension between sinfulness and holiness be resolved?

³⁹⁶Cf. Ekblad, 256; *pace* von Rad, *Old Testament Theology*, 2:257, n. 33.

³⁹⁷Cf. Ekblad, 256-58. Gane argued: "Alternatively, this could be everyone, who has provision/opportunity for atonement on the basis of the Servant's sacrifice. But I don't accept this because of my interpretation of vs. 11, where vindication presupposes acceptance by the many" (personal communication, February 20, 2008).

³⁹⁸The passage Isa 45:20-25 (esp. vss. 22-23) makes it clear that the concept of "all the seed of Israel" is universal in scope. Westermann observed: "The crucial change in the concept of the people of God is already present here in Deutero-Isaiah. As the verses before us make clear, he believed that in his day a final break had been made between the people of God and any form of its existence as a political entity. All men are invited to partake in the divine salvation, and membership of the people of God is based on the free confession of those who have discovered that he alone is God. These two factors, of crucial importance for the Christian concept of the Church, are already present in Deutero-Isaiah" (*Isaiah 40-66*, 176). In the same line, Childs noted: "What now occurs in vss. 22-25 is astonishing and unexpected, going beyond anything so far seen in Second Isaiah. . . . The old division between Israel and the nations has been forced to give way before the salvation that God has both promised and achieved. A new world order of righteousness has emerged. The old is passing; the new age is dawning. God will rule and to him 'shall every knee bow, every tongue confess' (cf. Rom 14:11; Phil 2:10). Earlier the nations had begun to sense this reality at least in part (45:14). Now it is confirmed by God's divine oath (vs. 23). However, this invitation to participate is not a blanket offer of universal salvation. There are still those who receive the promise and those who resist. This division no longer breaks along ethnic, national, or geographic lines. Rather, the 'offspring of Israel' is now defined in terms of those who find in God their righteousness and strength. They shall triumph and exult, indeed, from all the ends of the earth" (355-56).

³⁹⁹In this connection, Eichrodt is certainly right in explicating: "It [Ps 130:7-8] points to a *final act of God*, by which alone all guilt will be blotted out, and a new life opened up in God's mercy. Thus *belief justification builds a bridge across to the eschatological hope, thrusting directly into the heart of the messianic salvation as envisaged in the loftiest promises of the prophets (referring to Isa 53; Jer 31:31ff.; Ezek 36:26ff.)*" (2:310; first italics his; second italics mine).

That question has never been answered. Forgiveness has been announced, but the basis on which it rests has not been clarified. Now at last it is: *my righteous servant will justify many . . . he will bear their iniquities* (53:11). At the very outset of the Song the Servant is pictured as a priest, 'sprinkling' the unclean (52:15), and in the heart of the Song he is spoken of as a *guilt offering* (53:10). The Servant is both priest and sacrifice, and it is through his priestly work that the people of God are themselves made fit for priestly work.⁴⁰⁰

Isa 53:11b α reveals not only the objects of the acquittal and justification but also its agent, whereas vs. 11b β "reveals the ground for the acquittal [and justification]."⁴⁰¹ Yahweh's Servant, the righteous one,⁴⁰² acquits and justifies the many by bearing their sins,⁴⁰³ that is, through his vicarious substitutionary suffering and death. In this light von Rad mentioned that the Servant "'makes the many righteous,' *i.e.*, he brings them

⁴⁰⁰Webb, 209, italics his. For more in detail, see *ibid.*, 207-209.

⁴⁰¹Rodríguez, "Substitution," 299; Grogan, 305; Oswalt, 405. Eichrodt mentioned: "The messianic redeemer [i.e., the Servant of Yahweh in Isa 53] is not spared descent even into this deepest darkness of human suffering [i.e., death], indeed, that he has affirmed it as an expression of God's wrath on sinners, and has vicariously taken it upon himself, the greatness of God's work of salvation is for the first time fully revealed to the prophet. Because death, as the punishment of sin, is overcome by the offering of the Servant's own life, a new fellowship between God and sinners is made possible, since by the atonement here wrought the godless is justified" (2:508).

⁴⁰²Motyer is right in observing: "The emphasis thus laid on the Servant's righteousness is deliberate. First, it prepares for the reference to his work of sin-bearing in verse 11d by underlining his moral fitness for the task. Secondly, and immediately, we learn that this righteousness is something he extends to others: he *will justify many*" (441, italics his; cf. 442). James M. Ward is correct in arguing: "It is of decisive importance to realize that the death which was able to effect atonement (right relation to God) for others was the death of *this* servant ["the righteous one"]. . . . Who he was and what he was doing when he died made all the difference" (445-56, italics his). As Grogan pointed out, the adjective קִדְּוָה and the verb קִדְּוָה, derived from the same Hebrew root קִדְּוָה, are placed next to each other in the MT, as if to stress their close relationship (305). See esp. 2 Cor 5:21.

⁴⁰³See Rodríguez, "Substitution," 299; Koole, 332-33; cf. Rom 3:21-26; 5:8-10, 16-19; 1 Pet 2:24. Alexander argued: "The introduction of the pronoun [in vs. 11b β] makes a virtual antithesis, suggesting the idea of exchange or mutual substitution. *They* shall receive his righteousness, and *he* shall bear their burdens [of sin]" (*Later Prophecies*, 274, italics his). Oswalt is right in mentioning, "As in vss. 4-6, heavy emphasis is laid on the fact that it is *their* iniquities that *he* bears" (405, italics his). Thus Oswalt keenly pointed out: "The object, 'their iniquities,' is placed at the beginning of the clause in the emphatic position, and 'he,' the internal subject of the verb, is emphasized by the addition of the 3rd masc. sg. independent pronoun. The sense is, 'it is *their* iniquities that *he* carries'" (*ibid.*, 405, n. 60, italics his).

back into the proper relationship to God, and does so by 'removing their guilt.'⁴⁰⁴ "Far from being a heinous crime," therefore, "this is divine love opening up a way of forgiveness for the rebellious one."⁴⁰⁵ "What is here described is an act of free grace on God's part."⁴⁰⁶ The many, who are acquitted and justified, seem to be portrayed in vs. 12a as a portion or booty of the Servant as Victor.⁴⁰⁷ Koole asserted:

But the main reasons why the 'many/mighty' [and the 'numerous/strong'] should be regarded as object[s] are dictated not by grammar but by content[, or rather context]. The epilogue should correspond to the prologue with its description of the Servant's exaltedness recognized even by 'many nations' and their 'kings', cf. 49:7. . . . The 'many/mighty' [and the 'numerous/strong'] are therefore rightly seen as the Servant's new possession. . . . Those who have been 'justified' and acquitted in the previous line are now at the Servant's disposal. In the broader

⁴⁰⁴Von Rad, *Old Testament Theology*, 2:257.

⁴⁰⁵Rodríguez, "Substitution," 299; cf. Koole, 333.

⁴⁰⁶Mowinckel, 210.

⁴⁰⁷Muilenburg, "Isaiah 40-66," 630-31; Porúbčan, 497 (cf. n. 190); North, *The Second Isaiah*, 245-46; Koole, 336-39; Motyer, 302, 440-43, 508. See Isa 40:10-11; 49:4; 62:11-12; Dan 8:24-25; cf. Exod 15:9; Isa 42:22, 24; 49:24-25. North perceptively observed: "The strife is o'er, the battle done'. Now follows, in traditional OT language, the division of the spoils of victory. But does this final verse descend to the level of the conventional, with the Servant taking his share with other 'great' and 'mighty' ones . . . ? Or is the meaning that he receives the 'many' as his victory award? After all, he has been the sole protagonist" (*The Second Isaiah*, 245). In view of the general context (see esp. the astonishment of the kings at the glory of the Servant in 52:15), Muilenburg interpreted vs. 12a: "Therefore I will divide to him the many as a portion, the countless he will share as booty" ("Isaiah 40-66," 631). In the same line, in view of the initial enigmatic references to "the many" and "kings" in 52:14-15, Motyer rendered: "[Therefore] I will allocate to him the many, and the strong [i.e., the "kings"] he will allocate as spoil" (442). The particle *וְ* here was regarded as a *nota accusativi*, and both Muilenburg (referring to Eduard König, *Das Buch Jesaja* [Gütersloh: C. Bertelsmann, 1926], 442, n. 3, and GKC, sec. 119*k*) and Porúbčan regarded *וְ* as a preposition to introduce the object after transitive verbs, whereas Motyer treated it (like *וְ* in Job 39:17) as *Beth essentialis* (in the sense of "such a thing as"). However, see GKC, 380 (sec. 119*m*): "The idea of an action as extending *to* something, with at the same time the secondary idea of participation *in* something, underlies finally the *partitive* use of *וְ*, e.g. . . . Cf. also *וְ* *תִּלְקֶנָּה* *to give a share of something*, Job 39:17 . . ." (italics original).

For other interpretations, see esp. Olley, "'The Many,'" 330-56. For the renderings of *רַבִּים* ("many") and *עֲצוּמִים* ("numerous"), see Christopher R. North, *Isaiah 40-55: Introduction and Commentary* (London: SCM Press, 1952), 140; idem, *The Second Isaiah*, 245; Koole, 356; cf. Prov 7:26; Isa 47:9; Amos 5:12. See also the ironic, contrasting experience of the sufferer during his suffering in Ps 22:18 [H 19]: "They allocate my garments to themselves, and for my clothing they cast lots."

context they can probably be identified with the 'offspring' of the Servant, the 'servants of Yahweh' in 54:17, whom no enemy can harm . . . and moreover [the] 'numerous' links up well with what follows, 54:1.⁴⁰⁸

Thus the answer of Isa 53:11b seems to be confirmed in the chapter following the Suffering Servant Poem, especially by the righteous standing of "the servants of Yahweh" in 54:14 and 17.⁴⁰⁹

The term קִדְּוָה in Isa 53:11 is a significant term with legal-cultic connotations, not only in that it denotes the Servant's functions of judicial character as Priest but also in that it has a firm basis in his vicarious expiatory sacrifice as Victim.⁴¹⁰ Such a legal-cultic interpretation of קִדְּוָה in Isa 53:11 seems to be supported by another significant קִדְּוָה passage that should be taken into account. The passage is Dan 8:14, which shows a unique usage of the legal term קִדְּוָה in a passive verbal form of the *Niphal* (קִדְּוָה, a *hapax legomenon*), and that not only in a cultic context but also with the sanctuary as its subject (and therefore as recipient of the action in a passive syntax). The term קִדְּוָה in Dan 8:14 seems to reflect Daniel's understanding of its legal-cultic connotations.⁴¹¹

⁴⁰⁸Koole, 337-38.

⁴⁰⁹Cf. Olley, "'The Many'," 350-51; Stigers, 754. Here Stigers remarked: "The word [קִדְּוָה] describes the righteous standing of God's heirs to salvation, with no charge to be laid against them (Isa 54:17), this righteousness, actually possessed by Messiah (Jer 23:6), is bestowed by him, thus pointing toward the NT doctrine of Christ our righteousness. The righteousness of God's heirs of salvation is the righteousness of the Messiah attributed to them by God through faith in the redemptive work of Messiah in which God declares them righteous only because of the grace provided through that redemptive work" (754). In that sense, Rodríguez is partially correct in arguing: "It is only because the Servant, as a sacrificial victim, is considered קִדְּוָה that he, as a priest, can declare the many to be righteous. The righteousness of the One is the righteousness of the many" ("Substitution," 299).

⁴¹⁰Cf. Rodríguez, "Substitution," 299; idem, "Significance of the Cultic Language," 542; Koole, 332-33. In this vein to be noted is the remark of Mowinckel, 209: "Wherein, precisely, does the atoning effect of the Servant's vicarious work consist? It is clear that the poet expresses his thoughts in sacrificial and legal phrases and conceptions."

⁴¹¹For detailed studies on the term קִדְּוָה in Dan 8:14, see Hasel, 448-58; Andreasen, 475-96; Davidson, 107-19; Martin Pröbstle, 406-13; E. M. Livingston, 325-418, esp. 396-402, 415-16. "Three major extended meanings of *ṣādaq*," which are

"Strikingly, righteousness and atonement [or expiation] are not closely related in the OT,"⁴¹² as was rightly observed by B. Johnson. However, the term קִדְּשׁוּ is employed in the Suffering Servant Poem to emphasize the forensic aspect of his justifying work, which is accomplished by his vicarious expiatory sacrifice.⁴¹³ Even

very close to those of Andreasen, 481-86, 494, have been independently shown by Davidson, 109-14: (1) "restore (to its rightful place/relationship)," (2) "be clean/pure, cleanse/purify," and (3) "vindicate." Then, giving sufficient attention to the immediate context of Dan 8:14, Davidson, 114-17, has shown how vs. 13 summarizes the "three-fold sanctuary-related problem" brought about by the little horn's activities in vss. 9-12: (1) the *tāmīd* (i.e., the "continual" mediatorial cultic activities of the priest in the daily services of the sanctuary) was taken away from the Prince of host by the little horn (vss. 11a-b, 13; cf. vs. 12; see also 11:31; 12:11), (2) the *peša* ("rebellion") [of the host] causing horror (vss. 12-13), and (3) the *mirmās* ("trampling [underfoot]") of the host and the sanctuary, which ultimately leads to God's defamation (vss. 10, 11c, 13; cf. vs. 12). Finally, Davidson, 117, linked the three-fold problem summarized in vs. 13 with the polyvalence of *niṣdaq* in vs. 14 and independently reached conclusions corroborated by the interpretative suggestions of Andreasen, 495. Davidson seems to be right in suggesting that "the word *niṣdaq* is uniquely suited in its breadth of semantic range to encapsulate the solution to all three of the sanctuary-related situations summarized in vs. 13" (117). Thus, Davidson concluded: "Not only does its basic meaning of "be made right" fit in a general way as a solution to vs. 13, but its three major extended meanings—restore, cleanse, and vindicate—specifically match the three problems of vs. 13, and their respective relational, cultic, and legal contexts" (ibid.). Therefore, as Davidson made it clear, the solution to the three-fold sanctuary-related problem is: (1) the continual mediatorial ministry of the priest in the sanctuary needs to be made right in the sense of being restored to its rightful place, (2) the rebellion causing horror needs to be made right in the sense of being purified/cleansed, and (3) not only the sanctuary and the host which was trampled down but also the God who was defamed by their being trampled down needs to be made right in the sense of being vindicated (ibid.).

Noting the semantic breadth of קִדְּשׁוּ, its synonyms and antonyms with its forensic and relational foci, and a cultic notion through זָכָה, טָהַר and nominal בָּרַךְ, Pröbstle, 406-409, 413, lent support to Andreasen's and Davidson's conclusion of the three extended meanings of the term קִדְּשׁוּ and the application of them to Dan 8:14. It seems that the three major extended meanings of the term קִדְּשׁוּ can be significantly applied to Isa 53:11bα: (1) the restoration of the many to the rightful relationship with God, (2) the cleansing of the many from sins, and (3) not only the justification of the many but also the vindication of God. Then, what else could the Servant's work of קִדְּשׁוּ in Isa 53:11 be except his making and declaring the many righteous? See Rom 3:25-26; 5:6-11; 2 Cor 5:21.

⁴¹²B. Johnson, 261.

⁴¹³Cf. Isa 49:24-25 (see Motyer, 395-96); Dan 9:24; Rom 3:21-28, especially vss. 25b-26. Indicating "a vital element in the Lord's saving work," "that every just claim of the law is satisfied," Motyer rightly mentioned: "When the Lord uses his power to save, neither his own righteous character nor any other right (even that of his foes) is violated" (396). Stigers remarked that "God's solution of the problem of justification for the sinner" is found "in the teaching of Isa 53 where the suffering servant justifies sinners by

though Isa 53:9 actually puts emphasis upon his further humiliation up to the burial itself,⁴¹⁴ the forensic aspect seems to be further supported by the occurrence of the two contrasting legal parties (רְשָׁעִים [pl.] and צַדִּיק [sg.]) in Isa 53:9 and 11 respectively.

As shown thus far, the reason why the legal term צדק was employed in association with the Hebrew cultus is to be found in its parallel occurrences with the terms of cleanness or cleansing in the OT, of which the term טהר seems to be the most significant (e.g., especially Lev 16:19 and 30). The term יצדיק in the Suffering Servant Poem must be the Servant's making and declaring the many righteous, which is based on his vicarious expiation. The term יצדיק in this context has legal-cultic connotations, not only in that it denotes the Servant's functions of judicial character as Priest but also in that it has a firm basis in his vicarious expiatory sacrifice as Victim.

יְפָגִיעַ

The last possible candidate for a cultic term in the Suffering Servant Song⁴¹⁵ is

bearing their sin," and added: "This same forensic meaning of justification of the ungodly is a real precursor of Rom 3:26" (754).

⁴¹⁴Westermann correctly observed that "since his burial involved a further act of contempt and putting to shame, this puts it beyond doubt that, right up to the last moment, up to the grave itself, the Servant's life gave absolutely no indication at all of the supremely positive significance which was later attached to it" (*Isaiah 40-66*, 266). Oswalt properly commented: "This is the final insult in a life full of insults. It is a small thing, yet its very pettiness makes it the more cruel" (397).

⁴¹⁵Is the verb נָגַז in Isa 53:8 a possible candidate for a cultic term? What was the intention of the prophet when he employed the verb נָגַז in Isa 53:8 (נָגַז, *Niphal* pf. of נָגַז) instead of כָּרַת (cf. כָּרַת: [*Niphal* impf. of כָּרַת] in Dan 9:26)? Did he intend to connote the covenant with its sealing ritual (Gen 15) and thus to portray the Servant as the One who has vicariously borne the covenant curse of being cut in two "pieces"? Did he also intend to associate the Servant with Azazel's goat sent to a "cut-off (נָגַזָה, f. n. from נָגַז) land" (Lev 16:22) and thus to contrastively portray the fate of the Servant who has borne every sin of the world?

The root נָגַז is attested 25 times in the OT: 13 times in a verbal form and 12 times in a noun form. The verb נָגַז occurs 7 times in the *Qal* (6x with the meaning of "cut [down]" [1 Kgs 3:25, 26; 2 Kgs 6:4; Ps 136:13; Isa 9:20 {H 19}; Hab 3:17] and 1x with the meaning of "decide/decreed" [Job 22:28]) and 6 times in the *Niphal* (5x with the meaning of "be cut off" [2 Chr 26:21; Ps 88:5 {H 6}; Isa 53:8; Lam 3:54; Ezek 37:11] and 1x with the meaning of "be decided/decreed" [Esth 2:1]). Apart from Isa 53:8, the verb נָגַז never occurs in cultic contexts or with cultic meanings. Four derivative nouns

יִפְגַּעַי in Isa 53:12. The root of the term is פִּגַע,⁴¹⁶ and the verb פָּגַע occurs 46 times in the Old Testament: 40 times in the *Qal* and 6 times in the *Hiphil*.⁴¹⁷ The verb has quite a wide semantic range,⁴¹⁸ and in most cases is followed by the preposition בָּ.⁴¹⁹ The verb פָּגַע *Qal* means "meet, encounter, reach, attack, kill, entreat"⁴²⁰ of which the basic meaning is "meet."⁴²¹ The verb פָּגַע *Qal* is used in various ways,⁴²² but the usage to be

occur in the OT: גָּזַר, "piece" (Gen 15:17; Ps 136:13), גָּזַרָה, "separation" (Lev 16:22), גָּזַרָה ("cutting," i.e., "polishing" in Lam 4:7; "separation, separate area/place" in Ezek 41:12, 13, 14, 15 and 42:1, 10, 13), and מְגַזְרָה, "cutting instrument, axe" (2 Sam 12:31). The first three nouns do occur in cultic contexts, but not as cultic terms but only with the emphasis of severance/separation like the fourth. The term גָּזַרִים (pl. of גָּזַר) means "pieces" of animals cut in two in making the covenant (Gen 15:17; see, however, the verb קָטַר ["cut in two," 2x] in 15:10), whereas the covenant making in Jer 34:18-19 employs the verb קָרַח ("cut") and the noun קָטַח ("piece," 2x; n. from קָטַח). Psalm 136:13 praises Yahweh as the One who divided (גָּזַר *Qal* ptcp. m.s.) the Red Sea in two "pieces" (גָּזַרִים) in the Exodus (cf. vss. 10-16). Thus the term גָּזַר is used not only for the halves of animals in Gen 15:17 but also for the divided portions of the Red Sea in Ps 136:13. Besides, its rare occurrence is not enough to decide whether the usage in Gen 15:17 is cultic or not. Rather, it is quite clear that the emphasis is with severance/separation. James E. Smith mentioned: "Like its synonym *kārat*, this root [*gāzar*] has the basic meaning 'to sever'" (158). Thus the verb גָּזַר in Isa 53:8 means "separation from life by death" (cf. Görg, 461), which is clarified by the next prepositional phrase. Besides, followed by the preposition מִן, it may connote a "violent severance" from land and life (cf. J. E. Smith, 158). It seems, therefore, that the verb גָּזַר in Isa 53:8 cannot be a possible candidate for a cultic term. See BDB, 144, 160; *HALOT*, 1:167, 187; 2:544-45; Mandelkern, 261; Lisowsky, 322, 748; Even-Shoshan, 232-33; J. E. Smith, 158; Görg, 459-61.

⁴¹⁶For its attestations only in Northwest Semitic, especially the Aramaic branch, and in Arabic, see P. Maiberger, "פָּגַע *pāga*," *TDOT*, 12:470-71. Maiberger mentioned that the Semitic root *pg* describes movement toward a place (object) or person, that the movement may be unintentional or intentional (usually sudden and violent), and that positive, negative (hostile), and neutral intention or effect must be differentiated (471).

⁴¹⁷Cf. Mandelkern, 941; Lisowsky, 1144; Even-Shoshan, 936; *VOT*, 199, 397.

⁴¹⁸See Michael A. Grisanti, "פָּגַע." *NIDOTTE*, 3:575; Maiberger, 471.

⁴¹⁹Grisanti, 575; Victor P. Hamilton, "פָּגַע (*pāga*) Encounter, Meet, Reach, Entreat, Make Intercession," *TWOT*, 2:715. In Syriac it always occurs with the prep. *b* (see Maiberger, 470).

⁴²⁰Cf. BDB, 803; *HALOT*, 3:910; Maiberger, 471-73; Hamilton, "פָּגַע," 714-15; Grisanti, 575.

⁴²¹Cf. BDB, 803; Hamilton, "פָּגַע," 715. The basic meaning is illustrated in the following verses: Gen 32:1 [H 2]; Exod 5:20; 23:4; Num 35:19, 21; 1 Sam 10:5; Isa 64:5; Amos 5:19. The verb in the *Qal*, however, is additionally employed in three special

noted here is the one employed with a positive sense. In this usage the verb in the *Qal* refers to a meeting or an encounter with request, and it means "entreat, press, plead."⁴²³

ways. One is to describe in a spatial sense that a man in his journeys unintentionally and unknowingly "reaches," that is, "arrives at" (with פָּגַע) a certain place, or, more technically, to serve in the idiom פָּגַע גְּבוּל , which is employed in Josh 15-19, to define the borders of the tribal territories (except in the case of Judah, Benjamin, Simeon, and Dan). When the boundary (גְּבוּל) "reaches," that is, "touches" a particular place, the verb פָּגַע is used eight times with פָּ (Josh 16:7; 17:10; 19:11b, 22, 26, 27, 34), and just once with ל (Josh 19:11c).

A second use of the verb is quite often (13 times) to serve, in a negative sense, with the specialized meaning (always with פָּ) "kill (with the sword)," to meet someone with hostility, that is, with the purpose of eliminating him (Judg 8:21; 15:12; 18:25; 1 Sam 22:17; 22:18 (2x); 2 Sam 1:15; 1 Kgs 2:25, 29, 31, 32, 34, 46). In these cases the meaning is made more precise in the synonymous parallelism in the verse itself or in the next verse(s) (for Judg 15:12, see vs. 13; for 1 Kgs 2:29, see vss. 30-34). Only once God is the subject who might inflict punishment in the form of death "with pestilence or with the sword" in case of Israel's disobedience. The case in Ruth 2:22 can refer to hostile, vexatious behavior in order to drive someone away, and thus means "bother" or "molest" rather than "kill" (cf. Maiberger, 473). In these contexts the usual rendering is "fall upon."

The third use of the verb is used in a positive sense and significant for this research, and thus it is to be dealt with in the text.

⁴²²Maiberger contended: "The verb 'strike' or 'hit' approximates most closely the basic meaning and variety of usage of Heb. *pāga*" (471). Maiberger, in his article "פָּגַע," 471-73, categorized the senses conveyed by the verb פָּגַע in the *Qal* as follows:

1. Unintentional
 - 1.1 neutral
 - 1.1.a place: (1) hit = arrive at (Gen 28:11)
(2) hit = touch (see the cases of the tribal allotment)
 - 1.1.b person or animal: hit upon = meet, encounter (with פָּ , Gen 32:1 [H 2]; without prep., Exod 5:3; 23:4; 1 Sam 10:5; Isa 64:5 [H 4])
 - 1.2 negative
 - 1.2.a person: strike out at = attack (Num 35:19, 21; Josh 2:16)
 - 1.2.b animal (beast of prey): strike down = slay (Amos 5:19)
2. Intentional (only of persons)
 - 2.1 negative
 - 2.1.a strike down (by sword) = kill (see the cases of meeting with hostility)
 - 2.1.b strike down (by sword or pestilence) = kill (God as subject, only once in Exod 5:3)
 - 2.1.c hit = jostle, upset, get rid of (Ruth 2:22)
 - 2.2 positive: strike = press someone to do something (for the benefit of another person), i.e., importune (see the discussion in the text above).

⁴²³Cf. BDB, 803; *HALOT*, 3:910; Maiberger, 471, 473; Hamilton, "פָּגַע," 714-15; Grisanti, 575. Maiberger mentioned that פָּגַע means "'elbow someone in the ribs' (figuratively) to get attention in order to importune them (God or a human being: with *b*^c) for something, to 'press' for something" (473). According to Maiberger, thus, the term

The verb *Qal* with the preposition *בְּ* is used in the context of pleading with man (Gen 23:8; Ruth 1:16) or making intercession to God (Jer 7:16; 27:18).⁴²⁴ It is especially to be noted that the verb *Qal* with *בְּ* parallels the verb *Hithpael* with *בְּעַד* in Jer 7:16.

עָנָה with *בְּ* (Ruth 1:16; Job 21:15; Jer 7:16; 27:18) means "put pressure on someone," "urge someone strongly," or "go pleading to someone," and the term *עָנָה* with *בְּ* and *לְ* (Gen 23:8) means "plead with someone on behalf of someone else."

⁴²⁴Cf. Hamilton, "עָנָה," 715; Grisanti, 575. C. R. North, in his work *The Second Isaiah*, 246, mentioned: "The general sense of the verb is 'meet', 'encounter': so *Qal* 'meet with request', 'entreat'. . . 'Make intercession' is therefore quite justified, though in current English usage the main emphasis is on intercessory prayer."

In Gen 23:8 Abraham asks the citizens of Hebron to plead for (לְ) him with (בְּ) Ephron so that he can purchase the cave of Machpelah from Ephron as a sepulcher for Sarah (see vss. 9-20). In Ruth 1:16 Ruth tells Naomi not to put pressure on (בְּ) her to return to Moab.

In Jer 7:16, just right after the so-called "Temple Sermon," Yahweh forbids the prophet Jeremiah to pray for the apostate people of Judah, the main reason of which is the popular cult of the queen of heaven (vs. 18; cf. 44:17-19, 25) being practiced throughout Judah (cf. 7:17; 44:6, 9, 17, 21). "The form in which the prohibition to pray comes very strong," as J. A. Thompson indicated in his commentary, *The Book of Jeremiah*, NICOT (Grand Rapids, MI: Eerdmans, 1980), 284. According to Samuel E. Balentine, "The Prophet as Intercessor: A Reassessment," *JBL* 103 (1984): 161-73, the triple prohibition contains two of the three major verbs of intercession (*Hithpael* used most frequently in this sense [16 times with *בְּעַד*] and *Qal* with *בְּ* employed also as a language of intercession; cf. another major verb of intercession *עָנָה*, which is not used here in Jer 7:16) and one of the several representative expressions of prayer (*אֲשָׁא תִפְלֵהָ*, occurring twice each with reference to Jeremiah [Jer 7:16; 11:14] and Isaiah [2 Kgs 19:4; Isa 37:4]). As Balentine argued from the result of his study on the language of intercession, Moses, Samuel, and Jeremiah were three intercessors *par excellence* in the Old Testament (Balentine, "The Prophet as Intercessor," 109-110; idem, *Prayer in the Hebrew Bible: The Drama of Divine-Human Dialogue*, OBT [Minneapolis, MN: Fortress, 1993], 51). Jeremiah, however, unlike his predecessors, particularly Moses and Samuel (Jer 15:1), is now not permitted to exercise the role of an intercessor on behalf of the people in this context of cultic criticisms (see also 11:14; cf. 14:11). In Jer 27:18, Jeremiah challenges the false prophets to demonstrate the authority and the truth of their words by an ability to "intercede with" (*עָנָה* with *בְּ*) God.

In Job 21:15 the wicked doubt that it is profitable for them to serve the Almighty and to encounter (with *בְּ*) God with a request. If intercession by definition is essentially prayer "for" or "on behalf of" someone else, then it is not likely, in view of vss. 7-14, that the encounter here is intercessory. Isaiah 47:3 (*עָנָה* without *בְּ*) is a *crux interpretum* and has prompted a number of interpretations and not a few emendations. Just two of them are: (1) "I will spare no man" (cf. RSV, NIV, NASB, and NRSV; from the interpretation, "I come to an understanding with no-one," following MT with no emendation); (2) "No one will resist me" (*BHS*'s proposal *עָנָה* instead of *עָנָה*, supported by Symmachus, *ἀγρτιστησεται* and Vulgate *non resistet mihi homo*; cf. JPS, "I will let no man intercede"; NJB, "No one will stand in my way"). For more suggestions on the interpretation of Isa 47:3, see *HALOT*, 3:910; Whybray, *Isaiah 40-66*, 120; J.D.W. Watts, 168-69; Oswalt, 240, n. 4; Blenkinsopp, 277.

The parallel verb פָּלַל *Hithpael*, which is the most common term for "pray" in the OT, is frequently used for intercessory prayers (39 times out of 80), but it also points to the direction of priestly intercessions (10 times).⁴²⁵ Also to be noted is that, though not used here in Jer 7:16, another major intercession verb עָתַר is always used for intercessory prayers to God, the meaning of which is the same in the *Qal* as well as in the *Hiphil*,⁴²⁶

⁴²⁵The verb פָּלַל occurs 84 times in the OT, mostly in the *Hithpael* (except the four occurrences of the *Piel* in Gen 48:11, 1 Sam 2:25, Ps 106:30, and Ezek 16:52), of which the usual translation is "pray" (cf. Mandelkern, 950-51; Lisowsky, 1156-57; Even-Shoshan, 945-46; *VOT*, 201, 399).

The verb פָּלַל *Hithpael*, which is the most common word for "pray" in the OT, is used 39 times in connection with the intercessory prayer (Gen 20:7, 17; Num 11:2; 21:7 [2x]; Deut 9:20, 26; 1 Sam 2:25; 7:5; 8:6; 12:19, 23; 1 Kgs 8:28, 54; 13:6; 2 Kgs 4:33; 6:17; 2 Chr 6:19; 7:1; 30:18; 32:20; Ezra 10:1; Neh 1:4, 6; Job 42:8, 10; Ps 72:15; Isa 37:15, 21; Jer 7:16; 11:14; 14:11; 29:7; 37:3; 42:2, 4, 20; Dan 9:4, 20), which is made clear not only by its accompanying preposition (especially בְּעַד, "on behalf of") but also by its context.

The verb פָּלַל *Hithpael* and the related nominative תְּפִלָּה are not attested in other Semitic languages, with the exception of Neo-Punic *tplt* "prayer, request" (cf. H.-P. Stähli, "פלל *pll hitp.* to Pray," *TLOT*, 2:991; P. A. Verhoef, "Prayer," *NIDOTTE*, 4:1060). Mentioning, "Homonymous roots meaning 'pray' are not found in the Semitic languages; it is therefore virtually impossible to trace the etymology of *pll*," E. Gerstenberger, in his article "פלל *pll*," *TDOT*, 11:568, argued: "Several conjectures have been put forward. . . . All etymological theories, however, boil down ultimately to attempts to constrain the clear usage of a word group within the corset of a preconceived theology." He then continued: "Because the search for the origin of the root has been fruitless, we should seriously consider the possibility of taking the noun *t^epillâ* as given and the *hithpael* of the verb as a derivative of the noun. The denominative process may have been furthered by the phonetic resemblance to *hitnappēl* . . . as well as the general tendency of cultic language to use *hithpael* forms. . . . The *hithpael* often expresses 'a more indirect application to the subject,' so that *hitpallēl* means 'intercede for oneself.' Against this etymology, one might argue that *t^epillâ* does not look like a primary noun." Although the etymology is contested, the meaning of the verb פָּלַל *Hithpael* and the related noun תְּפִלָּה is clear in context, that is, "pray" and "prayer" respectively. For a few suggestions for the etymology and meaning of the root פָּלַל, see Gerstenberger, 568; Stähli, 991; Hamilton, "פָּנַע," 725; *HALOT*, 3:933-34. For suggestions for the relationship between the *Piel* and the *Hithpael* of the verb, and for the significance of the 80 of its 84 usages, see Hamilton, "פָּלַל," 726.

Koehler and Baumgartner (*HALOT*, 3:933-34; *CHALOT*, 292-93) identify two homophonous roots *pll*: פָּלַל I, meaning "judge, arbitrate" (exclusively in the *Piel*) and פָּלַל II, meaning "pray, intercede" (exclusively in the *Hithpael*). BDB derives both usages from a common root with the suggested basic meaning "intervene, interpose." An interesting passage in which the *Piel* and *Hithpael* of פָּלַל are juxtaposed is 1 Sam 2:25, which apparently employs a wordplay using the two roots or meanings of פָּלַל. Lisowsky, 1156, classified even the *Hithpael* in 1 Sam 2:25 into the root פָּלַל I. See also Richard Schultz, "פלל," *NIDOTTE*, 3:627; Verhoef, 1060.

⁴²⁶See BDB, 801; *HALOT*, 3:905-906. The verb עָתַר occurs most frequently in

so that in usage it is similar to the verb *עָנָה*.

The term *עָנָה* in Isa 53:12 is in the *Hiphil*, and the *Hiphil* of the verb *עָנָה* occurs six times in OT (Job 36:32; Isa 53:6, 12; 59:16; Jer 15:11; 36:25). The two basic distinct meanings of the verb *עָנָה Hiphil* are (1) "entreat passionately" or "intercede" (Isa 53:12; 59:16; Jer 15:11; 36:25) and (2) "lay, burden" or "cause to strike" (Job 36:32; Isa 53:6).⁴²⁷ Thus the verb *עָנָה Hiphil* with an accusative of something and with the preposition *עַל* plus someone (Isa 53:6) means "lay something upon someone" or "cause something to strike someone."⁴²⁸ The verb *עָנָה Hiphil* with the preposition *עַל* plus someone (Isa 53:12) means "entreat passionately on behalf of someone," that is, "intercede for someone."⁴²⁹ Arguing that the combination of the verb *עָנָה Qal* and the

the plague narratives in Exodus (8:8-9 [H 4-5], 28-30 [H 24-26]; 9:28; 10:17-18).

⁴²⁷Cf. BDB, 803; Maiberger, 505-506; Hamilton, "עָנָה," 715. In Jer 36:25 Jehoiakim, king of Judah, would not listen to his officials (Elnathan, Delaiah, and Gemariah), even though they implored or entreated passionately (*עָנָה* in the *Hiphil* with *עַל*) the king not to burn Jeremiah's scroll of Yahweh's words, written by Baruch at the dictation of Jeremiah.

Jeremiah 15:11 is a *crux interpretum* and a variety of solutions have been proposed (see William L. Holladay, *Jeremiah 1*, HCHC [Philadelphia, PA: Fortress, 1986], 446-47, 453-54; Robert P. Carroll, *Jeremiah*, OTL [Philadelphia, PA: Westminster, 1986], 324-25, 327; J. A. Thompson, 391-93; William McKane, *Jeremiah*, vol. 1, ICC [Edinburgh: T. & T. Clark, 1986], 343-45). It seems, however, that there are two reasonable interpretations of the verb under study here: (1) "cause to entreat" (the enemy's pleading with Jeremiah; cf. KJV, NKJV, NIV, JPS, and NASB); (2) "intercede for" (Jeremiah's making intercession to God on behalf of the enemy; cf. RSV and NJB; cf. John Bright, *Jeremiah*, AB [Garden City, NY: Doubleday, 1965], 106, 109; Walter Brueggemann, *To Pluck Up, to Tear Down: A Commentary on the Book of Jeremiah 1-25*, ITC [Grand Rapids, MI: Eerdmans, 1988], 138; idem, *A Commentary on Jeremiah: Exile and Homecoming* [Grand Rapids, MI: Eerdmans, 1998], 144; Maiberger, 474).

Job 36:32 is also difficult to interpret, but the verb under investigation here (*Hiphil* ptc. m.s.) seems to be related to a strike against the mark. See Samuel Rolles Driver and George Buchanan Gray, *A Critical and Exegetical Commentary on the Book of Job*, ICC (Edinburgh: T. & T. Clark, 1921), 285; Marvin H. Pope, *Job: Introduction, Translation, and Notes*, 3rd ed., AB, vol. 15 (Garden City, NY: Doubleday, 1973), 268, 276; John E. Hartley, *The Book of Job*, NICOT (Grand Rapids, MI: Eerdmans, 1988), 476, n. 14; Norman C. Habel, *The Book of Job: A Commentary*, OTL (Philadelphia, PA: Westminster, 1985), 496, 499; Maiberger, 475.

⁴²⁸Koehler and Baumgartner rendered it into "let something strike someone" (*CHALOT*, 288) or "let something hurt someone" (*HALOT*, 3:910).

⁴²⁹Maiberger, 474.

preposition בְּ conveys the idea of physical contact, Hamilton concluded: "An intercessor is one who makes 'contact' with God as opposed to the many who simply dabble in prayer."⁴³⁰ In this regard North's remark is to be noted: "More likely, in the present context and in the light of 59:16, 'there was no one to intervene', the figure is of the Servant placing himself between the transgressors and the punishment they deserved."⁴³¹

The intercessory function of the Suffering Servant has been understood, however, in terms of a prophetic intercession.⁴³² Even the term הִתְפַּלֵּל *Hithpael*, which parallels the verb קָלַל *Qal* with the preposition בְּ in Jer 7:16, has never been considered by most scholars to be used for a priestly intercession.⁴³³ E. Gerstenberger's assertion that "the hithpael of *pll* and the noun *ṯpillâ* belong to the language of Israel's cult"⁴³⁴ is not quite convincing. However, the term הִתְפַּלֵּל *Hithpael* seems to point to the direction of priestly intercession also (10 times out of 80),⁴³⁵ as shown in the cases of intercession of Moses, Samuel, and Ezra, in that each of them was also called priest.⁴³⁶ Furthermore, the

⁴³⁰Hamilton, "עֲנָה," 715.

⁴³¹North, *The Second Isaiah*, 246; see also idem, *Isaiah 40-55*, 141.

⁴³²See, e.g., A. Oepke, "μεσσης," *TDNT*, 4:613-14; Whybray, *Thanksgiving*, 73-74; idem, *Isaiah 40-66*, 183. Such a tendency is indicated by Rodríguez, "Substitution," 292. It is also indicated, though indirectly, by Gerstenberger, 576.

⁴³³Cf. Stähli, 992. H.-P. Stähli mentioned here: "It is noteworthy that *pll hitp.* never describes intercession as a priestly function" (*ibid.*).

⁴³⁴Gerstenberger, 574. Gerstenberger's contention seems to be mainly based on his two observations. First, there is a "general tendency of cultic language to use hithpael forms" (568). Second, "the intercessory figures—especially Moses, Samuel, and Jeremiah—have been stylized by the postexilic community. The intercessors reflect the cultic practice and communal structure of the restoration period" (573).

⁴³⁵Num 11:2; 21:7 [2x]; Deut 9:20, 26; 1 Sam 7:5; 8:6; 12:19, 23; Ezra 10:1. Contextually none of these passages are cultic or priestly.

⁴³⁶The term הִתְפַּלֵּל in the *Hithpael* is used in connection with the intercession of Moses (Num 11:2; 21:7 [2x]; Deut 9:20, 26; i.e., all its occurrences in the Pentateuch except the two [Gen 20:7, 17], which are related to the intercession of Abraham, of whom Gen 20:7 says that "he is a prophet") and with that of Samuel (1 Sam 7:5; 8:6; 12:19, 23). Deuteronomy 34:10 and 1 Sam 3:20 mention Moses and Samuel as a prophet respectively. It is to be noted, however, that Ps 99:6 mentions them as Yahweh's priests

immediately preceding and paralleling clause (וְהָיָה חֲטָא-רַבִּים נִשָּׂא) in Isa 53:12 is a cultic one, as will be shown later in this chapter. It is quite natural, therefore, that the intercession of the Suffering Servant can be regarded as a priestly intercession. In fact, his intercession seems to be more than that.⁴³⁷ The Suffering Servant's intercession goes beyond a priestly intercession, not only because "his intercession is not so much a spoken one as an acted one"⁴³⁸ but also because it ultimately costed his life itself. He did not intercede for the rebels in the sense that "he made prayers of intercession for them," but that "with his life, his suffering and his death, he took their place and underwent their punishment in their stead."⁴³⁹ Whybray argued, however, that the two clauses—"he bore the sin of many"; "he made intercession for the transgressors"—are intended to express a contrast rather than a parallelism: "the Servant suffered a punishment which others and not he deserved; yet it was he who had always interceded (and successfully!) with God for those very people."⁴⁴⁰ It should be maintained against this that the contrast

(cf. Jer 15:1). Furthermore, the term פָּלַל in the *Hithpael* is used in Ezra 10:1 for the intercession of Ezra, the priest and scribe (Ezra 7:7, 11, 12; 10:10). See also Dan 9:4, 20 (cf. vss. 3, 17, 21). For Moses as priest, see Milgrom, *Leviticus 1-16*, 555-58.

⁴³⁷Rodríguez, "Substitution," 293.

⁴³⁸*Ibid.* Cf. Westermann, *Isaiah 40-66*, 269; Clines, 41-44; Balentine, *Prayer in the Hebrew Bible*, 192; *idem*, "The Prophet as Intercessor," 164, n. 2. David J. A. Clines acutely pointed out that there is a great emphasis on action and that the object of that action is the Servant. He mentioned: "There is *no concrete action* that the Servant does—apart from letting everything happen to him. . . . Yahweh's purpose was (*hāpeš*, 53:10) that the Servant should—not do something—but suffer, be the one acted upon" (42, italics his).

⁴³⁹Westermann, *Isaiah 40-66*, 269. Balentine also mentioned in his *Prayer in the Hebrew Bible*, 192: "The Hebrew Bible also encourages the view, though much less vigorously, that suffering is to some degree the vocation of God's elect. The God who mysteriously hides in order to save (cf. Isa 45:15) is capable of wounding in order to heal (cf. Isa 53:5). To bear such affliction on behalf of others is the task of the servant of God whose life, rather than words, is mandated to be an 'intercession for transgressors' (Isa 53:12)." See also Balentine, "The Prophet as Intercessor," 164, n. 2: "It should be noted, however, that the Servant's 'intercession' is accomplished not by prayer per se but rather by suffering."

⁴⁴⁰Whybray, *Thanksgiving*, 74.

is not found between these two clauses but between them and the previous one: "He was numbered with the rebels (פְּשָׁעִים); yet he bore the sin of many, and made intercession for the rebels (פְּשָׁעִים)." ⁴⁴¹ Thus, as Rodríguez correctly argued, "He interceded by bearing the sin of the many." ⁴⁴²

Such an aspect is clearly emphasized by the semantic connection between vss. 6 and 12, which is made by the same verb עָנָה *Hiphil*. ⁴⁴³ "By using this one verb differently both of God and of the Servant, the agreement of their wills is made evident." ⁴⁴⁴ God's will for the vicarious event through the Servant is expressed by עָנָה *Hiphil* plus the preposition אֶל in Isa 53:6, "But Yahweh has caused the iniquity of us all to fall on him." ⁴⁴⁵ Now in vs. 12 the Servant's will for the vicarious event is expressed by

⁴⁴¹Rodríguez, "Substitution," 293; cf. F. Stolz, "נָשָׂא נִסְּ To Lift, Bear" *TLOT*, 2:772. Also to be noted is the following chiasmic structure of vs. 12bβ-cβ:

- A "he was numbered with the transgressors (פְּשָׁעִים)"
- B "he himself bore the sin (אֶת־חַטָּאת) of many"
- A¹ "he interceded for the transgressors (פְּשָׁעִים)."

This structure seems to show that even his being numbered with the transgressors essentially corresponds to his intercession for them, and that both of the two were done by his bearing the sin of the many.

⁴⁴²Rodríguez, "Substitution," 293; cf. Eichrodt, 2:452-53; North, *The Second Isaiah*, 246. In the same vein Rignell argued: "Vs. 12 is already marked as a saying by the opening לִכְן. We are concerned with the accomplishment of this prophecy, the contents of which are summed up in a pair of concrete sayings, ending very impressively with a confirmation of that which was the mystery of the Servant: לְפִשְׁעֵי יַגִּיעַ, he suffered vicariously for sinners" (91-92). Westermann rightly pointed out: "Here, as the termination of the whole thing, two brief but weighty statements [Isa 53:12c] sum up the meaning of the Servant's work" (*Isaiah 40-66*, 269).

⁴⁴³Cf. Spieckermann, 6-7, 11. Unfortunately Snaith, in his "Isaiah 40-66," 197, failed to perceive the significance of the semantic connection by giving the same meaning "lay on" to the verb עָנָה *Hiphil* not only in Isa 53:6 but also in vs. 12. Whybray also lost the point by asserting in his *Thanksgiving*, 60: "The word play is intended to bring out the contrast between the behavior of the Servant and his fellows."

⁴⁴⁴Spieckermann, 6. For the LXX's παραδίδομαι for עָנָה *Hiphil* of the MT and its implications, see Ekblad, 225-27, 266, esp. 266.

⁴⁴⁵Cf. Spieckermann, 6. Blenkinsopp correctly mentioned that "the figure of straying sheep and that of turning aside from the way draw on familiar metaphoric language for moral disorientation and transgression," and then he so interestingly

the same פָּגַע *Hiphil* plus the preposition לְ: "and he interceded for the rebels."⁴⁴⁶

Paradoxically God struck the Servant that he could intercede for sinners.⁴⁴⁷ The Servant "came between them and the punishment they deserved. Here again . . . the thought of vicarious suffering is clearly expressed."⁴⁴⁸ The Servant was the vicarious 'intercessor' (מְפָגֵעַ, *Hiphil* participle of the verb פָּגַע; cf. Isa 59:16),⁴⁴⁹ and thus the Suffering Servant Poem "closes magnificently on the note of intercession."⁴⁵⁰

The semantic connection by פָּגַע *Hiphil* between Isa 53:6 and 12 evidently shows that there was a mutual agreement between God and the Servant regarding the vicarious event. Furthermore, it shows that the intercession of the Servant in Isa 53:12 is done through his vicarious suffering and death, which is also supported by its immediately preceding and paralleling cultic clause.

remarked: "Taking our cue from Job 36:32 ('lightning fills his hands; he commands it to hit [פָּגַע *Hiphil*] the mark'), we are perhaps to think of the Servant as the target toward which the consequences of the community's guilt are redirected by God" (353).

It seems that, from the perspective of a literary structure of Isa 53:6b (וַיִּהְיֶה הַמְּפָגֵעַ (בוֹ אֶת עֲוֹן כָּלֵנוּ)), the Servant was placed in the middle, that is, between "Yahweh" and "all of us" (who were corporately involved in sin [עֲוֹן]) so that "Yahweh" hit the Servant instead of "all of us" (lit., "Yahweh caused the iniquity of us all to hit him"). As for הַמְּפָגֵעַ in vs. 6, the renderings "laid on" (KJV, RSV, NIV, NKJV, and NRSV), "made to light on" (JPS), "caused to fall on" (NASB), "brought to bear on" (NJB), and "caused to meet on" (YLT) seem to be weak. For the preceding two verses (vss. 4-5) in the same stanza (vss. 4-6) realistically depict the excruciating suffering of the Servant. Thus, in view of פָּגַע *Qal* in a negative sense (see fn. 422 in this chapter), the rendering "caused to hit/strike" seems much better here.

⁴⁴⁶Cf. Spieckermann, 6.

⁴⁴⁷Cf. Landy, 71.

⁴⁴⁸North, *Isaiah 40-55*, 141.

⁴⁴⁹Cf. Spieckermann, 15. The expression "vicarious intercessor" is Spieckermann's coinage suggesting that the intercession of the Servant is his vicarious suffering and death. Young asserted that "the priestly office of the Servant is set forth when it is said, 'and for the transgressors He maketh intercession (מְפָגֵעַ)" (*Studies in Isaiah*, 206). Von Rad already mentioned that "he [i.e., the Servant] acts vicariously (הַמְּפָגֵעַ)" (*Old Testament Theology*, 2:257).

⁴⁵⁰Muillenburg, "Isaiah 40-66," 631.

As investigated thus far, strictly speaking, the verb פָּגַע in the *Qal* or in the *Hiphil* originally was not a cultic term per se. However, especially the usage of פָּגַע *Qal* with the preposition בְּ in Jer 7:16 points to the direction of a priestly intercession by its paralleling major intercession verb פָּלַל *Hithpael* with בָּעַד. Besides, one of two basic distinct meanings of פָּגַע *Hiphil* is "entreat passionately" or "intercede." Thus, significantly the verb פָּגַע is similar in its usage to another major intercession verb עָתַר (*Qal* as well as *Hiphil*). So the verb פָּגַע *Hiphil* with the preposition לְ plus someone (Isa 53:12) points to the Servant's intercession, more specifically his priestly intercession. It seems quite natural, therefore, that פָּגַע *Hiphil* is elevated to a cultic status through Isaiah's unique and innovative employment of it in Isa 53:12, and thus that, although it may not be a cultic technical term per se, it is used here with a cultic connotation and acquires enough potential to be a possible candidate for a cultic term.

Sin Terms

The Old Testament has a plethora of terminology for sin.⁴⁵¹ Among the numerous Hebrew roots for "sin" and its synonyms, three terms חָטָא, עָוֹן, and פָּשַׁע are generally recognized as being the most important.⁴⁵² Even though almost all terms for

⁴⁵¹Cf. Rolf P. Knierim, "חָטָא *חטא* to Miss," *TLOT*, 1:410; Robin C. Cover, "Sin, Sinners (OT)," *ABD* (1992), 6:31; Alex Luc, "חָטָא," *NIDOTTE*, 2:87. Alex Luc said: "The vocabulary for sin in the OT is notably rich. . . . At least ten terms may be considered as closely related to this subject" (ibid.). Cover mentioned: "Israelite literature draws upon a rich thesaurus for terminology relating to sin. One may count over fifty words for 'sin' in biblical Hebrew, if specific as well as generic terms are isolated" (31).

⁴⁵²See, e.g., Theodorus C. Vriezen, *An Outline of Old Testament Theology*, 2nd ed., rev. & enl. (Oxford: Blackwell, 1970), 416-17; von Rad, *Old Testament Theology*, 1:263; Elmer A. Martens, *God's Design: A Focus on Old Testament Theology*, 3rd ed. (N. Richland Hills, TX: BIBAL, 1998), 50. The three most important Hebrew roots for sin have been studied in detail by Rolf P. Knierim, *Die Hauptbegriffe für Sünde im Alten Testament*, 2. Aufl. (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1967), and then the study is fully reflected in his articles in *TLOT*, 1:406-11; 2:862-66, 1033-37. Luc observed: "The three most common terms for sin . . . also appear frequently in the Qumran texts" (92).

sin originally may have distinct meanings, the three terms are considered as representative terms for sin.⁴⁵³ They are complementarily used, a phenomenon evident in that they occur together 15 times.⁴⁵⁴ Rolf P. Knierim asserted: "Even though this triad is formulaic and systematically expresses the mass of all possible errors, one may not simply view the three terms in the triad as synonyms."⁴⁵⁵ As Ronald F. Youngblood argued, unless "each of the three roots has a slightly different nuance," then "three distinct roots would be unnecessary."⁴⁵⁶ "Each disqualifies 'sin' in its own way. Nevertheless, where they are used together as a formula, they are intended to represent all other terms for 'sin.'"⁴⁵⁷ Gane correctly observed the scholarly situation:

Interpreters have often regarded the three terms for moral faults in Lev 16:16 and 21 . . . as combining to imply comprehensive treatment of sin, but individually imprecise and overlapping in semantic range, in accordance with usage of these nouns and other words from the same roots elsewhere in the Hebrew Bible. . . . Some scholars have perceived that in Leviticus פָּשַׁע, חַטָּאת, and עֲוֹן may be used more narrowly and represent distinct categories of evil.⁴⁵⁸

Then, Gane made it clear that, although the formulaic triad may have "the effect of

⁴⁵³Cf. Knierim, "חַטָּאת הַטָּעוּת," 410.

⁴⁵⁴Cf. *ibid.*; Martens, 52; Luc, "חַטָּאת," 88. Knierim and then Martens cited 14 passages, whereas Luc cited only 13. For 15 passages with the three sin terms, see Exod 34:7; Lev 16:21; Job 13:23; Pss 32:1-2, 5; 51:1-3 [H 3-5]; 59:3-4 [H 4-5]; 103:10-12; Isa 43:24-25; 53:5-12; 59:12; Ezek 21:24 [H 29]; 33:9-10; Dan 9:24; Mic 7:18-19. In Exod 34:7 not חַטָּאת but הַטָּעוּת is used, and in Ps 103:10-12 and Isa 53:5-12 not חַטָּאת but חַטָּת is used. For three passages with the nouns and their verbs mixed, see Job 7:20-21 (חַטָּת, עֲשֵׂה, עֲוֹן); Isa 1:2-4 (חַטָּת, עֲוֹן, עֲשֵׂה); Jer 33:8 (עֲוֹן, חַטָּת, עֲשֵׂה). For one passage with the three verbs (חַטָּת, עֲוֹן, עֲשֵׂה), see 1 Kgs 8:47.

⁴⁵⁵Knierim, "חַטָּאת הַטָּעוּת," 410; cf. Edward Lipiński, "Sin," *Encyclopedia Judaica*, 2nd ed. (2007), 14:1587; Martens, 50.

⁴⁵⁶Cf. Ronald F. Youngblood, "A New Look at Three Old Testament Roots for 'Sin'," in *Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor*, ed. Gary A. Tuttle (Grand Rapids, MI: Eerdmans, 1978), 202.

⁴⁵⁷Knierim, "חַטָּאת הַטָּעוּת," 410; cf. Martens, 50; Cover, 32.

⁴⁵⁸Gane, *Cult and Character*, 285; cf. *idem*, *Leviticus, Numbers*, 280. For bibliographical information on attempts to explain the evils dealt with on the Day of Atonement, see Gane, *Cult and Character*, 285, n. 1 (cf. 285-98); Rodríguez, "Substitution," 114, n. 1.

summarizing the totality of moral faults," the three terms "represent distinct categories of evil," which "have different dynamic properties" and "follow different trajectories" "into the sanctuary before the Day of Atonement and then out of it and away from the Israelite camp on the great Day."⁴⁵⁹

In the Suffering Servant Poem the three major sin terms significantly occur and thus are to be investigated.

חָטָא

The significant sin term חָטָא occurs in Isa 53:12 of the Suffering Servant Poem. The root of the term חָטָא is חָטָא,⁴⁶⁰ which is the most frequent Hebrew root for sin.⁴⁶¹ The concrete basic meaning of חָטָא is "miss (a goal/mark, or a path/way)."⁴⁶² This basic meaning is literally apparent in Judg 20:16, "Out of all these people 700 chosen men were left-handed; each one could sling a stone at a hair and not *miss*."⁴⁶³ Other

⁴⁵⁹Gane, *Cult and Character*, 286-300; cf. idem, *Leviticus, Numbers*, 280-83.

⁴⁶⁰Klaus Koch mentioned: "All the Semitic languages share the root חָטָא—strictly speaking חָטָא, later occasionally חָטָא" ("חָטָא *chātā*," *TDOT*, 4:310). For the Semitic attestations of the root, see idem, "חָטָא *chātā*," 310; Knierim, "חָטָא חָטָא," 406; Luc, 87.

⁴⁶¹Among the three major terms for sin, the root חָטָא is by far the most frequent, occurring 595 times (593x in Hebrew and 2x in Aramaic) in the OT. For an overview of its occurrences in the OT, see the tables in Knierim, "חָטָא חָטָא," 406-407 and in *VOT*, 316. Thus, Porúbčan, 4, argued that חָטָא "is the most usual and fundamental Hebrew root for expressing the idea of sin." Then Porúbčan, 134, asserted: "The basic Hebrew semantic stem for sin is חָטָא; hence in any investigation concerning sin we must proceed from the semantic value of חָטָא, חָטָא, etc." Luc, 89-92, esp. 89, discussed important themes on sin in the OT by following primarily the functions of חָטָא through the various contexts of the Bible.

⁴⁶²See Eichrodt, 2:380; von Rad, *Old Testament Theology*, 1:263; G. Herbert Livingston, "חָטָא (*hātā*) Miss, Miss the Way, Sin, Incur Guilt, Forfeit, Purify from Uncleaness," *TWOT*, 1:277; Luc, 87; Cover, 32; *pace* Koch, "חָטָא *chātā*," 311.

⁴⁶³Italics mine. The verb חָטָא here is in the *Hiphil*. Porúbčan, 5, contended that he would prefer to read a *Qal* here, חָטָא (like Job 5:24), because the *Hiphil* never has this meaning elsewhere.

instances in which the term can signify "miss" include Job 5:24 (see its antithetic parallel with לֹא־יִשְׁלַם), Prov 8:36 (see its antithetic parallel with אֲצַדֵּק "find" in vs. 35), and Isa 65:20.⁴⁶⁴ The concept of failure is implied here, and thus "sin as denoted by חָטָא was originally viewed as a failure, a lack of perfection in carrying out a duty."⁴⁶⁵ However, as Martens pointed out, it is sometimes erroneously thought to be chiefly a matter of failure to keep the law.⁴⁶⁶ Even though this aspect of failure cannot be excluded, the foremost notion is failure, not of a person over against a code, but of a person-to-person or a person-to-God relationship.⁴⁶⁷ Thus, as Martens noted, Eli's statement is programmatic for its meaning: "If one person sins (אָחַזֵּן) against another, God will

⁴⁶⁴Cf. Porúbčan, 4-6; Knierim, "אָחַזֵּן לְטָא," 407; Luc, 87-88. Proverbs 19:2 can be another instance, but Knierim here noted the transition from the literal to the figurative usage in the sense of a perverted life style ("אָחַזֵּן לְטָא," 407; see also Martens, 51). Porúbčan, 6, added another significant example of Lev 5:15-16, in which there are in opposition מִן־אֲחַזֵּן ("to give or do something less than was due or prescribed") and יְשַׁלֵּם ("to integrate, compensate for it"). Here, like Job 5:24, אָחַזֵּן (lack, want of something) parallels with שְׁלֵמָה (completeness, wholeness). As Porúbčan acutely pointed out, Lev 5:15-16 is important because the same phrase מִן־אֲחַזֵּן occurs in a moral context, Lev 4:2, ". . . If any one sins . . . in any of the commandments of Yahweh [by not observing them] . . ." (ibid.). Thus, he concluded that the original meaning of אָחַזֵּן is "miss" something (a mark, a way), "not attain to" a certain measure or the whole, "not conform to" a rule, and "lack entirety, completeness," and that such an idea is clearly expressed especially by the phrase מִן־אֲחַזֵּן (ibid.).

⁴⁶⁵Lipiński, 1587. According to the nuance of the verb in Job 5:24 and Lev 5:15-16, it connotes anything less than the total. See also Porúbčan, 5-6, 134-35; G. H. Livingston, "אָחַזֵּן (חָטָא)," 277. Porúbčan, 134, mentioned that " חָטָא basically means *something defective*: to miss a mark, to lack entirety, completeness, to miss a way—the right way—by going astray" (italics his).

⁴⁶⁶Martens, 51.

⁴⁶⁷Cf. Knierim, "אָחַזֵּן לְטָא," 409; Martens, 51-52; Lipiński, 1587. Knierim, "אָחַזֵּן לְטָא," 409, asserted: "The etymology of the term ('to miss a mark') and the context indicate that the criterion for 'error' is not particular commandments but injury to a communal relationship: a person sins against a person or against God." For examples of such a case (including the case of a vassal's errant ways in 2 Kgs 18:14), see Lipiński, 1587-88; Cover, 32. "Nevertheless," as Knierim, "אָחַזֵּן לְטָא," 409, observed, "to the extent that a particular communal relationship implies norms of relation, violation of the norms results in injury to the relationship. In this sense, then, norms appear in the context of the discussion of 'error.'" For the examples of such a case, see Knierim, "אָחַזֵּן לְטָא," 409; Lipiński, 1588.

mediate for him, but if someone sins (אָפַּט) against Yahweh, who can make intercession for him?" (1 Sam 2:25).⁴⁶⁸ However, it is an axiom that "there is no man who does not sin (אָפַּט)" (1 Kgs 8:46a; cf. Eccl 7:20), for sin as denoted by אָפַּט includes both voluntary/intentional and involuntary/unintentional sins.⁴⁶⁹

In the OT the root אָפַּט and its derivatives provide "the most common means of expressing religious disqualification of specific human acts and modes of conduct."⁴⁷⁰ The verb אָפַּט occurs 237 times in the Old Testament: 181 times in the *Qal*, 15 times in the *Piel*, 32 times in the *Hiphil*, and 9 times in the *Hithpael*.⁴⁷¹ Significantly all these verbal forms are closely related to the cult.

The verb אָפַּט in the *Qal* occurs with the meanings of (1) "miss (a goal/mark or path/way)" (3x)⁴⁷² and (2) "offend" or "sin" (178x).⁴⁷³ The Book of Leviticus shows the highest frequency of it, and the total occurrences in the so-called cultic writings, Leviticus (25x), Numbers (8x), and Ezekiel (11x) reach 44 times (out of 181). In

⁴⁶⁸Cf. Martens, 52. Knierim, "אָפַּט חָפַּט," 409, mentioned 1 Sam 2:25, Jer 16:10-12, and 1 Kgs 8:46 as the programmatic statements.

⁴⁶⁹Cf. C. R. Smith, *The Bible Doctrine of Sin* (London: Epworth, 1953), 16; Lipiński, 1588; Knierim, "אָפַּט חָפַּט," 409; Cover, 32, 34-35; Richard E. Averbeck, "אָפַּט," *NIDOTTE*, 2:94-97; Gane, *Cult and Character*, 292; idem, *Leviticus, Numbers*, 282. For the biblical passages, especially see Lev 4-5; Num 15:22-29; cf. Gen 20:6; Num 22:34.

⁴⁷⁰Koch, "אָפַּט *chāṭ.ā*," 310.

⁴⁷¹Cf. Mandelkern, 381-82; Lisowsky, 477-78; *VOT*, 316; Knierim, "אָפַּט חָפַּט," 406-407.

⁴⁷²Job 5:24; Prov 8:36; Isa 65:20.

⁴⁷³Fifty-three times in the Pentateuch (7x in Genesis, 8x in Exodus, 25x [most frequently] in Leviticus, 8x in Numbers, and 5x in Deuteronomy), 53x in the Historical books (2x in Joshua, 3x in Judges, 14x in 1 Samuel, 4x in 2 Samuel, 13x in 1 Kings, 3x in 2 Kings, 2x in 1 Chronicles, 7x in 2 Chronicles, and 5x in Nehemiah), 29x in the Psalms and Wisdom Literature (11x in Job, 8x in Psalms, 6x in Proverbs, 6x in Ecclesiastes), and 43x in the Prophets (5x in Isaiah, 13x in Jeremiah, 3x in Lamentations, 11x in Ezekiel, 4x in Daniel, 5x in Hosea, 1x each in Micah, Habakkuk, and Zephaniah). Cf. Mandelkern, 381-82; *BDB*, 306-307; *HALOT*, 1:305; Knierim, "אָפַּט חָפַּט," 406-407.

addition, it occurs 6 times for cultic sins per se,⁴⁷⁴ 34 times in association with idolatry through pagan cults,⁴⁷⁵ and at least 56 times in cultic contexts.⁴⁷⁶

The *Piel* form occurs with the meanings of (1) "bear loss" (1x, Gen 31:39), (2) "make a sin-offering" (3x; Lev 6:19; 9:15; 2 Chr 29:34), and (3) "purify from sin or uncleanness" (11x; Exod 29:36; Lev 8:15; 14:49, 52; Num 19:19; Ezek 43:20, 22 [2x], 23; 45:18; Ps 51:9).⁴⁷⁷ The total occurrences in Leviticus (5x), Numbers (1x), and Ezekiel (5x) reach 11 times (out of 15). Besides, as its meanings and usage show, 14 occurrences (out of the 15) are cultically related.

The *Hiphil* form occurs with the meanings of (1) "miss (the target)" (1x, Judg 20:16), (2) "cause to sin" (30x), and (3) "bring into condemnation" or "declare guilty" (1x, Isa 29:21).⁴⁷⁸ Twenty-five occurrences (out of the 32) are found in the books of Kings (10x in 1 Kgs and 15x in 2 Kgs), referring to Israel's kings causing the people to sin. It is to be noted that this causal form is mostly used in relation to Jeroboam. He is described as one who "caused Israel to sin," a description accounting for almost two thirds of its total occurrences in the OT (20x out of the 32; see, e.g., 1 Kgs 14:16; 2 Kgs 23:15). The description must be directly connected with his idolatry, mainly through

⁴⁷⁴1 Sam 2:25 (2x; see vss. 13-17; cf. vs. 22); 12:23; 14:33-34 (see Lev 3:17; 7:23-27); cf. Eccl 9:2.

⁴⁷⁵Exod 32:30, 31, 33; Deut 9:16, 18; 20:18; Judg 10:10, 15 (see vss. 13-14, 16); 1 Sam 7:6 (see vss. 3-4); 12:10; 1 Kgs 14:16, 22; 15:30; 16:13, 19; 2 Kgs 17:7; 21:17 (see vs. 11); Jer 2:35 (see vss. 11, 20, 27-28); 8:14 (see vss. 1-2, 19); 14:7 (see 13:27); 16:10 (see vs. 11); 44:23 (see vss. 21, 25); 50:14 (see vs. 2); Ezek 14:13 (see vss. 3-7); 16:51 (see vss. 16-22, 25, 36); 18:4, 20, 24 (see vss. 6, 11-12, 15); 37:23; Hos 4:7 (see vss. 11-19); 8:11 (2x); 10:9 (see vss. 1-2, 5, 8); 13:2 (see vs. 1).

⁴⁷⁶Lev 4:2, 3 (2x), 14, 22, 23, 27, 28 (2x), 35; 5:1, 5, 6, 7, 10, 11, 13, 15, 16, 17; 6:2 [H 5:21], 3 [H 5:22], 4 [H 5:23]; 19:22 (2x); Num 6:11; 15:27, 28; 16:22; 1 Kgs 8:31, 33, 35, 46 (2x), 47, 50 [//2 Chr 6:22, 24, 26, 36 (2x), 37, 39]; Neh 1:6 (2x); 9:29 (see vss. 1-5); Job 1:5; Ps 4:4 [H 5]; 39:1 [H 2]; 41:4 [H 5]; 51:4 [H 6]; Isa 43:27 (see vss. 23, 24, 28); Dan 9:5, 8, 11, 15; cf. Pss 78:17, 32; 106:6; 119:11.

⁴⁷⁷Cf. Lisowsky, 477-78; BDB, 307; *HALOT*, 1:305.

⁴⁷⁸Cf. Lisowsky, 478; *VOT*, 316; BDB, 307; *HALOT*, 1:305; *DCH*, 3:196.

the two golden calves at Bethel and at Dan (cf. 1 Kgs 12:25-33; 2 Kgs 10:29; 23:15). Walking in the way of Jeroboam, Baasha and Elah his son caused Israel to sin with their idol worship (2x; 1 Kgs 16:2, 13). Ahab also caused Israel to sin like Jeroboam and Baasha (1x; 1 Kgs 21:22; cf. 16:30-33). Besides, Manasseh king of Judah also "caused Judah to sin" with his idolatry (2x; 2 Kgs 21:11, 16). Thus in the books of Kings the *Hiphil* form is related only to the sin of the kings causing the people to sin, specifically to their idol worship. Therefore, including its occurrence in the cultic context in Eccl 5:5, 29 occurrences (out of the 32) are cultically related.

The *Hithpael* form occurs with the meanings of (1) "purify oneself" (8x; Num 8:21; 19:12 [2x], 13, 20; 31:19, 20, 23), and (2) "withdraw" (1x, Job 41:17).⁴⁷⁹ Thus, 8 occurrences (out of the 9) are in the Book of Numbers and they are all cultically related.

There are six nominal forms: a masculine segholate form (אָטָה), four feminine substantives (תִּטָּה, אֲטָה, אִטָּה, אֵטָה), and a *nomen agentis* (אֹטָה). Significantly all these nominal forms (except אֲטָה) are closely related to the cult.

The term אֲטָה as a feminine variant⁴⁸⁰ of אָטָה, which means "error, fault," occurs only once, and that in the cultic context of Num 15:28.⁴⁸¹

The term אִטָּה occurs 8 times with the meanings of (1) "sin" (7x; Gen 20:9; Exod 32:21, 30, 31; 2 Kgs 17:21; Pss 32:1; 109:7), and (2) "sin offering" (1x, Ps 40:7).⁴⁸² Moses mentioned 3 times (Exod 32:21, 30, 31) the golden calf incident at Mount Sinai as "a great sin" (הַגָּדוֹל אִטָּה). Jeroboam's calf worship was mentioned once (2 Kgs 17:21) as

⁴⁷⁹Cf. Lisowsky, 478; *HALOT*, 1:305-306; *DCH*, 3:196-97.

⁴⁸⁰Cf. *HALOT*, 1:306; Koch, "אָטָה *chātā*," 311.

⁴⁸¹It is imprecisely parsed as *Qal* inf. cstr. paragogic *He* in parsing guides (see John Joseph Owen, *Analytical Key to the Old Testament*, 4 vols. [Grand Rapids, MI: Baker, 1989-91], 1:646; Todd S. Beall, William A. Banks, and Colin Smith, *Old Testament Parsing Guide*, rev. and updated ed. [Nashville, TN: Broadman & Holman, 2000], 177).

⁴⁸²Cf. Lisowsky, 478; BDB, 308; *HALOT*, 1:306; *DCH*, 3:198.

"a great sin" (הַגְּדֹלָה הַחַטָּאת) which he made Israel commit. The noun is also mentioned in relation to the blessedness of forgiveness (Ps 32:1) and to the invocation of vengeance upon adversaries (Ps 109:7; see its superscription). Thus, at least 6 occurrences (out of the 8) are cultically related.

The term חַטָּאת occurs twice with the meaning of "sin," once each in the Sinai revelation of God of mercy and justice (Exod 34:7), and in the woe to those who are so heavy with sins that they drag their guilt and iniquity with ropes after them (Isa 5:18).⁴⁸³ In Ezra 6:17, however, its Aramaic equivalent חַטָּאת appears once with the meaning of "sin offering."⁴⁸⁴

The term חַטָּאת occurs 19 times (Gen 13:13; Num 16:38 [H 17:3]; 32:14; 1 Sam 15:18; 1 Kgs 1:21; Pss 1:1, 5; 25:8; 26:9; 51:13 [H 15]; 104:35; Prov 1:10; 13:21; 23:17; Isa 1:28; 13:9; 33:14; Amos 9:8, 10), meaning "sinful, sinner."⁴⁸⁵ It occurs in a cultic context (Num 16:38)⁴⁸⁶ and in association with idolatry (Isa 1:28; cf. vss. 29-30). Thus, at least 2 occurrences⁴⁸⁷ (out of the 19) are cultically related.

The representative noun חַטָּאת,⁴⁸⁸ just like חַטָּאת, has the peculiarity that it can

⁴⁸³Cf. Lisowsky, 478; BDB, 308; *HALOT*, 1:306; *DCH*, 3:198.

⁴⁸⁴Cf. G. H. Livingston, "חַטָּאת (*ḥāṭṭā*)," 278.

⁴⁸⁵Cf. Lisowsky, 478; BDB, 308; *HALOT*, 1:306; Koch, "חַטָּאת *chātṭā*," 311; Knierim, "חַטָּאת *ḥāṭṭā*," 406.

⁴⁸⁶See Gane, *Leviticus, Numbers*, 633, 643.

⁴⁸⁷See Num 16:38; Ps 51:13 [H 15]; cf. Pss 1:1, 5; 25:8; 26:9; 104:35.

⁴⁸⁸Not only because of its incomparably high frequency (293x) but also because of its frequent usage as the accusative of the verb חַטָּאת in the *Qal* (22x; see Lev 4:3, 14, 23, 28 [2x], 35; 5:6, 10, 13; 19:22 [2x]; Num 12:11; Deut 9:18; 19:15; 1 Kgs 14:22; 16:19; 21:17; Neh 1:6; Jer 16:10 [along with חַטָּאת]; Ezek 16:51; 18:24; 33:16) or in the *Hiphil* (15x; see 1 Kgs 15:26, 34; 16:19, 26; 2 Kgs 3:3; 10:31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 21:16). Besides, חַטָּאת is taken four times as the same accusative by the *Qal* and the *Hiphil* of the verb חַטָּאת (see 1 Kgs 14:16; 15:30; 16:13 [2x]). However, just as חַטָּאת is rarely used as the accusative of the verb חַטָּאת in the *Qal* (2x, Deut 19:15, along with חַטָּאת and חַטָּאת; Lam 1:8) or in the *Hiphil* (1x; 2 Kgs 10:29), so חַטָּאת is as the accusative of the verb חַטָּאת in the *Qal* (2x; Exod 32:30, 31) or in the *Hiphil* (1x; 2 Kgs 17:21). Cf. Mandelkern, 383-84; Lisowsky, 479-80; *VOT*, 316.

refer to either sin or purification offering (so-called sin offering).⁴⁸⁹ The term תִּשְׁבֵּעַ occurs 293 times in the OT: 163 for "sin" against human beings (Gen 31:36; 50:17; Num 5:6; 12:11; 1 Sam 20:1) or against God (e.g., Lev 4:14, 23, 28; 1 Sam 2:17; Isa 3:9; 30:1; Amos 5:12), 121 for "purification offering" (e.g., Exod 29:14; Lev 7:37; Num 19:9; 2 Kgs 12:17; 2 Chr 29:21, 23, 24), 6 for "guilt of sin" (Gen 18:20; Num 16:26; 32:23; Jer 17:1; Ezek 3:20; 18:24), and once each for "purification" (Num 8:7), "punishment for sin" (Zech 14:19), and "sinner" (Prov 13:6).⁴⁹⁰ Especially in Leviticus and Numbers תִּשְׁבֵּעַ appears many times alternating in meaning between "sin" [24x] and "purification offering" [96x], the means of receiving forgiveness or cleansing from Yahweh through the sacrificial system.⁴⁹¹

As shown above, the term תִּשְׁבֵּעַ occurs 121 times (out of 293) as a technical term

⁴⁸⁹By means of the תִּשְׁבֵּעַ sacrifice the worshipers could receive forgiveness for their moral sins (e.g., Lev 4:20, 26, 31, 35) and cleansing for their physical ritual impurities (e.g., Lev 5:2-3, 6; 12:6-8; 15:14-15, 29-30). Thus, it should be rendered as "purification offering," covering not only 'purification from sins' but from 'physical ritual impurities' as well. For discussions on the problem with the translation "sin offering," see A.R.S. Kennedy and J. Barr, "Sacrifice and Offering," *Dictionary of the Bible*, ed. James Hastings, rev. ed. Frederick Clifton Grant and Harold Henry Rowley (New York: Scribners, 1963), 874; Jacob Milgrom, "Sin-offering or Purification-offering?" *VT* 21 (1971): 237-39 = idem, *Studies in Cultic Theology and Terminology*, 67-69; idem, *Leviticus 1-16*, 253-54; Snaith, "The Verbs *zābah* and *šāḥat*," 243, n. 2; Nobuyoshi Kiuchi, *The Purification Offering in the Priestly Literature: Its Meaning and Function*, JSOTSup, vol. 56 (Sheffield: JSOT Press, 1987), 161; Averbek, "תִּשְׁבֵּעַ," 94-95; Gane, *Cult and Character*, 50-51, 116-17; idem, *Leviticus, Numbers*, 96-97. For an overview of the kinds of purification offerings, especially see Gane, *Leviticus, Numbers*, 97.

⁴⁹⁰Cf. Mandelkern, 383-84; Lisowsky, 479; BDB, 308-10; *DCH*, 198; cf. Levine, *In the Presence of the Lord*, 101-102. Especially for a proper differentiation of the meanings of תִּשְׁבֵּעַ, see Gane, *Leviticus, Numbers*, 96-97, 555, 659, 661. Milgrom rightly observed that "the 'waters of *hātōtā' t*' (Num 8:7) serve exclusively a purifying function (Num 19:19; see Ezek 36:25)" ("Sin-offering or Purification-offering?," 237 = idem, *Studies in Cultic Theology and Terminology*, 67; idem, *Leviticus 1-16*, 253). The "water of cleansing/purification" (תִּשְׁבֵּעַ מַי; Num 8:7) is also called the "water of lustration" (מַי נְדִיף; Num 19:9, 13, 20; 31:23; cf. 19:21), which includes ashes of the red cow "purification offering" (תִּשְׁבֵּעַ; Num 19:9, 17). Gane, *Leviticus, Numbers*, 659, n. 6, is correct in arguing that "in ritual texts the verbless clause *hātōtā hū' / hī'*, 'it (is) a *hātōtā' t*,' is always the label for a particular kind of sacrificial ritual, i.e., the 'purification offering'."

⁴⁹¹Cf. G. H. Livingston, "תִּשְׁבֵּעַ (*hātōtā' t*)," 278.

for "purification offering"⁴⁹² and once for "purification."⁴⁹³ Besides, the term חַטָּאת with the meaning of "sin" occurs twice for cultic sins per se,⁴⁹⁴ 53 times in association with idolatry through pagan cults,⁴⁹⁵ and at least 45 times in cultic contexts.⁴⁹⁶

"The term חָטָא is used in all of its derivatives, apart from a few exceptions, in the context of theological statements."⁴⁹⁷ Moreover, it is "the most frequently used theological term for 'sin' in the OT, second only to רָעָא in the general semantic field of terms related to 'evil'."⁴⁹⁸ Knierim observed: "One may identify about 15 usages of the nominal derivatives . . . which generally refer, in various settings, to all types of errors (legal, cultic, social, etc.)."⁴⁹⁹ Even though "it signifies all kinds of failures which occur in the relationships of men with one another," "the root is used first and foremost for all

⁴⁹²Three occurrences (out of the 8) in Exodus, 61 (out of the 82) in Leviticus, 37 (out of the 43) in Numbers, 1 (out of the 15) in 2 Kings, 3 (out of the 9) in 2 Chronicles, 1 (out of the 1) in Ezra, 1 (out of the 5) in Nehemiah, and 14 (out of the 24) in Ezekiel are for "purification offering."

⁴⁹³One occurrence (out of the 43) in Numbers.

⁴⁹⁴See 1 Sam 2:17 (cf. vss. 13-16); 14:38.

⁴⁹⁵See Exod 32:30, 32, 34; 34:9; Deut 9:18, 21, 27; Josh 24:19 (cf. vss. 14-16, 20, 23); 1 Sam 15:23; 2 Sam 12:30; 13:34; 14:16, 22; 15:3, 26, 30, 34; 16:2, 13, 19, 26, 31; 2 Kgs 3:3; 10:31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:22; 21:16, 17; 24:3; 2 Chr 33:19; Jer 16:18; 17:1 (see vs. 2), 3; Ezek 16:51, 52; 18:14, 21, 24; Hos 4:8 (see vss. 11-19); 8:13 (see vss. 4-6); 9:9 (see vss. 1, 8, 10); 10:8; 13:12 (see vss. 1-2); Amos 5:12 (see vs. 5); Mic 1:5 (see vss. 6-7), 13.

⁴⁹⁶See Gen 4:7; Lev 4:3, 14, 23, 26, 28 [2x], 35; 5:6 [2x], 10, 13; 16:16, 21, 30, 34; 19:22 [2x]; Num 5:6, 7; Josh 24:19; 1 Kgs 8:34, 35, 36 (//2 Chr 6:25, 26, 27); Neh 1:6; 9:2, 37; Ps 51:4 [H 6], 5 [H 7]; 59:4 [H 5], 12 [H 13]; 85:2 [H 3]; 109:14; Isa 6:7; 27:9; 43:24, 25; Dan 9:20 [2x], 24; Mic 6:7; Zech 14:19 (with the meaning of "punishment for sin"); cf. Ps 25:7, 18; 32:5 [2x]; 38:4 [H 5]; 79:9.

⁴⁹⁷Knierim, " חַטָּא חָטָא ," 410.

⁴⁹⁸Ibid.; cf. Martens, 51.

⁴⁹⁹Knierim, " חַטָּא חָטָא ," 408; cf. idem, *Die Hauptbegriffe*, 43-54. Lipiński, 1588, also observed: "The concept of חָטָא extends not only to juridical, moral, and social matters, but also to cultic obligations and even to involuntary infringements of ritual prescriptions (Lev 4-5) or of occasional divine premonitions (Num 22:34)."

human failures over against God."⁵⁰⁰

"Sin against God is of utmost seriousness, so that punishment and compensation (expiatory sacrifices) must be exacted."⁵⁰¹ As Robin C. Cover argued, the close relationship between sin (חטת) and its consequences is illustrated in the usage of the nominal derivatives, which may signify "sin," "guilt," "punishment," or "purification offering" (so-called sin offering).⁵⁰² Similarly, two of the derived verbal conjugations (*Piel* and *Hithpael*) may signify the purgative of sin, "to purify or cleanse from sin" through sacrifice and ritual.⁵⁰³ Thus, in spite of the fact that חטת is "a comprehensive term for 'sin,'"⁵⁰⁴ "both verb and noun became the words of most frequent occurrence in the language of the cult."⁵⁰⁵ "The theological sense of חטת comes into play when the offence is committed against God, or when failure . . . takes place in the sphere of the cult."⁵⁰⁶ Roy E. Gane correctly pointed out that, in the Pentateuchal ritual law (except

⁵⁰⁰Von Rad, *Old Testament Theology*, 1:263.

⁵⁰¹Cover, 32.

⁵⁰²Ibid.

⁵⁰³Ibid. The *Piel* of חטת, from which the noun חטאת ("purification offering") is derived, belongs to the "privative *Piel*," in which the *Piel* form of the verb is used as a denial of the usual meaning of its *Qal*. Thus חטת means "de-sin/un-sin, decontaminate/expurgate, cleanse/purify" (see Levine, *In the Presence of the Lord*, 101-102; idem, "Leviticus, Book of," *ABD* (1992), 4:313; Milgrom, "Sin-offering or Purification-offering?," 237 = idem, *Studies in Cultic Theology and Terminology*, 67; idem, *Leviticus 1-16*, 253; Snaith, "The Verbs *zābak* and *šāḥat*," 243; Kiuchi, 161; Averbek, "חטת," 95; Gane, *Cult and Character*, 50; idem, *Leviticus, Numbers*, 96; cf. *GKC*, 142). The *Hithpael* of חטת as the reflexive of חטת means "cleanse/purify oneself."

⁵⁰⁴Knierim, "חטת חטת," 408; cf. Luc, 87-88; Martens, 51. Luc noted: "As a term for the concept of sin the root חטת with all its derivatives . . . possesses the broadest range of meaning" (87). He even observed that "the broad meaning of the word can be seen in its frequent usage with *kōl*, all (28x in OT)" (ibid., 88).

⁵⁰⁵Von Rad, *Old Testament Theology*, 1:263. Koch also contended: "The root חטת belongs to the language of the cult and has its *Sitz im Leben* in specific ceremonies" ("חטת *chātā*," 313).

⁵⁰⁶Cover, 32.

Lev 26:18, 21, 24, and 28 in covenant curses), the חטאת sin is restricted to expiable nondefiant sins, excluding sins committed "high-handedly," that is, defiantly.⁵⁰⁷ The expiable nondefiant sin חטאת is removed from its perpetrators by their purification offerings throughout the year (Lev 4:26; 5:6, 10), purged from the sanctuary and camp on the Day of Atonement (16:16, 21), and consequently cleansed from the people (vss. 30, 34).⁵⁰⁸

Specifically the term חטאת, which occurs in Isa 53:12 of the Suffering Servant Poem, is a major concern of the investigation here. The term occurs 33 times in the OT: 17 times (more than half of the occurrences) in the Pentateuch,⁵⁰⁹ 3 in the Historical Books,⁵¹⁰ 4 in the Psalms and Wisdom Literature,⁵¹¹ and 9 in the Prophets.⁵¹² Significantly, it occurs 9 times (out of 33) in the so-called cultic writings: 4 times each in Leviticus and Numbers and once in Ezekiel.

The term חטאת is used with the meanings of (1) "offence" against human beings (Gen 41:9; Eccl 10:4), (2) "sin" against God (e.g., Isa 31:7; 38:17; Hos 12:9; Ps 51:11; Lam 1:8), (3) "guilt of sin" (e.g., Num 27:3; Deut 15:9; 23:22, 23; 24:15), and (4) "punishment for sin" (e.g., Lev 20:20; 24:15; Num 9:13; 18:22; Isa 53:12; Lam 3:39;

⁵⁰⁷Gane, *Leviticus, Numbers*, 282; idem, *Cult and Character*, 292.

⁵⁰⁸Gane, *Leviticus, Numbers*, 280, 282; idem, *Cult and Character*, 293, 299.

⁵⁰⁹One time in Genesis (41:9), 4x in Leviticus (19:17; 20:20; 22:9; 24:15; all occurrences are in the clause of חטאת חטאת), 4x in Numbers (9:13; 18:22, 32; 27:3; 3x in the clause of חטאת חטאת), and 8x in Deuteronomy (15:9; 19:15; 21:22; 22:26; 23:21 [H 22], 22 [H 23]; 24:15, 16).

⁵¹⁰Two times in 2 Kings (10:29; 14:6) and 1x in 2 Chronicles (25:4).

⁵¹¹Three times in Psalms (51:7, 11; 103:10) and 1x in Ecclesiastes (10:4).

⁵¹²Four times in Isaiah (1:18; 31:7; 38:17; 53:12; 1x in the clause of חטאת חטאת), 2x in Lamentations (1:8; 3:39), 1x in Ezekiel (23:49, in the clause of חטאת חטאת), 1x in Daniel (9:16), 1x in Hosea (12:8 [H 9]). Thus, the occurrences of the term חטאת in Isaiah are almost half of its occurrences in the Prophets. The Aramaic equivalent חטאת occurs just once in Dan 4:27 [H 24].

Ezek 23:49).⁵¹³ The term appears 6 times as a synonymous parallel with ןִצְ ⁵¹⁴ and once with תִּצְוֶה .⁵¹⁵ The term צְוֶה occurs very frequently (at least 13x) in cultic contexts,⁵¹⁶ 6 times (out of 33) for cultic sins per se,⁵¹⁷ and 3 in association with idolatry through pagan cults.⁵¹⁸ Particularly significant is its frequent association with the verb צְוֶה (9x out of 33), exclusively in the so-called cultic writings (except Isa 53:12).⁵¹⁹ Thus, Klaus Koch considered the term צְוֶה as the most significant of the derivatives of צָו , which occurs particularly in the realm of the Hebrew cult.⁵²⁰ Koch even went so far as to say: "Outside of cultic language, it appears only twice, referring each time to a capital offence against an earthly king, characteristically never against ordinary men."⁵²¹

⁵¹³Cf. BDB, 307-308; *HALOT*, 1:306; *DCH*, 197.

⁵¹⁴See Deut 19:15; Pss 51:5 [H 7], 9 [H 11]; 103:10; Dan 9:16; Hos 12:8. Also once in Dan 4:27 [H 24], its Aramaic equivalent צְוֶה occurs as a synonymous parallel with צְוֶה , the Aramaic equivalent of ןִצְ . Koch, " צְוֶה *chāṭā*," 315, contended that צְוֶה is frequently accompanied by ןִצְ , but always precedes it, just as ןִצְ in turn precedes תִּצְוֶה , so that he even postulated a conceptual hierarchy $\text{צְוֶה}-\text{ןִצְ}-\text{תִּצְוֶה}$ (Num 18:22-23; Pss 51:9 [H 11]; 103:10; Dan 9:16; cf. Deut 19:15; Hos 12:8 [H 9]). However, such a hierarchy is doubtful. In regard to צְוֶה , Koch's contention seems to be almost correct (see the Aramaic equivalents in Dan 4:27 [H 24] and an exception in Ps 51:5 [H 7]). As for תִּצְוֶה , however, the contention seems to be imprecise (see the exceptions in Neh 9:2; Pss 32:1-2, 5; 51:9 [H 11]; 59:3-4 [H 4-5]; Isa 59:12; Lam 4:13; Dan 9:24; Hos 4:8).

⁵¹⁵See Deut 19:15.

⁵¹⁶See Lev 22:9; 24:15; Num 9:13; 18:22, 32; Deut 15:9; 23:21 [H 22], 22 [H 23]; 2 Kgs 10:29; Ps 51:5 [H 7], 9 [H 11]; Ezek 23:49 (cf. vss. 30, 37-41); Dan 9:16; cf. Ps 103:10.

⁵¹⁷See Lev 22:9; Num 9:13; 18:22, 32; Deut 23:21 [H 22], 22 [H 23].

⁵¹⁸See 2 Kgs 10:29 ("sins of Jeroboam"); Isa 31:7 ("which your hands have made for you as a sin"); Ezek 23:49 ("sins of your idols"); cf. Koch, " צְוֶה *chāṭā*," 315.

⁵¹⁹See Lev 19:17; 20:20; 22:9; 24:15; Num 9:13; 18:22, 32; Isa 53:12; Ezek 23:49. Except in Isa 53:12, the clause צְוֶה צְוֶה is used only in Leviticus (19:17; 20:20; 22:9; 24:15), Numbers (9:13; 18:22, 32), and Ezekiel (23:49). The clause will be dealt with later in this chapter.

⁵²⁰Cf. Koch, " צְוֶה *chāṭā*," 315.

⁵²¹Ibid. See Gen 41:9; Eccl 10:4.

As investigated so far, all the verbal and nominal forms of חטא frequently occur not only in cultic contexts, but also in association with cultic sins per se and with idolatry through pagan cults. It can be concluded, therefore, that all of them, including the significant term חטא, without doubt belong to cultic terminology.

עון

Another significant sin term is עון, which occurs twice in the Suffering Servant Poem, once each in the singular (Isa 53:6) and in the plural (vs. 5). The root of the term עון is עונו/עוי⁵²² and its corresponding verb ענה occurs only 17 times in the OT: twice each in the *Qal* and in the *Piel*, 4 times in the *Niphal*, and 9 in the *Hiphil*.⁵²³ The basic meaning of the verb is "bend, twist, distort," which can be attested in its concrete, non-theological usage (*Niphal* in Ps 38:6 [H 7]; *Piel* in Isa 24:1).⁵²⁴ From this primary

⁵²²Cf. Klaus Koch, "עון *āwōn*," *TDOT*, 10:546. BDB, 730-731, conjectured two roots: (1) ענה I, "bend, twist," related to Arabic *awayā* and *āwā*; (2) ענה II, "commit iniquity, do wrong," a denominative verb from עון, which in turn is related to Arabic *g'awayā* (see also Koch, "עון *āwōn*," 547; Bruce K. Waltke, "ענה (*āwā*) Bend, Twist, Distort," *TWOT*, 2:650). So Cover mentioned: "Though the etymology of the presumed root (*wy/w*) is disputed, the general meaning of the noun 'error, iniquity' is accepted" (32).

⁵²³See Mandelkern, 831; Lisowsky, 1030; *VOT*, 185; cf. BDB, 730-31; *HALOT*, 2:796-97; Koch, "עון *āwōn*," 546, 548; Rolf P. Knierim, "עון *āwōn* Perversity," *TLOT*, 2:862; Harry F. van Rooy, "עוה," *NIDOTTE*, 3:340. The verb ענה occurs twice in the *Qal* (Esth 1:16; Dan 9:5) with the meaning "do wrong, commit iniquity." With basically the same meaning it occurs seven times in the *Hiphil* (2 Sam 7:14; 19:19 [H 20]; 24:17; 1 Kgs 8:47//2 Chr 6:37; Ps 106:6; Jer 9:5 [H 4]; in 2 Sam 19:19 [H 20] it occurs with its noun עון in parallel, and then makes a synonymous parallelism with חטא [see vs. 20 {H 21}]). With the meaning "pervert" it occurs twice in the *Hiphil* in Job 33:27 and Jer 3:21. The verb ענה occurs twice in the *Piel* in the Old Testament. In Isa 24:1 it describes YHWH's judgment to distort/twist the face of the earth. In Lam 3:9 Jeremiah laments that God has made his paths crooked. The verb ענה appears four times in the *Niphal* in the Old Testament. In 1 Sam 20:30 out of anger Saul used the participle in a derogatory sense to describe his son Jonathan as "son of perverse rebellion (מְרִדוֹת)." The same use appears in Prov 12:8 to portray the treatment of a man with a perverse or warped mind in contrast with that of a man with insight or a good sense (שֵׁקֶל). In Isa 21:3 it describes Isaiah's confusion or distress experienced upon receiving bad news from God (see מִשָּׂא, "oracle" in vs. 1 and קִשְׁיָה, "harsh/grievous vision" in vs. 2). In Ps 38:6 [H 7] it points to David's agony (paralleling שָׁחָה, "be bowed down") because of the burden of his guilt (see its noun עון in vs. 4 [H 5], paralleling חטאת in vs. 3 [H 4]).

⁵²⁴Cf. Knierim, "עון *āwōn*," 863; Waltke, "ענה (*āwā*)," 650. According to

notion it derives the figurative sense "distort, make crooked, pervert" (*Piel* in Lam 3:9; *Hiphil* in Job 33:27; *Niphal* in Prov 12:8; cf. *Niphal* in Isa 21:3).⁵²⁵ When the distortion or perversion pertains to law, it means "do wrong, commit iniquity."⁵²⁶

The verb עָוָה appears at least 3 times (out of 17) in cultic contexts.⁵²⁷ Besides, it occurs with or parallels the verb אָחַז 7 times, indicating wrongdoing against God.⁵²⁸ Thus, the verb עָוָה shows a close cultic association not only through its usage in cultic contexts but also its close relations with the verb אָחַז, which belongs to cultic terminology.

The masculine noun עֹוֹה,⁵²⁹ which is the main derivative of the verb עָוָה, is

Eichrodt, 2:381, it is "a verb of motion meaning 'bend', 'veer', 'go aside from the right way'."

⁵²⁵Cf. Knierim, "עֹוֹה *āwōn*," 863.

⁵²⁶Cf. Waltke, "עָוָה (*āwâ*)," 650.

⁵²⁷See 1 Kgs 8:47//2 Chr 6:37; Dan 9:5; cf. Pss 38:6 [H 7] (see also vs. 4 [H 5]); 106:6.

⁵²⁸See עָוָה *Qal*, Dan 9:5; *Hiphil*, 2 Sam 19:19 [H 20]; 24:17; 1 Kgs 8:47//2 Chr 6:37; Job 33:27; Ps 106:6. The verb אָחַז always precedes the verb עָוָה (except in 2 Sam 19:19-20 [H 20-21]). In 1 Kgs 8:47 (//2 Chr 6:37), Ps 106:6, and Dan 9:5, the two verbs are followed by the verb רָשַׁע ("act wickedly"), and in Dan 9:5 the three verbs are followed by the verb מָרַד ("rebel"). See van Rooy, "עוה," 340; Porúbčan, 15; Gnana Robinson, "A Terminological Study of the Idea of Sin in the Old Testament," *IJT* 18 (1969): 114. Porúbčan, 15, observed that the *Hiphil*, like the *Qal*, is used in a moral and religious sense, whereas the *Niphal* and the *Piel* are rather used in a material or psychological sense. Gnana Robinson, 114, mentioned: "In religious usage this word brings out the emotional involvement of the person concerned in the act of sin. The evil act is the outcome of the 'conscious and intentional badness' of the sinner."

⁵²⁹According to Knierim, "עֹוֹה *āwōn*," 862, the term and its Biblical Aramaic equivalent have been attested only in the Old Testament and the dependent Middle Hebrew and Jewish Aramaic literature. For some information or discussion on its possible Akkadian equivalents, see Koch, "עֹוֹה *āwōn*," 547; Knierim, "עֹוֹה *āwōn*," 862. Morphologically the term has an abstract nominal pattern with the *ān* > *ōn* ending (see Koch, "עֹוֹה *āwōn*," 546; Knierim, "עֹוֹה *āwōn*," 862; Waltke, "עָוָה [*āwâ*]," 650). For other additional nominal derivatives, see Koch, "עֹוֹה *āwōn*," 546-47, 549-50; Knierim, "עֹוֹה *āwōn*," 862. Koch mentioned that other nominal derivatives "recede even more" than the verb ("עֹוֹה *āwōn*," 546), and that they "occur so isolated and so rarely in the OT that a more precise analysis is difficult" (ibid., 549), but he concluded: "Contextually, all four derivatives refer to entities that have transgressed and incurred guilt" (ibid.).

attested 231 times in the OT.⁵³⁰ It occurs most frequently in Ezekiel (44x out of 231), then 31 times in the Psalms, 25 in Isaiah, 24 in Jeremiah, 18 in Leviticus, 15 in Job, 12 in Numbers, and 10 in Hosea. Thus, generally speaking, it is a central term for human sin, guilt, and fate in prophetic and cultic writings.⁵³¹

The term חַטָּא is used in the OT with the meanings of (1) "misdeed, iniquity" (see, e.g., Pss 18:23 [H 24]; 107:17; Isa 30:13; Jer 33:8; 36:3; Dan 9:13; Hos 5:5), (2) "guilt (of iniquity)" (see, e.g., Gen 15:16; Num 15:31; Ezek 18:17-19), and (3) "punishment (for iniquity)" (see, e.g., Gen 4:13; Ps 31:11; Jer 51:6; Ezek 21:30; 32:27).⁵³² The word חַטָּא "is a deeply religious term, almost always being used to indicate moral guilt or iniquity before God (rarely, of guilt before a human: 1 Sam 20:1, 8; 25:24)."⁵³³ In the OT the term can refer to any part of the process of wrongful act (iniquity) \Rightarrow blame (guilt) \Rightarrow punishment, whether the act is intentional or not.⁵³⁴ Thus, the distinction between the

⁵³⁰Forty-two times in the Pentateuch (4x in Gen, 6x in Exod, 18x in Lev, 12x in Num, 2x in Deut), 23x in the Historical Books (2x in Josh, 6x in 1 Sam, 7x in 2 Sam, 1x each in 1 Kgs, 2 Kgs, and 1 Chr, 3x in Ezra, 2x in Neh), 48x in the Psalms and Wisdom Literature (15x in Job, 31x in Pss, 2x in Prov), and 118x in the Prophets (25x in Isa, 24x in Jer, 6x in Lam, 44x in Ezek, 3x in Dan [once in Dan 4:24 its Aramaic equivalent חַטָּא occurs with אָפְרָי , the Aramaic equivalent of אָפְרָי], 10x in Hos, 1x each in Amos and Mal, 2x each in Mic and Zech). See Mandelkern, 831-32; Lisowsky, 1034-36; VOT, 389; Knierim, " חַטָּא āwōn ," 863.

⁵³¹Cf. Koch, " חַטָּא āwōn ," 546.

⁵³²Cf. BDB, 730-31; HALOT, 2:800. See also Porúbčan, 15; Knierim, " חַטָּא āwōn ," 863-64; Koch, " חַטָּא āwōn ," 551; Cover, 32; Waltke, " חַטָּא (āwā)," 650-51.

⁵³³Cover, 32.

⁵³⁴Gane, *Leviticus, Numbers*, 282; idem, *Cult and Character*, 294. See also Knierim, " חַטָּא āwōn ," 863-64; Koch, " חַטָּא āwōn ," 548-49; Martens, 50; Cover, 32; Waltke, " חַטָּא (āwā)," 650-51. Bruce K. Waltke, " חַטָּא (āwā)," 650, asserted that "it denotes both the deed and its consequences, the misdeed and its punishment," and that both notions are present, while sometimes the focus being on the misdeed ('iniquity'), and at other times on the outcome of the misdeed ('punishment'), and sometimes on the situation between the deed and its consequences ('guilt'). Waltke asserted that the reason lies in the OT thought of a "synthetic view of life" that a person's own actions and what eventually happens to one are directly related as one process within the basic divine order (ibid., 651). Knierim, " חַטָּא āwōn ," 863 (cf. 864), argued: "The term is inseparably rooted in dynamistic holistic thought, apparently because it is a term of motion that essentially expresses a process of movement. Holistic thought is most often expressed

nuances (iniquity, guilt, punishment) is frequently difficult to ascertain in a specified instance of the term.⁵³⁵

The noun חַטָּא occurs 7 times (out of 231) for cultic sins per se,⁵³⁶ 28 times in association with idolatry through pagan cults,⁵³⁷ and 38 times in cultic contexts.⁵³⁸ The noun חַטָּא appears 84 times (out of 231) with the verb חָטָא ⁵³⁹ or its nouns חַטָּאִים ,⁵⁴⁰ חַטָּאוֹת ,⁵⁴¹

in the act-consequence relationship." Karl Fahlgren's "synthetic view of life" (*Synthetische Lebensauffassung*), coined by him in his *Šedaka, nahestehende und entgegengesetzte Begriffe im Alten Testament* (Uppsala: Almqvist & Wiksell, 1932), 50-54, and von Rad's concept of "Tatsphäre" or "a synthetic view of life" in his *Old Testament Theology*, 1:265, are virtually the same as what Klaus Koch would rather call "the concept of a sphere of influence in which the built-in consequences of an action take effect" in his article "Is There a Doctrine of Retribution in the Old Testament?" in *Theodicy in the Old Testament*, ed. James L. Crenshaw, IRT, vol. 4 (Philadelphia, PA: Fortress, 1983), 57-87, esp. 75-78. For a bibliography of Koch and the reactions to his thesis against the existence of a real doctrine of retribution in the OT, see Rodríguez, "Substitution," 223-224, n. 1. Gane criticized Koch's narrow definition of retribution, while observing that his "Action-Consequences-Construct" is also reflected in the Hebrew cultic system. Gane rightly asserted: "It is also true that YHWH holds the Israelites accountable to a previously established norm, consisting of his commandments. The ritual procedure of the Day of Atonement implies a judicial process at an appointed time. . . . So we cannot view retribution and Koch's construct as mutually exclusive. Rather, they are complementary and combine in the ritual system to exhibit YHWH's perfect justice. YHWH does mete out retribution, but it is not detached from a condemned person's character and deeds. His judgment is to recognize a person's nature and choices, as indicated by actions, and destine him/her to reap the consequences" (*Cult and Character*, 352; cf. 351, 353).

⁵³⁵Cf. BDB, 731; *HALOT*, 2:800; Cover, 32. Note the significant difference in the biblical passages that are listed for each meaning of the term in *BDB*, 731 and *HALOT*, 2:800.

⁵³⁶See Exod 28:43; Lev 7:18; 17:16; 19:8; 22:16; 1 Sam 3:13-14 (cf. 2:12-17, 22); Isa 43:24 (cf. vs. 23).

⁵³⁷See Exod 20:5; Deut 5:9; Josh 22:17; 1 Sam 28:10; Isa 27:9; 65:7 [2x]; Jer 2:22 (cf. vss. 23, 27, 28); 3:13; 11:10; 13:22 (cf. vs. 27); 16:10 (cf. vss. 11-12), 17, 18; Ezek 14:3, 4, 7; 44: 10, 12 [2x]; Hos 4:8 (cf. vss. 10-19); 5:5 (cf. vss. 3, 4); 8:13 (cf. vs. 11); 9:7, 9 (cf. vss. 1, 8); 13:12 (cf. vss. 1, 2); 14:1, 2 (cf. vss. 3, 8).

⁵³⁸See Gen 15:16; Exod 28:38; Lev 5:1, 17; 10:17; 16:21, 22; Num 5:15, 31 [2x]; 18:1 [2x], 23; Ezra 9:6, 7, 13; Neh 9:2; Ps 18:23 [H 24]; 31:10 [H 11]; 36:2 [H 3]; 39:11 [H 12]; 40:12 [H 13]; 49:5 [H 6]; 51:2 [H 4], 5 [H 7], 9 [H 11]; 59:4 [H 5]; 65:3 [H 4]; 69:27 [H 28]; 85:2 [H 3]; 109:14; Isa 6:7; 43:24 (cf. vs. 23); Ezek 43:10; Dan 9:13, 16, 24; Mal 2:6; cf. Ps 25:11; 32:2, 5 [2x]; 38:4 [H 5], 18 [H 19]; 78:38; 79:8; 89:32 [H 33]; 90:8; 103:3, 10; 106:43; 107:17; 130:3, 8; Isa 53:5, 6, 11.

⁵³⁹Nineteen times; Lev 5:1, 5, 6, 7, 10, 11, 13, 17, 18; Deut 19:15; 2 Sam

and אָטָּן,⁵⁴² which belong to cultic terminology.

Especially to be noted in this connection is that in Lev 1-16 אָטָּן "is restricted to blame in the sense of 'culpability' . . . that an offender must bear (אָטָּן; 5:1, 17; 7:18) unless a priest bears it (10:17)."⁵⁴³ In the Hebrew cultic system אָטָּן is removed from its perpetrators by their purification offerings throughout the year (Lev 5:1, 6), borne by priests (10:17), and then purged from the camp on the Day of Atonement (16:21).⁵⁴⁴ Thus, Koch's observation regarding Ezekiel seems correct: "For this prophet, who himself comes from a priestly family, אָטָּן constitutes 'the great problem upon which life turns.'"⁵⁴⁵

19:19-20 [H 20-21]; 24:10; Job 10:14; Isa 1:4; Jer 14:7, 20; 16:10; 33:8; Ezek 18:20. However, the verb אָטָּן has, as its internal accusative, אָטָּן in Deut 19:15, אָטָּן in Jer 16:10, and אָטָּן (2x) in Jer 33:8. In Jer 33:8 even the verb אָטָּן has אָטָּן as its accusative. The noun אָטָּן never occurs as an internal accusative of the verb אָטָּן in the Old Testament.

⁵⁴⁰Fifty-seven times; Exod 34:7, 9; Lev 5:6 [3x], 7, 8, 9 [2x], 10, 11 [2x], 12, 13; 16:21; Deut 19:15; 1 Sam 20:1; Neh 4:5 [H 3:37]; 9:2; Job 10:6; 13:23; Ps 32:1-2, 5; 38:18 [H 19]; 51:2 [H 4], 3-5 [H 5-7]; 9 [H 11]; 59:3-4 [H 4-5]; 85:2; 109:14; Prov 5:22; Isa 6:7; 27:9; 43:24; 59:2, 12; Jer 5:25; 14:10; 16:10, 18; 18:23; 30:14, 15; 31:34; 36:3; 50:20; Lam 4:6, 13, 22; Ezek 21:24 [H 29]; 33:9-10; Dan 9:24; Hos 4:8; 8:13; 9:9; 13:12; Mic 7:19.

⁵⁴¹Seven times; Num 18:22-23; Deut 19:15; Ps 51:5 [H 7], 9 [H 11]; 103:10; Dan 9:16; Hos 12:8 [H 9]. In Dan 4:27 [H 24] אָטָּן, the Aramaic equivalent of אָטָּן, parallels אָטָּן, the Aramaic equivalent of אָטָּן.

⁵⁴²One time, Isa 5:18.

⁵⁴³Gane, *Cult and Character*, 294, referring to Baruch J. Schwartz, "The Bearing of Sin in the Priestly Literature," in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom*, ed. David P. Wright, David Noel Freedman, and Avi Hurvitz (Winona Lake, IN: Eisenbrauns, 1995), 10-15; cf. Gane, *Leviticus, Numbers*, 282. Gane defined 'culpability' as 'consequential liability to punishment,' and added: "Here אָטָּן is not distinguished from אָטָּן as a separate act of sin." For the biblical evidence, Gane cited Lev 5:1, 5, 6, 17 and Ps 32:5 (*Cult and Character*, 294; idem, *Leviticus, Numbers*, 282). See also Koch, "אָטָּן אָטָּן," 559. As for אָטָּן, Eichrodt mentioned: "Always implicit in the use of this word . . . is the agent's awareness of the *culpability* of his action, so that the formal aspect is here already supplemented by one of moral content" (2:381, italics mine).

⁵⁴⁴Cf. Gane, *Leviticus, Numbers*, 281-82; idem, *Cult and Character*, 299-300.

⁵⁴⁵Koch, "אָטָּן אָטָּן," 556.

As investigated so far, the term פָּוֹן shows a stronger cultic association than the verb פָּוֹן not only through its usage in cultic contexts or for cultic sins but also through its close relation to the verb פָּוֹן and its nouns פָּוֹן , פָּוֹן , and פָּוֹן , which belong to cultic terminology. As von Rad correctly remarked, therefore, the term פָּוֹן is "a component part of cultic terminology,"⁵⁴⁶ just as the verb פָּוֹן and its nominal derivatives are.

פָּשַׁע

Yet another significant sin term פָּשַׁע occurs twice in the Suffering Servant Poem, once each in the singular (Isa 53:8) and in the plural (vs. 5), and its verbal form (*Qal* act. ptc. m.p. of פָּשַׁע) twice also as well (vs. 12). The root of the term פָּשַׁע is פָּשַׁע , of which the fundamental idea is a breach of the relationship, secular or religious, between two parties.⁵⁴⁷ The verb פָּשַׁע , which means "rebel, revolt,"⁵⁴⁸ occurs 41 times (40x in the *Qal* and 1x in the *Niphal*) in the OT⁵⁴⁹ and is used in two different ways, that is, secularly and religiously/theologically.⁵⁵⁰

All the secular uses of the verb (except the *Niphal* in Prov 18:19) occur in the

⁵⁴⁶Von Rad, *Old Testament Theology*, 1:263.

⁵⁴⁷G. H. Livingston, " פָּשַׁע (*pāša*^c) Rebel, Transgress, Revolt," *TWOT*, 2:741.

⁵⁴⁸Cf. BDB, 833. Rolf P. Knierim, " פָּשַׁע *peša*^c Crime," *TLOT*, 2:1034-35, contended that: (1) "the definition of the term must involve a distinction between (completed) separation and (attempted) rebellion"; (2) the prepositional phrases (פָּשַׁע and פָּשַׁע) and their contexts clearly demonstrate "the fact of complete separation, self-extrication from foreign dominion, and thus a type of property removal"; (3) the verb in the historical books is "a term from international law indicating the loss, the removal, of a segment of a state structure"; (4) the translation of the verb is: "with the prep. *b^e* 'to break with,' with *mittaat yād* 'to break away from,' and abs. 'to behave criminally'; (5) the *Niphal* has the passive meaning "to suffer loss, crime, breach (of the fraternal relationship)." See also *HALOT*, 981, which follows Knierim (cf. Horst Seebass, " פָּשַׁע *pāša*^c," *TDOT*, 12:136). For a criticism of Knierim and Seebass, see Eugene Carpenter and Michael A. Grisanti, " פָּשַׁע ," *NIDOTTE*, 3:707-708.

⁵⁴⁹Mandelkern, 976; Lisowsky, 1193; *VOT*, 206; *HALOT*, 3:981; Knierim, " פָּשַׁע *peša*^c Crime," 1033; Seebass, " פָּשַׁע *pāša*^c," 135.

⁵⁵⁰Cf. BDB, 833.

historical books of 1, 2 Kings and 2 Chronicles. It is consistently used (11x) for a vassal state which rebels against its suzerain.⁵⁵¹ The parallel passages 1 Kgs 12:19 and 2 Chr 10:19 mention that "Israel rebelled against the house of David to this day." These passages are fully understood in light of the passages in 2 Sam 3:12-13 and 5:1-3 (cf. 3:21, 37). The former mentions the covenant made between David (king over Judah; cf. 2 Sam 2:4) and Abner (commander of Israel; cf. 2 Sam 2:8-9; 3:6; 4:1), in which Abner promised to help David to be king over Israel as well. The latter mentions the covenant made between David and all the elders of Israel when all the tribes of Israel accepted David as king over them.

The passages 2 Kgs 1:1 and 3:5, 7 mention Moab's rebellion against Israel, whose vassal status is implied in the tribute paid to Israel (2 Kgs 3:4; cf. 2 Sam 8:2).⁵⁵² The parallel passages 2 Kgs 8:20, 22 and 2 Chr 21:8, 10 mention Edom's rebellion against Judah, for whom the vassal status is implied in relation to Judah (1 Kgs 22:45, 47; 2 Kgs 3:8-14; cf. Sam 8:14).⁵⁵³

Such a secular usage of the verb *נִשְׁבַּר* in the Old Testament underscores its basic meaning of a breach of a specific relationship established by a treaty/covenant.⁵⁵⁴

⁵⁵¹See 1 Kgs 12:19//2 Chr 10:19; 2 Kgs 1:1; 3:5, 7; 8:20//2 Chr 21:8; 2 Kgs 8:22 (2x)//2 Chr 21:10 (2x).

⁵⁵²Cf. J. R. Bartlett, "The Moabites and Edomites," in *Peoples of Old Testament Times*, ed. D. J. Wiseman (Oxford: Clarendon Press, 1973), 234-36; J. R. Kautz, III, "Moab," *ISBE* (1979), 3:393-94; J. Maxwell Miller, "Moab," *ABD* (1992), 4:890. See also *ISBE* (1979), 4:966, s.v. "Vassal."

⁵⁵³Cf. Bartlett, 234-36; idem, "Edom: Edom in History," *ABD* (1979), 2:290.

⁵⁵⁴Frank H. Seilhamer, "The Role of Covenant in the Mission and Message of Amos," in *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers*, ed. Howard N. Bream, Ralph D. Heim, and Carey A. Moore (Philadelphia, PA: Temple University Press, 1974), 439; Shalom M. Paul, *Amos: A Commentary on the Book of Amos*, ed. Frank Moore Cross, Hermeneia (Minneapolis, MN: Fortress, 1991), 45-46. As Seilhamer admitted, such secular usage supports the assertion that its noun *נִשְׁבָּר* "belongs preeminently to the language of politics" (von Rad, *Old Testament Theology*, 1:263; see also James Luther Mays, *Amos: A Commentary*, OTL [Philadelphia, PA: Westminster, 1969], 28), especially the politics of treaty-covenant relations (cf. Eichrodt, 2:381, 382; Cover, 32; Luc, 88; idem, "נִשְׁבָּר," *NIDOTTE*, 3:706).

Significantly it signifies the breaking of a political alliance in concrete terms,⁵⁵⁵ the rebellion of a vassal, that is, the vassal's breaking of a treaty/covenant. Thus, it can be concluded that the verb *פָּשַׁע* belongs to the covenant sphere and that it "is essentially a covenant term."⁵⁵⁶ This secular usage of *פָּשַׁע* seems to provide a conceptual framework for its religious/theological usage.⁵⁵⁷

The verb *פָּשַׁע* is used 28 times with a clear religious/ theological sense:⁵⁵⁸ predominantly (24x) in the Prophets⁵⁵⁹ (cf. most frequently [9x] in Isaiah), and twice each in the Historical Books⁵⁶⁰ and the Psalms.⁵⁶¹

The verb *פָּשַׁע* is used in parallel with other verbs of religious rebellion against God:⁵⁶² *מָרַד* in Ezek 2:3 [2x]⁵⁶³ and 20:38, *מָרָה* in Isa 1:28 (cf. vs. 20) and Lam 3:42,

⁵⁵⁵Cf. Carpenter and Grisanti, "פָּשַׁע," 708.

⁵⁵⁶Francis I. Andersen and David Noel Freedman, *Amos: A New Translation with Introduction and Commentary*, AB, vol. 24A (New York: Doubleday, 1989), 231.

⁵⁵⁷Cf. Carpenter and Grisanti, "פָּשַׁע," 708. Cover, 32, asserted: "These political connotations were imported into the theological sense of the term to mean 'rebellion' against Yahweh as Israel's suzerain (1 Kgs 8:50; Isa 1:2; Jer 3:13; Hos 7:13; 8:1)." Seebass, "פָּשַׁע *pāša*," 139, also contended: "This context evokes a religious use of the term as well."

⁵⁵⁸Cf. Jim Hiner, Jr., "The Basis of God's Judgment Against the Nations in Amos 1-2" (M.A. Thesis, Andrews University, Seventh-day Adventist Theological Seminary, 1992), 55. In Prov 28:21, even though neither the object of the verb *פָּשַׁע* nor the nature of the relationship violated is identified, it seems from the overall contextual perspective of Proverbs that the violation probably involves interpersonal relationship, but with the dimension of man and God in the background (cf. Exod 23:2-3; Lev 19:15; Deut 1:17; 16:19). The *Niphal* of *פָּשַׁע* is used in Prov 18:19, in which the break-up of a brotherly relationship seems to be portrayed with the political connotation of the verb in the backdrop, as is hinted by the war metaphor.

⁵⁵⁹Isa 1:2, 28; 43:27; 46:8; 48:8; 53:12 (2x); 59:13; 66:24; Jer 2:8, 29; 3:13; 33:8; Lam 3:42; Ezek 2:3; 18:31; 20:38; Dan 8:23; Hos 7:13; 8:1; 14:9; Amos 4:4 (2x); Zeph 3:11. It is to be noted that the Book of Isaiah has the most frequent occurrence of the verb *פָּשַׁע* in the OT.

⁵⁶⁰1 Kgs 8:50; Ezra 10:13.

⁵⁶¹Pss 37:38; 51:13 [H 15].

⁵⁶²Cf. Porúbčan, 26-33; Robinson, 112-14; Cover, 32. The term *פָּשַׁע* is also used in parallel with *בָּגַד* in Isa 48:8 (cf. Porúbčan, 33, 61-62).

סור/סָרַר in Isa 1:28 (cf. vs. 23) and Zeph 3:11 (cf. vs. 1), and מָעַל in Ezra 10:13 (cf. vss. 2, 10). There are a few passages in which the verb פָּשַׁע occurs in association with covenant terminology, with the terms 'covenant' בְּרִית itself (Ezra 10:13;⁵⁶⁴ Ezek 20:38 [cf. vs. 37]; Hos 8:1⁵⁶⁵) and the so-called 'covenant lawsuit' רִיב (Jer 2:8,⁵⁶⁶ 29), and with covenant curses (1 Kgs 8:50;⁵⁶⁷ Amos 4:4⁵⁶⁸).

It is significant, however, that פָּשַׁע occurs with the other two major terms for sin, thus gaining its cultic association as well as emphasizing its theological dimension when its context involves Yahweh.⁵⁶⁹ The verb פָּשַׁע parallels חָטָא in 1 Kgs 8:50, Isa 43:27, and Jer 33:8, and פָּשַׁע (along with חָטָא) even takes the noun עוֹן as its accusative in Jer 33:8,⁵⁷⁰ and פָּשַׁע occurs in parallel with עוֹן in Jer 3:13. פִּשְׁעִים (*Qal* act. ptc. m.p. of פָּשַׁע) parallels חָטָאִים (adj. m. p. of חָטָא) in Ps 51:13 [H 15], whereas they occur together in

⁵⁶³In its context the term מָרִי (the nominative of the verb מָרָה) occurs in vss. 5, 6, 7, 8 (2x). In the OT Ezekiel is the only book that uses the noun מָרִי more than once (see also 3:9, 26, 27; 12:2 [2x], 3, 9, 25; 17:12; 24:3; 44:6; cf. *HALOT*, 2:635). The verbs פָּשַׁע and מָרָה along with the concentrated occurrences of the noun מָרִי in their immediate context seem to reflect Israel's rebellion through their idolatry. See especially Ezek 8; cf. 20:8; 44:6.

⁵⁶⁴See vss. 2-3, 10, esp. vs. 3; cf. Exod 34:16; Deut 7:3.

⁵⁶⁵See a synonymous parallelism here: to transgress (עָבַר) Yahweh's covenant (בְּרִית)/to rebel against (פָּשַׁע עַל) Yahweh's law (תּוֹרָה).

⁵⁶⁶See also vs. 9 (vb. רִיב [2x]).

⁵⁶⁷Cf. Lev 26:40-45; Deut 4:25-31; 30:1-3. See also Douglas K. Stuart, *Hosea-Jonah*, WBC 31 (Waco, TX: Word, 1987), xxxvii.

⁵⁶⁸See a series of covenant curses and God's formulaic lamentation over Israel's having not returned to him in vss. 6, 7-8, 9, 10, 11. For a useful reference list of covenant curses, see Stuart, xxxii-xl.

⁵⁶⁹Cf. Hiner, 55. As Hiner rightly observed, such terminological parallels do not occur in the secular usage.

⁵⁷⁰See Gane's observation in his *Cult and Character*, 294: "Like חָטָא, the term פָּשַׁע denotes a morally faulty act . . . that can result in culpability (עוֹן), as indicated by Jer 33:8, where YHWH promises to forgive 'all their culpabilities (עוֹנוֹת) that they have חָטָא-sinned against me and that they have פָּשַׁע-sinned against me.'"

Isa 1:28. פִּשְׁעֵי־ם occurs with the noun אָחֲזָה in Isa 53:12. Besides, there are quite a few passages in which the verb occurs not only in cultic contexts (at least 6x)⁵⁷¹ but also in relation to sins of idolatry through the pagan cult (11x).⁵⁷² Furthermore, the three major verbs for sin occur together, though once, in the OT, and that in the cultic context (1 Kgs 8:47), where confession of sins is made.⁵⁷³

As clearly shown, therefore, the theological usage of the verb פִּשַׁע is closely associated not only with the covenant but also with the cult. Its covenantal association is emphasized by its parallel with the "more or less synonymous" verbs "expressing the same basic idea of 'disobedience, defection, unfaithfulness, refusal of service,'"⁵⁷⁴ and by its association with the covenantal terminology. However, its cultic association is shown through its juxtaposition with the other two major sin terms of cultic orientation and through its usage not only in cultic contexts but also for sins of idolatry.

The masculine segholate פִּשַׁע, which means "rebellion, revolt,"⁵⁷⁵ occurs 93

⁵⁷¹See 1 Kgs 8:50; Ezra 10:13 (cf. vss. 1, 3, 9); Ps 51:13 [H 15]; Isa 43:27 (cf. vss. 22-25, 28); Dan 8:23 (cf. vss. 9-14 and the noun פִּשַׁע in vss. 12-13); 9:5; cf. Pss 37:38; 106:6.

⁵⁷²See Isa 1:28 (cf. vs. 29); 46:8 (cf. vss. 1-7); 48:8 (cf. vs. 5); Jer 2:8 (cf. vs. 11), 29 (cf. vss. 20, 23, 27-28); 3:13; Ezek 18:31 (cf. vss. 6, 11-12, 15); 20:38 (cf. vss. 24, 30-32, 39-41); Hos 8:1 (vss. 4-6); 14:9 [H 10] (cf. vss. 3 [H 4], 8 [H 9]); Amos 4:4 (2x; cf. vs. 5).

⁵⁷³In Solomon's prayer of Temple dedication.

⁵⁷⁴Porúbčan, 33.

⁵⁷⁵See Eichrodt, 2:381; von Rad, *Old Testament Theology*, 1:263; N. H. Snaith, *Distinctive Ideas of the Old Testament* (London: Epworth, 1944), 60; John A. Bollier, "The Righteousness of God: A Word Study," *Interpretation* 8 (1954): 407; Porúbčan, 25; Cover, 32. Cover contended (contra BDB, 833): "The noun *peša*^c ('rebellion, revolt') is translated 'transgression' in some modern versions of the OT, but this rendition fails to communicate the idea of 'rebellious deeds' which is probably to be understood" (32). See also the remark of Martens, 50: "It has sometimes, though incorrectly, been explained from its English translation, 'transgression,' as going across or against God's commands." For a critique on Knierim's suggestion of "crime" as its meaning, which *HALOT*, 3:981-82, essentially adopted, see Seebass, "פִּשַׁע *pāša*^c," 136; for a critique on Seebass's suggestion of "legal offense" as its basic meaning, see Carpenter and Grisanti, "פִּשַׁע," 707: "Although 'transgression' or 'legal offense' may adequately serve as a translation for *peša*^c in Ps and Prov, it falls short in most historical and prophetic

times in the OT:⁵⁷⁶ predominantly in the Prophets (44x; cf. most frequently [11x] in Isaiah)⁵⁷⁷ and in the Psalms and Wisdom Literature (36x),⁵⁷⁸ then 9 times in the Pentateuch⁵⁷⁹ and 4 in the Historical Books.⁵⁸⁰ The noun פְּשָׁע is used in two different ways just like its verb,⁵⁸¹ but almost all the occurrences are unambiguously religious/theological.⁵⁸²

contexts."

⁵⁷⁶Lisowsky, 1194; *VOT*, 207; *HALOT*, 3:981; Knierim, "פְּשָׁע *peša*^c," 1033.

⁵⁷⁷Isa 24:20; 43:25; 44:22; 50:1; 53:5, 8; 57:4; 58:1; 59:12 (2x), 20; Jer 5:6; Lam 1:5; 14, 22; Ezek 14:11; 18:22, 28, 30, 31; 21:24 [H 29]; 33:10, 12; 37:23; 39:24; Dan 8:12, 13; 9:24; Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6; 3:14; 5:12; Mic 1:5 (2x), 13; 3:8; 6:7; 7:18.

⁵⁷⁸Job 7:21; 8:4; 13:23; 14:17; 31:33; 33:9; 34:6, 37; 35:6; 36:9; Pss 5:10 [H 11]; 19:13 [H 14]; 25:7; 32:1, 5; 36:1 [H 2]; 39:8 [H 9]; 51:1 [H 3], 3 [H 5]; 59:3 [H 4]; 65:3 [H 4]; 89:32 [H 33]; 103:12; 107:17; Prov 10:12, 19; 12:13; 17:9, 19; 19:11; 28:2, 13, 24; 29:6, 16, 22.

⁵⁷⁹Gen 31:36; 50:17 (2x); Exod 22:9 [H 8]; 23:21; 34:7; Lev 16:16, 21; Num 14:8.

⁵⁸⁰Josh 24:19; 1 Sam 24:11 [H 22]; 25:28; 1 Kgs 8:50.

⁵⁸¹Cf. Carpenter and Grisanti, "פְּשָׁע," 707-709.

⁵⁸²Cf. Hiner, 57. Even in the apparently or allegedly social violations (Gen 31:36; 50:17; Exod 11:9 [H 8]; 1 Sam 24:11 [H 12]; 25:28; Prov 10:12, 19; 12:13; 17:9, 19; 19:11; 28:2, 13, 24; 29:6, 16, 22), their religious/theological dimensions can be observed from the occurrences of moral and/or religious terms in their contexts, as Hiner, 68-76, rightly pointed out. Carpenter and Grisanti, "פְּשָׁע," 707-708, classified the offenses related to property and persons (cf. Gen 31:36; 50:17; 1 Sam 24:11 [H 12]; Exod 22:9 [H 8]) into the rebellion in the domestic realm. Each surrounding context and the term פְּשָׁע itself suggest: (1) a breach of trust or violation of an agreement; (2) a breach of interpersonal relationship, more specifically "an offense against a superior" (Koch, "חַטָּא *chāṭā*^a," 311; Luc, "חטא," 88; idem, "פֶּשַׁע," 706; cf. children against their parents [Prov 28:24], servants against their lord [Gen 31:36; cf. vss. 37-42], those under patronage against their patron [1 Sam 25:28], and officials against their king [1 Sam 24:11 {H 12}]; the case in Gen 50:17 can be understood either by Joseph's high social position [cf. Luc, "חטא," 88; idem, "פֶּשַׁע," 706] or by a breach of the kinship covenant [cf. Amos 1:11 {cf. מַרְיָת אֶהֱיָם in vs. 9}; Seebass, "פְּשָׁע *pāša*^c," 147). Carpenter and Grisanti rightly observed: "In the Wisdom/poetic literature the word [*peša*^c] is found 36x (Job-10x, Ps-14x, Prov-12x). In most of these instances *the rebellion motif is not as prominent as in historical or prophetic passages because the covenantal background is emphasized less.* Consequently, in Wisdom literature *peša*^c appears often as a term for legal offense. The primary idea of rebellion appears in a few instances . . . and is understood in the other occurrences" ("פְּשָׁע," 709; italics mine). Then Carpenter and Grisanti concluded: "Each

The noun פָּשַׁע occurs in parallel with the other verbs for rebellion against God: מָרַר (Exod 23:21) and מָרָה (Ps 5:10 [H 11]). Besides, there are quite a few passages in which covenantal connotations⁵⁸³ are made more explicit. In his prayer at the temple dedication in 1 Kgs 8:23-53, Solomon speaks of the people's rebellions (פְּשָׁעִים as the cognate accusative of פָּשַׁע in vs. 50) against the background of the covenant curses.⁵⁸⁴

In a significant Psalm of the Davidic covenant (Ps 89), פָּשַׁע occurs in parallel with עָוֹן (vs. 32 [H 33]) as possible violation of Yahweh's law (תּוֹרָה),⁵⁸⁵ ordinances

occurrence of *peša*^c in Wisdom literature, whether it is directed toward a fellow human being or God, represents a form of rebellion against God as well. As the suzerain lord who demands obedience from his vassals and expects his subjects to demonstrate mercy and justice to their fellow subjects, any violation constitutes rejection of his authority" (ibid.).

⁵⁸³Besides the already admitted covenant terms, phrases, and motifs (e.g., בְּרִית, בְּרַת בְּרִית, רִיב, and covenant blessings and curses), such terms as תּוֹרָה, מִשְׁפָּט, חֶק, מִצְוֹת, חֶק, and צְדָקָה have been shown by recent studies to have "strong covenantal roots and points of reference," as Seilhamer mentioned in his important article "The Role of Covenant in the Mission and Message of Amos," 436 (cf. 438). Much more detailed studies on those terms seem to be needed, but several important aspects can be observed in regard to the terms for covenant stipulations: (1) they frequently occur (in parallel) with each other or the already accepted covenant terms; (2) they are governed by verbs that are used for the covenant; (3) they can be used in a general sense of God's Word, but with their covenantal background. For the reasons of their covenantal connotations, see Gerhard F. Hasel, *Covenant in Blood* (Mountain View, CA: Pacific Press, 1982), 77; Carpenter and Grisanti, "פָּשַׁע," 707; Gane, *Leviticus, Numbers*, 456-57; for covenant terminology, especially see the significant study by Moshe Weinfeld, "Covenant Terminology in the Ancient Near East and Its Influence on the West," *JAOS* 93 (1973): 190-99; for the term חֶק, see the authoritative study by Nelson Glueck, *H ḥsqd in the Bible*, trans. Alfred Gottschalk, ed. Elias L. Epstein (Cincinnati, OH: Hebrew Union College Press, 1967). See also N. W. Porteous, "The Basis of the Ethical Teaching of the Prophets," in *Studies in Old Testament Prophecy*, ed. H. H. Rowley (Edinburgh: T. & T. Clark, 1950), 147-51; Bollier, 404-10; James Muilenburg, *The Way of Israel: Biblical Faith and Ethics* (New York: Harper & Row, 1961), esp. 59-61, 68.

⁵⁸⁴1 Kgs 8:46-51; cf. Lev 26:14-45; Deut 4:25-31; 28:15-68; 30:1-3; Ps 106:44-46; see the expressions of "vengeance of/for the covenant" (נָקַם-בְּרִית), Lev 26:25) and "the curses of the covenant" (אָלוֹת הַבְּרִית), Deut 29:21 [H 20]; cf. vss. 20 [H 19], 27 [H 26]). See also Stuart, xxxvii.

⁵⁸⁵The term תּוֹרָה occurs 208 times (as well as 12 times in its plural תּוֹרוֹת/תּוֹרוֹת) in the OT, and it is repeatedly used to signify the provisions of the covenant that Israel is to observe (cf. Muilenburg, *The Way of Israel*, 60; Hasel, *Covenant*, 75-79; Kenneth A. Kitchen, "The Fall and Rise of Covenant, Law and Treaty," *TB* 40 [1989]: 128). It is rarely devoid of this essential covenant rooting, even in a broader context, where it refers to the whole body of Yahweh's teaching or instruction (cf. Seilhamer, 438).

(מִשְׁפָּטִים),⁵⁸⁶ statutes (חֻקֹּת)⁵⁸⁷ and commandments (מִצְוֹת)⁵⁸⁸ by David's descendants (vss. 30-31 [H 31-32]). Punishing their violations (vs. 32 [H 33]), God will not break off (*Hiphil* of פָּרַר)⁵⁸⁹ his kindness (חֶסֶד)⁵⁹⁰ or deal falsely (*Piel* of שָׁקַר)⁵⁹¹ in his faithfulness (אֱמוּנָה,⁵⁹² vs. 33 [H 34]) and he will not violate (*Piel* of חָלַל)⁵⁹³ his בְּרִית (vs. 34 [H

⁵⁸⁶Both the term מִשְׁפָּטִים ("ordinances") and its singular מִשְׁפָּט are terms for covenant stipulations. A characteristic feature of the term מִשְׁפָּט is the phrase "according to (בְּ) the ordinance" (e.g., Lev 5:10; Num 29 [8x]; 1 Chr 15:13; 2 Chr 8:14; Ezra 3:4; Neh 8:18).

⁵⁸⁷As the plural of חֻקָּה it is rendered "statutes." The term חֻק and its feminine חֻקָּה, which occur with no difference in meaning between them (e.g., Exod 12:14 [f.], 24 [m.]; Lev 24:3 [f.], 9 [m.]), are used for covenant stipulations. Among their characteristic features are the construct chain with עוֹלָם (for חֻק, 5x; for חֻקָּה, 21x; for חֻקֹּת, 1x), with מִשְׁפָּט (2x) or with תוֹרָה (2x). The plurals חֻקִּים and חֻקֹּת, which also occur with no difference in meaning between them, also signify covenant stipulations. One of their characteristic features is to take the verbal phrase "walk in" (e.g., Lev 18:3-4; 1 Kgs 3:3; esp. Ezek 20 [5x]).

⁵⁸⁸The term מִצְוֹת ("commandments") as well as its singular מִצְוָה is a term for covenant stipulations. They can be used in a general sense of God's Word, but with their covenantal background (for מִצְוָה, see, e.g., Ps 19:8 [H 9]; Prov 6:23; Eccl 8:5; for מִצְוֹת, see, e.g., Ps 119:60; Prov 3:1; Eccl 12:13).

⁵⁸⁹The verb פָּרַר *Hiphil* is the main term for the "breaking" of the covenant (Weinfeld, 197; see, e.g., Gen 17:14; Lev 26:15; Deut 31:16; Judg 2:1; 1 Kgs 15:19; Jer 11:10; Ezek 16:59; Zech 11:10). The other terms with such a negative sense are: עָבַר, "transgress" (see, e.g., Deut 17:2; Josh 7:11; Judg 2:20; 2 Kgs 18:12; Jer 34:18; Hos 6:7), עָזַב, "forsake" (see, e.g., Deut 29:25 [H 24]; 1 Kgs 19:10; Jer 22:9; Dan 11:30), שָׁכַח, "forget" (see, e.g., Deut 4:23; 2 Kgs 17:38; Prov 2:17; Jer 50:5), רָשַׁע *Hiphil*, "act wickedly toward" (cf. Dan 11:32), שָׁקַר *Piel* with בָּ, "be false to, deal falsely with" (cf. Ps 44:18), and נָאָר *Piel*, "spurn, abhor" (cf. Ps 89:39 [H 40]). In Hos 6:7 "to transgress (עָבַר) the covenant" parallels "to deal treacherously against (בָּגַד בְּ) God." In Deut 31:16 "to break (פָּרַר *Hiphil*) the covenant" parallels "to forsake (עָזַב) Yahweh," whereas in vs. 20 it parallels "to spurn (נָאָר *Piel*) Yahweh" (cf. Sakenfeld, 321; Olafsson, 210-11). Thus, one's attitude toward the covenant corresponds to one's attitude toward God, and vice versa. God's attitude toward the covenant is always the same: God will not break (פָּרַר *Hiphil*) his covenant with the Israelite people, even when they are in exile because of their breaking it (cf. Lev 26:44).

⁵⁹⁰The term חֶסֶד occurs with בְּרִית (Deut 7:9, 12; Neh 1:5; 9:32; Ps 25:10; Dan 9:4) and even in parallel with it (1 Kgs 8:23//2 Chr 6:14; Ps 89:28 [H 29]; 106:45; Isa 54:10; 55:3; cf. Luke 1:72). For more detailed studies on חֶסֶד, see esp. Glueck, 56-101; cf. also Weinfeld, 191-93; Muilenburg, *The Way of Israel*, 59.

⁵⁹¹For the usage of שָׁקַר *Piel* in association with בְּרִית, see Ps 44:18; in association with חֶסֶד, see Gen 21:23.

⁵⁹²The terms אֱמוּנָה and חֶסֶד occur frequently in parallel with each other here (vss.

35]).⁵⁹⁴ In his Psalm concerning God's revelation through the nature and the law (Ps 19), David speaks of the acquittal (*Niphal* of נָקָה) from great פָּשַׁע (vs. 13 [H 14]) by being warned by and keeping (שָׁמַר)⁵⁹⁵ the law (תּוֹרָה), testimony (עֲדוּת),⁵⁹⁶ precepts (פְּקוּדִים),⁵⁹⁷ commandment (מִצְוָה), fear (יִרְאָה)⁵⁹⁸ and ordinances (מִשְׁפָּטִים) of God (vss. 7-9 [H 8-9], 11

1-2 [H 2-3], 24 [H 25], 33 [H 34], 49 [H 50]), while אָמִיץ also occurs alone (vss. 5 [H 6], 8 [H 9]). The term אָמַת occurs with הָקֵד in vs. 14 [H 15], where they parallel with צָדָק and מִשְׁפָּט, which are the foundation of God's throne, and in vs. 28 [H 29] הָקֵד parallels בְּרִית (cf. Ps 54:10; Luke 1:72).

⁵⁹³The verb הִלֵּל *Piel* is also used for a violation of the statutes in vs. 31, and thus to violate covenant stipulations is to violate the covenant made with God. The verb seems to emphasize the sanctity of the covenant, because its basic idea is pollution, defilement, or profanity. For its usage in association with the covenant, see Pss 55:21; 89:34 [H 35]; Mal 2:10; in association with the "holy covenant," see Dan 11:28, 30 [2x]. Luke 1:72 (cf. vs. 73) mentions as his "holy covenant" the covenant that God has made with Abraham.

⁵⁹⁴The term בְּרִית occurs 4 times here (vss. 3 [H 4], 28 [H 29], 34 [H 35], and 39 [H 40]). Especially in vs. 28 [H 29] it occurs in parallel with הָקֵד.

⁵⁹⁵The verb שָׁמַר is the main term for the "keeping" of the covenant (Weinfeld, 193-96; see, e.g., Gen 17:9-10; Exod 19:5; Deut 7:9; 1 Kgs 8:23; 2 Chr 6:14; Neh 1:5; Ps 78:10; Ezek 17:14; Dan 9:4). In addition to נָצַר, the verb נָצַר ("watch, guard, keep") is also used for the "keeping" of the covenant, though only once in Ps 25:10. For the usage of קִיַּם *Hiphil* with בְּרִית, see, e.g., Gen 6:18; 9:9; 17:7; Exod 6:4; Lev 26:9; Deut 8:18; Ezek 16:60; for the usage of נָתַן with בְּרִית, see, e.g., Gen 9:12; 17:2; Num 25:12; for the usage of צָוָה *Piel* with בְּרִית, see, e.g., Josh 23:16; Judg 2:20.

⁵⁹⁶The term עֲדוּת/עֲדוּת is rendered "testimony." It occurs 46 times (as well as 15 times in its plural עֲדוּת) in the OT, all the occurrences of which are closely related to the covenant made with Yahweh. It is even interchangeable with בְּרִית, whenever it occurs in Exodus (21x), Leviticus (2x), Numbers (12x), and Joshua (1x). Both the term עֲדוּת/עֲדוּת and its plural עֲדוּת are used for the terms of covenant stipulations, and they also occur as broader terms for God's Word (esp. in Ps 119). The cognate term עֲדָה ("testimonies," pl. of עֲדָה) also occurs as a term for covenant stipulations (see, e.g., Deut 4:45; Ps 99:7) and also appears as a broader term for God's Word (esp. in Ps 119).

⁵⁹⁷The term פְּקוּדִים ("precepts"), which is the plural of פְּקוּדָה, occurs 24 times in the OT, and that in the Psalms only (once each in Pss 19, 103, and 111, and 21 times in Ps 119).

⁵⁹⁸In the OT the noun יִרְאָה occurs with בְּרִית just once (Jer 32:40), and its verb יִרָא occurs with בְּרִית 4 times (2 Kgs 17:35, 38; Pss 25:14; 111:5). The Sinaitic covenant required of Israel to fear Yahweh (Jer 32:40; Pss 25:4; 111:5), but not to fear other gods (2 Kgs 17:35, 38). The verb יִרָא occurs far more frequently with the terms for covenant stipulations (see, e.g., Deut 5:29; 6:2, 24; 8:6; 13:4; 17:19; 28:58; 31:12; Ps 119:120; Eccl 12:13; cf. 2 Kgs 17:37). Thus, יִרְאָה and יִרָא also seem to belong to covenantal terminology.

[H. 12]). In a Psalm of praise (Ps 103), David speaks of God's ways made known to David himself, Moses and his people (vss. 2, 7). God has dealt with them according to his mercy (רַחֲמִים),⁵⁹⁹ grace (חֵן),⁶⁰⁰ and kindness (חֶסֶד),⁶⁰¹ but not according to their sins (חַטָּאִים) and culpabilities (עֲוֹנוֹת) (vss. 3-4, 8, 10). His forgiveness for their פְּשָׁעִים results from his חֶסֶד (as the Creator) toward and his fatherly mercy (רַחֲמִים) on those who (as creatures) fear (יָרָא) him (vss. 11-14). David praises God for his everlasting חֶסֶד to those who fear (יָרָא) him and for his צְדָקָה to those who keep (שָׁמַר) his בְּרִית and who remember (זָכַר)⁶⁰² his פְּקִידִים to do them (vss. 17-18).

In the covenant lawsuit of Yahweh in Mic 6,⁶⁰³ God's requirements of his people,⁶⁰⁴ in confrontation with their פִּשְׁעֵי and חַטָּאת (vs. 7b; cf. vs. 13), are declared after several rhetorical questions (vss. 6-7): to do מְשֻׁפָּט, to love חֶסֶד, and to walk humbly with Yahweh (vs. 8).⁶⁰⁵ That is, Israel's God Yahweh requires his people Israel to carry out

⁵⁹⁹See vss. 4, 8 (adj. m.s. רַחֲמִים), and 13 (חֶסֶד *Piel*, 2x).

⁶⁰⁰See the adj. m.s. חֵן in vs. 8, which is used only as an attribute of God in the OT (cf. Exod 34:6-7; Ps 51:1 [H 3]).

⁶⁰¹See vss. 4, 8, 11, and 17.

⁶⁰²As a term for the "keeping" of the covenant the verb זָכַר is used as the second only to שָׁמַר (Weinfeld, 195-96; see, e.g., Gen 9:15-16; Exod 2:24; Lev 26:42 [2x]; Ps 105:8; Jer 14:21; Ezek 16:60; Amos 1:9). Its opposite term שָׁכַח ("forget") also occurs in relation to the covenant (see Deut 4:23, 31; 2 Kgs 17:38; Prov 2:17; Jer 50:5). Deuteronomy 4:31 says that Yahweh our God will not forget the covenant made with our fathers which he swore to them, for he is a compassionate God (אֱלֹהֵי רַחוּם), whereas Jer 50:5 refers to "an everlasting covenant that will not be forgotten."

⁶⁰³See the noun רִיב in vss. 1 and 2 (2x).

⁶⁰⁴See "my people" (vss. 3, 5 and 16), "his people" and "Israel" (vs. 2).

⁶⁰⁵Gane, *Leviticus, Numbers*, 455-56, pointed out that the verbs used for covenant stipulations "underline the Lord's practical approach to holiness and loyalty to him," and that the approach "is an ongoing way of life, a 'walk' that calls for vigilant, careful attention, and right action, not just good intentions or words." Besides, acknowledging the sovereignty of the divine Suzerain and our total dependence upon him in the covenant relationship "requires humility, but this is the only way to happiness," life and peace (ibid., 460; cf. Zeph 2:3; Mal 2:5). For the covenantal metaphors of "walk together" and "walk after," see Seilhamer, 441-42; cf. *Hiphil* with אָת (Gen 5:22, 24; 6:9), *Hiphil* with אַתָּה (Gen 18:16; Job 31:5; Mic 6:8), and *Qal* with אָתָּה (Mal 2:6).

the spirit of the covenant in their society (see Deut 4:13-14; 2 Kgs 23:3//2 Chr 34:31-32)]⁶⁰⁶ just as God has done (צִדְקוֹת יְהוָה) in their history (vss. 4-5). At the same time, Micah declares God's punishment with the covenant curses in its center (vss. 13-16).

In Amos 1-2 the oracles against the nations finally reach their climax in the systematic denunciation of Judah and Israel. The violations of Judah and Israel are portrayed through the language of the covenant with Yahweh. Judah is indicted for having rejected (מָצָא) ⁶⁰⁷ the law (תּוֹרָה) of Yahweh, not having kept (שָׁמַר) his statutes (חֻקִּים), and their lies (כְּזָבִים), ⁶⁰⁸ after which their fathers walked, having caused them to err (2:4). Israel is indicted for specific covenant infidelities (vss. 6-8; cf. 3:14; 5:12).⁶⁰⁹

⁶⁰⁶The chiasmic structure of 2 Kgs 23:3 (cf. 2 Chr 34:31-32) highlights what the covenant with Yahweh practically means:

- A "the king . . . made the covenant before Yahweh"
- B "to walk after Yahweh"
- C "to keep His commandments and His testimonies and His statutes with all [his] heart and all [his] soul"
- B¹ "to carry out the words of the covenant that were written in this book"
- A¹ "all the people entered into the covenant."

Christopher J. H. Wright, *Old Testament Ethics for the People of God* (Downers Grove, IL: InterVarsity, 2004), 51, rightly remarked that "God's purpose . . . was not to invent a production line for righteous individuals, but to create a new community of people who in their social life would embody those qualities of righteousness, peace, justice and love that reflect God's own character and were God's original purpose for humanity."

⁶⁰⁷For its association with the term בְּרִית, see 2 Kgs 17:15 (cf. Lev 26:15; Isa 33:8); for its association with covenant motifs, see, e.g., Lev 26:43; Ezek 5:6; 20:13, 16, 24.

⁶⁰⁸For the interpretation of "idols," see, e.g., Mays, 41; Hans Walter Wolff, *Joel and Amos: A Commentary on the Books of the Prophets Joel and Amos*, trans. Waldemar Janzen, S. Dean McBride, Jr., and Charles A. Muenchow, ed. S. Dean McBride, Jr., HCHC (Philadelphia, PA: Fortress, 1977), 164; Paul, 75; John N. Oswalt, "כְּזָבִים (*kāzab*) Lie, Be Found a Liar, Be in Vain, Fail," *TWOT*, 1:435-36; for the interpretation of "the activity of false prophets," see, e.g., Andersen and Freedman, 303-304.

⁶⁰⁹Cf. Seilhamer, 438-39; Stuart, 316-17; Andersen and Freedman, 310-11, 318; Gary V. Smith, *Amos: A Mentor Commentary*, rev. and expanded ed. (Fearn, Scotland:

Judah is indicted for covenant violations in a broad sense, whereas the indictment on Israel is based on specific violations of the covenant.⁶¹⁰ The indictment on Judah is obviously religious, but it surely had social and moral implications, if its specifics were enumerated.⁶¹¹ The specifics of the indictment on Israel are mainly social and ethical/moral, but they are religiously based on the covenant.⁶¹² Therefore, the פְּשָׁעִים of both Judah and Israel (2:4, 6) are based on the Sinaitic covenant with their suzerain Yahweh.

Each of the non-Israelite nations is also indicted by the Israelite covenant God Yahweh in the same formulaic structure as Judah and Israel (1:3-2:3). The פְּשָׁעִים of the non-Israelite nations are considered to be violations of a universal covenant.⁶¹³

In the wider context of the so-called Isaian Apocalypse (Isa 24-27), the earth is seen being punished for its פְּשָׁע (24:20). The violations of the earth are already expounded in vs. 5 against the background of the covenant: "The earth is polluted under its inhabitants, for they have transgressed (עָבְרוּ) laws (תּוֹרֹת), violated statutes (חֻקִּים), broken (*Hiphil* of פָּרַר) the everlasting covenant (בְּרִית)." The פְּשָׁע of the earth is regarded to be violations of a universal covenant.⁶¹⁴

The noun פְּשָׁע occurs with the term of the so-called covenant lawsuit רִיב⁶¹⁵ in

Christian Focus Pub., 1998), 118-24.

⁶¹⁰Cf. Seilhamer, 438; Hiner, 9.

⁶¹¹Cf. Hiner, 9.

⁶¹²Cf. Mays, 43-48; Hiner, 9.

⁶¹³Andersen and Freedman, 231; John H. Hayes, *Amos: The Eighth-Century Prophet: His Times and His Preaching* (Nashville, TN: Abingdon, 1988), 71; Carpenter and Grisanti, "פְּשָׁע," 708. For a discussion of a universal covenant in the eighth-century Prophets, see Hiner, 125-38.

⁶¹⁴Cf. Hiner, 131-34. Ultimately the verb פָּשַׁע also occurs in association with universal judgment and destruction in Isa 66:24 (cf. vss. 15-17).

⁶¹⁵Even though here it is a verb in the *Qal*.

Gen 31:36 and Ps 103:12 (cf. vs. 9), and it also occurs with covenant curses in Jer 5:6 and Lam 1:5. Its association with the covenant renewal in Ezek 14:11 and 37:23 (cf. 11:17-21; 36:24-28; 37:24-28) suggests God's judgment executed and his forgiveness offered, but it also suggests the covenant broken.

The term *עֲשָׂה* entails the violation of a sacred covenant, and in a fundamental sense it represents covenant treachery,⁶¹⁶ breaking the covenant, which is the main pillar of Israelite religion.⁶¹⁷ Thus, the term *עֲשָׂה* is the key word for sin to the prophets, and both the verb and the noun are abundant especially in the prophetic books (60x out of the total 133; cf. most frequently [20x] in Isaiah).⁶¹⁸ The prophets defined their prophetic mission as "notification of *עֲשָׂה*" (see, e.g., Mic 3:8; Isa 58:1),⁶¹⁹ and thus their ministries devoted significant attention to Israel's past or present covenant treachery (see, e.g., 2 Kgs 17:13; Jer 11:2-10⁶²⁰).⁶²¹ They indicted Israel, Yahweh's vassal for disrupting their covenant relationship with Yahweh, Israel's suzerain.

Knierim asserted that "*peša^c* became . . . the most serious term for 'sin' because Israel's relationship to Yahweh was most explicitly defined in the legal sphere."⁶²² However, its seriousness rather lies in the motives⁶²³ of its perpetrators and their

⁶¹⁶Carpenter and Grisanti, "*עֲשָׂה*," 707.

⁶¹⁷Cf. Gottfried Quell, "*ἀμαρτανω*, A. Sin in the OT," *TDNT*, 1:277.

⁶¹⁸Carpenter and Grisanti, "*עֲשָׂה*," 708; cf. Knierim, "*עֲשָׂה peša^c*," 1036. The occurrences of the root *עֲשָׂה* reach 60 times in the Prophets, most frequently in Isaiah (20x), Ezekiel (13x), and Amos (12x). It also occurs in Micah (6x), Jeremiah (5x), Hosea (3x), and Zephaniah (1x). Thus, almost half of the occurrences (60x out of the total 133x) are in the Prophets, and then one-third of its occurrences in the Prophets are in Isaiah.

⁶¹⁹Cf. Knierim, "*עֲשָׂה peša^c*," 1035.

⁶²⁰The term *קָרִית* occurs here in a concentrated way (5x; vss. 2, 3, 6, 8, 10).

⁶²¹Cf. Carpenter and Grisanti, "*עֲשָׂה*," 708.

⁶²²Knierim, "*עֲשָׂה peša^c*," 1036.

⁶²³Cf. Quell, 279. Quell mentioned that "a root like *פִּשַׁע* ('to rebel') brings us

willfulness.⁶²⁴ "In a religious context," as Gnana Robinson rightly mentioned, "it indicates sin as wanton defiance against the will of God."⁶²⁵ "It exposes the human motivation behind the act. It is not simply a mistake; it is a rebellion, a wilful disobedience."⁶²⁶ Štefan Porúbčan concluded that the root פִּשַׁע "presents sin as an act of rebellion, revolt against (or defection from) God's rule and dominion over the world and mankind, an insubordination against his laws and commandments."⁶²⁷ The term פִּשַׁע ultimately signifies the revolt/rebellion against God as a deliberate act of disloyalty and disobedience to him. Thus S. J. de Vries regarded it, when used in a theological context, as the most profound word for sin in the OT.⁶²⁸ Martens asserted: "Theologically, whoever sins (*pāša*^c) against Yahweh, does not only rebel against him, but breaks off from him, takes from him what was uniquely his."⁶²⁹ Therefore, the breach of the covenant is "the most serious aspect of the sin phenomenon"⁶³⁰ and "the kernel of sin"⁶³¹

closer to the heart of the true problem of sin . . . since it unmistakably describes the motive which determines the sinner" (ibid.). See also Job 34:37; Pss 19:13 [H 14]; 36:1 [H 2]; Isa 59:13.

⁶²⁴Cf. Luc, "אָטאָ," 88; idem, "פִּשַׁע," 706. Luc rightly mentioned: "In biblical theology, the term refers to an open and brazen defiance of God by humans" ("אָטאָ," 88; "פִּשַׁע," 706).

⁶²⁵Robinson, 113.

⁶²⁶Ibid.

⁶²⁷Porúbčan, 26.

⁶²⁸S. J. de Vries, "Sin, Sinners," *IDB* (1962), 4:361. Robinson also asserted: "This is the strongest word used for sin in the Old Testament. It indicates sin in its most active and dynamic form" (113).

⁶²⁹Martens, 51; cf. Knierim, "פִּשַׁע *peša*^c," 1036; Seebass, "פִּשַׁע *pāša*^c," 144-45. Martens's assertion seems to have been paraphrased from Knierim's (based on the passage like Exod 22:8): "Whoever commits *peša*^c does not merely rebel or protest against Yahweh but breaks with him, takes away what is his, robs, embezzles, misappropriates it" ("פִּשַׁע *peša*^c," 1036).

⁶³⁰Knierim, "פִּשַׁע *peša*^c," 1036.

⁶³¹Johannes Pedersen, *Israel, Its Life and Culture*, 4 vols. in 2, trans. Aslaug Møller (London: Oxford University Press, 1926-40), 415. Martens, 51, also mentioned:

in the OT. To be noted in this connection is that in the Pentateuchal ritual law the term "פֶשַׁע shows up only in Lev 16:16 and 21 in the context of the Day of Atonement"⁶³² and that the פֶשַׁע sin ("inexpiable rebellious sin")⁶³³ does not reach the sanctuary via purification offerings throughout the year.⁶³⁴

Therefore, it seems an admitted fact that the term פֶשַׁע is fundamentally and essentially a covenant term, and thus Gerhard von Rad even asserted that פֶשַׁע "failed to find acceptance among the concepts connected with the cult."⁶³⁵ However, the occurrences of פֶשַׁע with the other two major sin terms, just like its verb, emphasize not only its theological dimension but also its cultic association. In addition to the juxtaposition of the three major sin terms,⁶³⁶ פֶשַׁע occurs with אָחַז⁶³⁷ and in parallel

"Such breach with Yahweh . . . is at the core of what the Old Testament calls sin."

⁶³²Gane, *Cult and Character*, 295.

⁶³³Gane correctly observed: "In pentateuchal ritual law, פֶשַׁע shows up only in Lev 16:16 and 21 in the context of the Day of Atonement. No offense that appears earlier in Leviticus, where noncalendric sacrifices to remedy moral faults are prescribed, is termed פֶשַׁע. This plus the serious nature of wrongs referred to by the noun פֶשַׁע and its related verb elsewhere in the Hebrew Bible . . . suggest that פֶשַׁע are inexpiable, by contrast with the expiable חטאת" (ibid., 295-96).

⁶³⁴As Gane, in his *Cult and Character*, 297, n. 57, pointed out, Knierim, *Die Hauptbegriffe*, 184, mistakenly regarded cultic expiation as available even for persons who commit פֶשַׁע, because he made no clear distinction between פֶשַׁע passages outside the cult and those in the cult. Gane rightly asserted: "Outside the ritual system, YHWH can save people from their פֶשַׁע by bearing/forgiving, expiating, blotting out, and not remembering these offenses if the sinners repent . . . However, this clemency is granted directly by YHWH and goes beyond the reconciliation that he offers through rituals. . . . In the cult, including the awesome rites of the Day of Atonement, there is no provision at all for removing פֶשַׁע from those who commit them, even if they repent, so that they can receive the benefit of forgiveness" (*Cult and Character*, 297).

⁶³⁵Von Rad, *Old Testament Theology*, 1:263. "His assertion seems to be overstated in that the term פֶשַׁע is rarely used in cultic contexts, but in a very strategic, crucial context" (Gane, personal communication, February 20, 2008), which will be shown later in the text.

⁶³⁶The 15 passages, in which the three sin terms occur together, can be classified into the following categories: (1a) Yahweh's self-declaration, Exod 34:7; (1b) allusion to Yahweh's self-declaration and experience of his forgiveness, Ps 103:10-12 (cf. vss. 8-9); (1c) allusion to Yahweh's self-declaration and faith in his forgiveness, Mic 7:18-19; (1d) allusion to Yahweh's self-declaration and prayer for his forgiveness, Ps 51:1-3 [H 3-5]; (2)

with תַּטְּמָה⁶³⁸ and יָצָה.⁶³⁹ The noun עֲשָׂה occurs not only in cultic contexts⁶⁴⁰ but also for sins of idolatry through pagan cults.⁶⁴¹ Only in Pentateuchal ritual law is עֲשָׂה shown to be inexpiable through the cult. Also to be noted is that, although not reaching the sanctuary via daily purification offerings, the עֲשָׂה sin somehow defiles the sanctuary so that it must be purged from the sanctuary and from the camp through cultic rituals on the Day of Atonement (Lev 16:16, 21).⁶⁴² Especially to be noted in this connection is that the three major nouns for sin occur together in the significant passages of the solutions of the sin problem against the cultic background (Lev 16:21; Isa 53:5-12; Dan 9:24).⁶⁴³

vicarious expiation: Isa 53:5-12; Dan 9:24 (cf. vss. 26-27); cf. Lev 16:21 (see the whole chapter); (3a) promise of God's forgiveness, Isa 43:24-25; (3b) blessedness of God's forgiveness, Ps 32:1-2; (3c) confession of sins and experience of God's forgiveness, Ps 32:5; (4) confession of sins, Isa 59:12; (5) declaration of innocence: Job 13:23; Ps 59:3-4 [H 4-5]; (6) God's judgment on sins: Ezek 21:24 [H 29]; 33:9-10.

⁶³⁷1 Sam 24:11 [H 12]; 1 Kgs 8:50; Job 8:4; 35:6; Ezek 33:12; 37:23.

⁶³⁸Gen 31:36; 50:17; Lev 16:16; Josh 24:19; Job 34:37; Ps 25:7; Isa 44:22; 58:1; Ezek 18:21-22; 33:10; Amos 5:12; Mic 1:5, 13; 3:8; 6:7.

⁶³⁹Num 14:18; Job 7:21; 14:17; 31:33; 33:9; Ps 36:1-2 [H 2-3]; 65:3 [H 4]; 89:32 [H 33]; 107:17; Isa 50:1; 53:5; Ezek 14:10-11; 18:30.

⁶⁴⁰See Lev 16:16, 21 (see the whole chapter of Lev 16, that is, the chapter of the Day of Atonement); 1 Kgs 8:50; Pss 5:10 [H 11]; 19:13 [H 14]; 36:1 [H 2]; 39:8 [H 9]; 51:1 [H 3], 3 [H 5]; 59:3 [H 4]; 65:3 [H 4]; Dan 8:12-13 (cf. vss. 11, 14); 9:24 (cf. vss. 25-27); Mic 6:7 (cf. vs. 6); cf. Ps 25:7; 32:1, 5; 89:32 [H 33]; 103:12; 107:17.

⁶⁴¹See Josh 24:19 (cf. vss. 14-16, 20, 23); Isa 44:22 (cf. vss. 9-20, 25); 57:4 (cf. vss. 3, 5-10); Jer 5:6 (cf. vs. 7); Ezek 14:11 (cf. vss. 3-7); 18:22, 28, 30-31 (cf. vss. 6, 11-12, 15); 37:23; Amos 3:14; 5:12 (cf. vs. 5); Mic 1:5 (2x; cf. vs. 7); cf. Isa 43:25 (cf. vss. 23-24).

⁶⁴²Gane, *Leviticus, Numbers*, 281, 283; idem, *Cult and Character*, 296, 299; Carpenter and Grisanti, "עֲשָׂה," 708. The defilement is automatic, thus suggesting connections with Lev 20:3 and Num 19:13, 21 (cf. defiant sin in Num 15:30-31).

⁶⁴³For cultic motifs in Daniel, especially see Winfried Vogel, "The Cultic Motif in Space and Time in the Book of Daniel" (Th.D. dissertation, Andrews University, Seventh-day Adventist Theological Seminary, 1999); idem, "Cultic Motifs and Themes in the Book of Daniel," *JATS* 7 (1999): 21-50. For the cultic background of Dan 9, see Jacques B. Doukhan, "The Seventy Weeks of Dan 9: An Exegetical Study," *AUSS* 17 (1979): 7-8, 10-12, 20; Vogel, "The Cultic Motif in Space and Time," 48-55, 68-75, 78-80, 89-95, 137-38, 148-56, 179-259, 281-86, esp. 179-259; idem, "Cultic Motifs and Themes," 32-34. As for Ps 51, as previously indicated (see n. 373 of this chapter), it

As investigated so far, just as the verb עָשָׂה occurs with or parallels the other two major terms for sin (אָטָה/אָטָה/אָטָה and עָוֹן), so the noun עֲשׂוֹן occurs with or parallels the other two major nouns for sin (אָטָה/אָטָה and עָוֹן). Thus, through their association with the other two major sin terms that belong to cultic terminology, the verb עָשָׂה and the noun עֲשׂוֹן show their close cultic relations. Besides, the verb עָשָׂה and its noun עֲשׂוֹן occur quite often in cultic contexts, and they are also related to sins of idolatry through pagan cults. Furthermore, the three major verbs for sin occur together, though once, in the OT, but in a cultic context, and the three major nouns for sin significantly occur together mostly in cultic contexts. Significantly, only through Pentateuchal ritual law עֲשׂוֹן is distinctly identified as "inexpiable rebellious sin," which does not reach the sanctuary via purification offerings throughout the year, and thus the term עֲשׂוֹן as such a precise term distinguishes itself in the Hebrew cult. Last but not least, it is not to be overlooked that the covenant is inextricably bound up with the cult, and thus that the cult cannot be

clearly alludes to cultic purification rituals with hyssop as a means of purification. Thus cultic contexts have the most frequent occurrences of all three major nouns for sin next to those alluding to Yahweh's self-declaration. In Lev 16 (the Day of Atonement chapter) the goat for Yahweh is a vicarious expiatory sacrifice; in Dan 9:24-27 the death of the Messiah is related to the eschatological expiation of sins as well as the end of the sacrifices; in Isa 53 the suffering and death of the Servant is the eschatological event of *expiatio vicaria*. It is highly significant that there are many remarkable lexical and thematic links in Dan 9:24-27 that enable us to identify the Servant in the Suffering Servant Poem with the Messiah (Messiah the Prince) in Dan 9: (1) three major sin terms; (2) כָּפַר ; (3) צָדַק ; (4) כָּרַת *Niphal* ("cut off"); (5) אֵין לוֹ ("no help for him"); (6) "the many." To be noted here is that no pronominal suffixes are attached to any of the three sin terms (as compared to the antecedent "your people" and "your holy city"), the fact of which seems to imply a universal scope of the expiation (for more in detail, esp. see Doukhan, 20-21). Besides, though being related indirectly to the Messiah, interestingly the Hebrew terms שָׁחַת (vs. 26; *Hiphil*, "destroy") and שָׁמַם (vs. 26; *Qal* ptc. f.p., "desolations"; vs. 27; *Poel* ptc. m.s., "causing horror/desolation" and *Qal* ptc. m.s., "desolator"), which are directly connected with the Servant in the Poem, occur here in Daniel, which seems to suggest the same destiny of the Messiah as well as his people and his city Jerusalem, though not only by different causes but also with different effects. For אֵין עֲזָרָה לוֹ and its relation to אֵין עֲזָרָה in Ps 22:11 [H 12] and to אֵין עֲזָרָה לִּי in vs. 1 [H 2], see Doukhan, 18-19. These expressions significantly correspond to the Servant's painful experience of God's "hiding of the face" (מִסְתַּר פָּנָיו) in Isa 53:3b α , though it was misunderstood by the "we."

thought of without being associated with the covenant.⁶⁴⁴ Therefore, it is scarcely too much to say that *פְּשַׁע* is a quasi-cultic term in the OT.⁶⁴⁵

Now it can be concluded that the three major terms for sin have close cultic relations, differing only in degree. Their close cultic relations will be much more confirmed by their usage in the following cultic clauses, which significantly occur in the Suffering Servant Poem.

Cultic Clauses

סִבֵּל עוֹן/נִשְׂא חַטָּא

There are two significant cultic clauses involving terms for sin in the Suffering Servant Poem: *סִבֵּל עוֹן* (Isa 53:11) and *נִשְׂא חַטָּא* (vs. 12). These two clauses are made of two major sin terms *עוֹן* and *חַטָּא*, coupled with *סִבֵּל* and *נִשְׂא* respectively. The root *נִשְׂא* frequently occurs in related Semitic languages,⁶⁴⁶ and there are even instances where *נִשְׂא* appears in parallel with other roots both in Biblical Hebrew and in Ancient Near Eastern texts.⁶⁴⁷ One of those is *סִבֵּל/נִשְׂא*⁶⁴⁸ and there are four instances of the parallelism in the

⁶⁴⁴See, e.g., Vriezen, *An Outline of Old Testament Theology*, 255-58; Arvid S. Kapelrud, "The Role of the Cult in Old Israel," in *The Bible in Modern Scholarship*, ed. J. Philip Hyatt (Nashville, TN: Abingdon, 1965), 45; Umberto Cassuto, *A Commentary on the Book of Exodus*, trans. Israel Abrahams (Jerusalem: Magnes, 1967), 316, 319, 484; Delbert R. Hillers, *Covenant: The History of a Biblical Idea* (Baltimore, MD: Johns Hopkins, 1969), 162-66; Frank Moore Cross, *Canaanite Myth and Hebrew Epic: Essays in History of the Religion of Israel* (Cambridge, MA: Harvard University Press, 1973), 318-19; Rodríguez, "Sanctuary Theology in the Book of Exodus," 131-34; Kitchen, 132; Hartley, *Leviticus*, lxxv; cf. Fernando Canale, "From Vision to System: Finishing the Task of Adventist Theology, Part III: Sanctuary and Hermeneutics," *JATS* 17 (2006): 60-62.

⁶⁴⁵As for the cultic-judicial emphasis of the term *פְּשַׁע* in the OT, see Hasel, "A Study of Daniel 8:9-14," 441, 457; E. M. Livingston, 395-96. In regard to Qumran texts, Knierim, "*פְּשַׁע* *peša*," 1037, asserted that "the term [*פְּשַׁע*], in a consistent extension of its earlier development, has now become a fixed, largely formulaic term in the cultic language of the Qumran community."

⁶⁴⁶Cf. D. N. Freedman and B. E. Willoughby, "*נִשְׂא* *nāšā*," *TDOT*, 10:25-27; Walter C. Kaiser, Jr., "*נִשְׂא* (*nāšā*) Lift, Carry, Take," *TWOT*, 2:600; Victor P. Hamilton, "*נִשְׂא*," *NIDOTTE*, 3:160; Stolz, "*נִשְׂא* *nš*," 769.

⁶⁴⁷Cf. Hamilton, "*נִשְׂא*," 160-61.

⁶⁴⁸See Moshe Held, "The Root *ZBL/SBL* in Akkadian, Ugaritic, and Biblical

OT, all in Isa 40-55 (see 46:4, 7; 53:4, 11-12).

The verb **סָבַל**, whose basic meaning is "bear/carry (away), transport,"⁶⁴⁹ occurs quite rarely (9x as well as 1x in Aramaic) in the OT,⁶⁵⁰ whereas the verb **נָשַׁן**, which basically means "lift (up), carry, take,"⁶⁵¹ occurs frequently (654x as well as 3x in Aramaic).⁶⁵² The verb **סָבַל** occurs 7 times in the *Qal* (Gen 49:15; Isa 46:4 [2x], 7; 53:4, 11; Lam 5:7), once each in the *Pual* (Ps 144:14) and in the *Hithpael* (Eccl 12:5). Significantly, in Isa 40-55 **סָבַל** occurs 5 times (out of the total 9) and only in the *Qal* (out of the total 7).

Especially Isa 46:1-4, where the parallel of **נָשַׁן** with **סָבַל** occurs (vs. 4), seems to throw a flood of light on the Isaianic intent of the usage of the verb **סָבַל** as well as **נָשַׁן**. Here Yahweh portrays himself as a stark contrast to Babylon's idols, specifically in terms of deliverance (**מָלַט** *Piel*; cf. **יָשַׁע** *Hiphil* in vs. 7) from catastrophic events.

Verses 1-2 are chiastically connected by vss. 1aα and 2aα: **A**: "Bel has bowed down"/**B**: "Nebo stoops"/**B**¹: "They [i.e., Bel and Nebo] stoop"/**A**¹: "They have bowed down together." Verses 1-2 are also parallelistically connected with vss. 1aβ-b and 2aβ-b. "Their idols" that "are upon the beasts and the cattle" (vs. 1aβ-bα), "the things that you carry" (**C**: **נָשַׁן** *Qal* pass. ptc.) are 'burdensome' (**D**: **מַשָּׂע** *Qal* pass. ptc.)" (vs. 1bβa), "a 'burden' (**מַשָּׂע**, n. from **נָשַׁן**) to the weary [beast]" (vs. 1bβb). "They [i.e., Bel and Nebo] could not 'deliver' (**מָלַט** *Piel*) the 'burden' (**מַשָּׂע**, i.e., their images), but they have themselves gone into captivity" (vs. 2aβb). To the contrary, however, to "all the

Hebrew," *JAOS* 88 (1968): 92; Hamilton, "נָשַׁן," 160-61; cf. H.-J. Fabry, "נָשַׁן *nāśā*," *TDOT*, 10:27.

⁶⁴⁹Cf. BDB, 687; *HALOT*, 2:741; D. Kellermann, "סָבַל *sābal*," *TDOT*, 10:139-40.

⁶⁵⁰Cf. Mandelkern, 790; Lisowsky, 988; Even-Shoshan, 801.

⁶⁵¹Cf. BDB, 669; *HALOT*, 2:724; Freedman and Willoughby, 24-25; Stolz, "נָשַׁן *nś*," 769.

⁶⁵²Cf. Stolz, "נָשַׁן *nś*," 769; Hamilton, "נָשַׁן," 160.

remnant of the house of Israel" (vs. 3aβ), "'who have been borne' (**D**¹: עָמַס *Qal* pass. ptcp.) by Me [i.e., Yahweh] from birth and 'have been carried' (**C**¹: נָשָׂא *Qal* pass. ptcp.) from the womb" (vs. 3b) Yahweh promises in vs. 4: "Even to [your] old age I will be the same (lit., 'I [am] He'), and even to [your] gray hairs I myself will 'carry' (סָבַל *Qal*) you, I myself have done [it], and I myself will 'bear' (נָשָׂא *Qal*), I myself 'carry' (סָבַל *Qal*) and I will 'deliver' (מָלַט *Piel*) [you]."

The chiasm, which vs. 3b makes with vs. 1bβa by the same verbal form (*Qal* pass. ptcp.) of the same verbs (נָשָׂא and עָמַס), immediately catches our eyes and lets us take notice of the writer's intentions. In time of catastrophes pagan gods can deliver neither their images nor their worshipers, but they only become a burden (מְשָׂא) to their worshipers because of their images.⁶⁵³ To the contrary, Yahweh can and will deliver his people, as he has always done in the history of Israel. That is the point the writer intended to make in this salvation oracle of Yahweh.

The verb נָשָׂא *Qal* here, used with a positive sense for Yahweh, reminds us of his caring, teaching, guiding, providing, protecting, forgiving, and preserving in the context of the Exodus from Egypt and the wilderness wandering (see Exod 19:4; Num 14:19; Deut 1:31 [2x]; 32:11; Isa 63:9; cf. Num 11:12 [2x]; Isa 40:11).⁶⁵⁴ Now, to be noted is the parallel of נָשָׂא with סָבַל in Isa 46:4, the latter of which is also closely connected with the Exodus in that its nouns (סָבַל and סָבַלָה) are closely related to Israel's forced/compulsory labor in Egypt prior to the Exodus.⁶⁵⁵ The noun סָבַלָה (6x, only in the plural) always refers to the compulsory burdensome toil of the Israelites under their Egyptian

⁶⁵³Even in time of peace (cf. vs. 7 [נָשָׂא/סָבַל יָשַׁע *Hiphil*]; 45:20 [נָשָׂא יָשַׁע *Hiphil*]).

⁶⁵⁴Cf. Olafsson, 300, 303; Freedman and Willoughby, 29-30; Stolz, "נָשָׂא *nš'*," 774.

⁶⁵⁵Cf. HALOT, 2:741; Held, 92-96; Kellermann, "סָבַל *sābal*," 142-43; Ronald F. Youngblood, "סָבַל," NIDOTTE, 3:222; Anthony R. Ceresko, "The Rhetorical Strategy of the Fourth Servant Song (Isaiah 52:13-53:12): Poetry and the Exodus—New Exodus," CBQ 56 (1994): 49.

oppressors (Exod 1:11; 2:11; 5:4, 5; 6:6, 7), the last two verses of which mention Yahweh's promise of the Exodus. The noun סָבַל refers to Israel's corvée labor in Egypt (once out of the total 3) in association with the Exodus: "I removed his shoulder from the burden/corvée work (סָבַל); his hands were freed from the basket (דָּוָר)" (Ps 81:6 [H 7]). Besides, another noun סָבַל occurs 3 times in the OT, only in Isaiah (9:4 [H 3]; 10:27; 14:25), and that always in juxtaposition with the yoke (עַל) of foreign oppressors upon the shoulders/neck of Israel as well as Yahweh's promise of deliverance. As Isa 10:24 and 26, where "Egypt" is mentioned once each, clearly indicate, סָבַל also has Israel's slavery in Egypt and the Exodus as its background. Therefore, not only the Isaianic usage of נָשָׂא but also especially of סָבַל reveals the Exodus motif/allusion in Isaiah. To be noted in this regard is Moshe Held's observation:

Of greater relevance for our study is the fact that Akkadian *zabālu* is very commonly used in connection with transporting clay, bricks and straw. One is immediately reminded of the reference to *teben* "straw," *homer* "clay" and *lebēnīm* "bricks" in Exodus in connection with Israel's forced labor in Egypt (Hebrew *siblōt* [sic]).⁶⁵⁶

⁶⁵⁶Held, 92; cf. Kellermann, "סָבַל *sābal*," 139; Youngblood, "סָבַל," 221. R. D. Patterson mentioned: "In contrast to the synonymous *nāsā* 'lift up,' 'bear/carry (away),' *sābal* lays stress on the process of bearing or transporting a load (Isa 46:7), hence, becomes a figure of servitude (Gen 49:15)" ("סָבַל [*sābal*] Bear [*Qal*], Drag Oneself Along [*Hithpael*]," *TWOT*, 2:616).

The Exodus motif in Isaiah, especially in chaps. 40-55, has been already noticed by many scholars. Muilenburg correctly argued: "The conception of the new exodus is the most profound and most prominent of the motifs in the tradition which Second Isaiah employs to portray the eschatological finale" ("Isaiah 40-66," 602). Bernhard W. Anderson also mentioned: "While there are numerous linguistic echoes of the Exodus tradition throughout the poems of Second Isaiah, the theme of the new exodus is the specific subject in several passages" ("Exodus Typology in Second Isaiah," in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. Bernhard W. Anderson and Walter Harrelson [New York: Harper & Brothers, 1962], 181). Then Anderson concluded: "Second Isaiah's eschatological hope is shaped by images drawn from Israel's *Heilsgeschichte*, particularly the crucial event of the Exodus, from which flow consequences reaching into the present and on into the future. The Exodus, then, is a 'type' of the new exodus which will fulfill in a more wonderful fashion, with a deeper soteriological meaning, and with world-wide implications, Yahweh's purpose revealed by word and deed in the beginning" (ibid., 194-95). See also Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, FS, Reihe A, Theologie, Bd. 4 (Frankfurt am Main: Peter Lang, 2001), 157-96, esp. 193-96.

However, as Ceresko, 47, correctly observed, "it is curious that not one of these scholars [that recognized the theme of Exodus as a central one in Isa 40-55] notes any

In the Suffering Servant Poem the clauses *סָבַל עֹן* (Isa 53:11) and *נָשָׂא חַטָּא* (vs. 12) parallel each other, and thus they in turn make a chiasm with another previous parallel of *סָבַל/נָשָׂא* clauses in Isa 53:4. The parallels and the chiastic structure, which the *סָבַל/נָשָׂא* clauses make, are as follows:

- A** *אָכַן חֲלִיָנוּ הוּא נָשָׂא* (Isa 53:4a) ("Surely our sicknesses he himself bore")
- B** *וּמְכַאֲבֵינוּ סָבָלָם* (vs. 4aβ) ("and our pains he carried")
- B¹** *וְעֹנֹתָם הוּא יִסְבֵּל* (vs. 11bβ) ("and their iniquities he himself will carry")
- A¹** *וְהוּא חֲטָא־רַבִּים נָשָׂא* (vs. 12cα) ("yet he himself bore the sin of many")

The clause *סָבַל עֹן* is quite rare and unusual in that it occurs only twice in the OT (Isa 53:11 and Lam 5:7). As shown above, however, first by paralleling *נָשָׂא חֲלִי* with *סָבַל מְכַאֲב* in Isa 53:4a, the writer of the Suffering Servant poem prepares us to meet the unusual expression *סָבַל עֹן* in vs. 11bβ. Then, by paralleling *סָבַל עֹן* with *נָשָׂא חַטָּא* (vs. 12cα), the writer helps us to grasp its cultic connotation (along with its Exodus motif) and to understand its meaning that are to be investigated in this chapter. Such intentions of the writer seem to be more clearly revealed by the chiastic placement of those four clauses. Thus it has to be admitted that *סָבַל עֹן* is without a doubt interchangeable with *נָשָׂא עֹן*.⁶⁵⁷ So the clause *סָבַל עֹן* is to be dealt with together with the clause *נָשָׂא עֹן*.⁶⁵⁸

reference to the exodus in *any* of the four so-called Servant Songs." Ceresko persuasively asserted that "attention to some of the language of at least the Fourth Servant Song reveals echoes not so much of the exodus, the actual 'going forth' from Egypt, but rather of the persecution and the condition of servitude imposed on the Hebrew people by the ruling elites of Egypt" (ibid., 48; for his detailed discussion, see ibid., 48-50).

⁶⁵⁷ Akkadian *našû* (equivalent to *נָשָׂא*), just as Akkadian *zabālu* (equivalent to *סָבַל*), has sin/punishment terms as its object (cf. Held, 92; Fabry, 27; Helmer Ringgren, "נָשָׂא *nāšā'*," *TDOT*, 10:36-37). However, according to Held, 92-93, some ANE cognates to *סָבַל*, unlike those to *נָשָׂא*, are linguistically connected with "sick person" or "malady, sickness" (cf. Kellermann, "סָבַל *sābal*," 141).

⁶⁵⁸ *Pro Zimmerli*, "Zur Vorgeschichte von Jes. 53," 238-39; repr. in idem, *Studien*

zur alttestamentlichen Theologie und Prophetie, TB, Bd. 51 (München: Kaiser, 1974), 215-16; *contra* Spieckermann, 3.

Except for his citation of Lev 16:22 as well as his consideration of the prophetic sign action of Ezek 4:4-8 as a possible tradition of the vicarious expiation of the Servant, Zimmerli's thesis is essentially right, but he missed another connotation of *נִשָּׂא*, i.e., the Exodus connotation. Thus He could not go further except only mentioning that the formula *נִשָּׂא עוֹן* is varied 'with great freedom' in Isa 53 ("Zur Vorgeschichte," 239).

Spieckermann's argument is in a sense to the point: "If we wish to understand the idea of vicarious suffering in Isaiah 53 adequately, there is little point in taking into consideration only one or two important motifs which the [priestly] tradition has coined and then using them to unlock the theological profile of the entire text. Instead I shall try . . . to develop the criteria for the idea of vicarious suffering from the text itself in as complete a form as the text allows" (4). Except his rendering of *נִשָּׂא* as well as *יָדָה* Spieckermann adequately developed five criteria which seem to be central to the idea of vicarious suffering in Isa 52:13-53:12 (ibid., 5-7): (1) "One person intercedes for the sins of others"; (2) "The one who intercedes for the sins of the others is himself sinless and righteous"; (3) "The vicarious act of the one occurs once for all"; (4) "One intercedes for the sins of others of his own will"; (5) "God brings about the vicarious action of the one for the sins of the others intentionally."

However, Spieckermann made a mistake that, considering the main idea behind vicarious suffering as the "close community of will between God and the Servant" with the intention of solving the sin problem, he opted for prophetic intercession and suffering as the prehistory of the Servant, specifically Jeremiah (cf. Jer 7:16; 11:14; 14:11-12; 15:1) and Ezekiel (cf. Ezek 3:16-21, 26; 4:4-8). His argument runs: "In the hindrances to intercession and in suffering, prophecy found itself in an irresolvable situation in which a new theological alternative—the idea of vicarious suffering—could have been born" (ibid., 13). The main problem of Spieckermann's reasoning can be detected from his previous argument: "There are problems in ascribing to *נִשָּׂא עוֹן* a central function in the understanding of Isaiah 53. One objection is that the exact phrase does not occur in Isaiah 53; verse 11 contains a synonymous expression *סָבַל עוֹן*, but not *נִשָּׂא עוֹן*. The formulations in verses 4-5 and 11-12 could therefore be understood only as a free adaptation of a fixed concept of atonement. Second, it is questionable whether this kind of fixed concept of atonement may be presupposed even for the expression *נִשָּׂא עוֹן*. The two passages . . . , Leviticus 10:17 and 16:22, were in all probability written later than Isaiah 53" (ibid., 3). It seems clear that Spieckermann's first objection resulted from his limited lexical study on the verb *סָבַל* and its nominatives as well as on the verb *נִשָּׂא*, thus not catching their Exodus connotations. Spieckermann's second objection lies in his presuppositions of the "traditio-historical" approach (ibid., 4), but it is untenable. In regard to the Day of Atonement, on which the parallel expiatory term *כַּפֵּר* of the phrase *נִשָּׂא עוֹן* played a significant role, Milgrom argued that the Day of Atonement rituals could have functioned at an early (i.e., pre-exilic) date (cf. *Leviticus 1-16*, 1067-71). His argument is further reinforced by Gane's analysis of parallels between the Day of Atonement and the Nanshe New Year (cf. *Cult and Character*, 355-78, especially 378). Milgrom, based on his comparative study of the verbs *אָשַׁם* and *שׁוּב*, convincingly argued: "The Priestly legislation on sacrificial expiation is pre-exilic" (*Cult and Conscience*, 122). For a detailed discussion on this issue, see ibid., 7-12, 119-23; idem, *Leviticus 1-16*, 339-45, 373-78.

⁶⁵⁹Isa 53:11; Lam 5:7.

whereas the clause עָוֹן אֲשַׁנֵּן occurs 29 times⁶⁶⁰ and 4 times with the negative particle א attached.⁶⁶¹ The clause עֲשֵׂה אֲשַׁנֵּן occurs 5 times (Gen 50:17 [2x];⁶⁶² Exod 34:7; Num 14:18; 1 Sam 25:28) in the OT and 3 times with the negative particle א attached (Exod 23:21; Josh 24:19; Job 7:21). The clause $\text{תִּטְּאֶת אֲשַׁנֵּן}$ occurs 5 times (Gen 50:17;⁶⁶³ Exod 10:17; 32:32; 1 Sam 15:25; Ps 25:18) in the OT and once with the negative particle א attached (Josh 24:19).⁶⁶⁴ The clause $\text{הִטְּאֶת אֲשַׁנֵּן}$ occurs once (Exod 34:7), and the clause $\text{אֲשַׁנֵּן אֲשַׁנֵּן}$ 6 times (Lev 20:20; 24:15; Num 9:13; 18:22; Isa 53:12; Ezek 23:49) in the OT and 3 times with the negative particle א attached (Lev 19:17; 22:9; Num 18:32). For convenience' sake, all the $\text{לִבְרִית/אֲשַׁנֵּן}$ clauses will be dealt with together in the sense of sin-bearing.⁶⁶⁵

The subject of the clause (the sinner himself/herself or someone else) has been regarded as the decisive factor to determine its meaning.⁶⁶⁶ However, Schwartz recently suggested that two uses of $\text{עָוֹן אֲשַׁנֵּן/אֲשַׁנֵּן אֲשַׁנֵּן}$ should be distinguished from each other not only by their subjects but also by the senses in which they use אֲשַׁנֵּן , "bear."⁶⁶⁷ The

⁶⁶⁰Exod 28:38; 34:7; Lev 5:1, 17; 7:18; 10:17; 16:22; 17:16; 19:8; 20:17, 19; 22:16 (אֲשַׁנֵּן *Hiphil*); Num 5:31; 14:18, 34; 18:1 [2x], 23; 30:15 [H 16]; Ps 32:5; 85:2 [H 3]; Ezek 4:4, 5, 6, 10; 44:10, 12; Hos 14:2 [H 3]; Mic 7:18; cf. Gen 4:13. In Ps 32:5 the three major sin terms (תִּטְּאֶת , עָוֹן , עֲשֵׂה) parallel with each other, and then the idiomatic expression עָוֹן אֲשַׁנֵּן occurs with תִּטְּאֶת attached. In vs. 1 עָוֹן אֲשַׁנֵּן parallels with $\text{אֲשַׁנֵּן אֲשַׁנֵּן}$.

⁶⁶¹Exod 28:43; Ezek 18:19, 20 [2x].

⁶⁶²The second one is actually $\text{עֲשֵׂה לְאֲשַׁנֵּן}$.

⁶⁶³The verb here first takes עֲשֵׂה as its accusatives, which parallels with תִּטְּאֶת , and then the whole expression parallels with $\text{עֲשֵׂה לְאֲשַׁנֵּן}$.

⁶⁶⁴The verb here takes both עֲשֵׂה and תִּטְּאֶת as its accusatives.

⁶⁶⁵Cf. Schwartz, 8-10, 15; Gane, *Cult and Character*, 101-102. Note also the passages in which two or three of the major sin terms occur together with אֲשַׁנֵּן (Gen 50:17; Exod 34:7 (cf. vs. 9); Lev 16:22 (cf. vs. 21); Num 14:18; Josh 24:19; cf. Job 7:21; Mic 7:18).

⁶⁶⁶E.g., Knierim, "אֲשַׁנֵּן," 408; Milgrom, *Leviticus 1-16*, 622-23; idem, *Leviticus 17-22*, 1488; Luc, "אֲשַׁנֵּן," 90.

⁶⁶⁷Schwartz, 10; cf. Gane, *Cult and Character*, 102.

context, in which the subject is included, should be the decisive factor to determine the precise meaning of the clause.⁶⁶⁸

According to the context in which the idiomatic clause occurs, the consequences of sin-bearing are diverse in the OT. For the sake of convenience, however, in that the subject of the clause is the sinner himself or a representative, I will classify its usage into two main categories. The first category, in which the sinner is the subject, has two subcategories wherein expiation is possible or impossible. The second category, in which a representative is the subject, has three subcategories wherein the subject is man or animal or divine being. Especially the subcategory of man as subject has four sub-subcategories wherein it is a case of the subject being punished by God or being priestly symbolic or being prophetic symbolic or being asked to forgive by man. Thus the classifications of the clauses עֲשֵׂה/אֵטָח/יִוָּע אֲשֶׁנִּי are shown below:

- The Sinner as Subject
 - Expiation Possible
 - Expiation Impossible
- A Representative as Subject
 - Man as Subject
 - Divine Punitory
 - Prophetic Symbolic
 - Priestly Mediatorial
 - Interpersonal Reconciliatory
 - Animal as Subject
 - Divine Being as Subject

In order to determine where the sin clauses in Isa 53:11-12 belong, we have to study the two main categories of the clauses throughout the OT.

The Sinner as Subject

This category is the one in which the sinner himself/herself is the subject of the clauses עֲשֵׂה/אֵטָח/יִוָּע אֲשֶׁנִּי. After criticizing Schwartz's position, Milgrom went too far to conclude:

⁶⁶⁸Cf. Olafsson, 304.

In sum, $nāśā^{\text{c}} \bar{ā}wōn$ is a nonexpiable, irremediable divine sentence. In all cases where the punishment is not stated, it is forthcoming—irrevocably. In theological terms, perhaps one might say that the punishment (usually *mwt* or *kārēt* . . .) expiates for the sin . . . but the punishment itself is unavoidable.⁶⁶⁹

However, Milgrom admits at least that Lev 5:17, "to be sure, explicitly states that the sin is expiated by a reparation offering."⁶⁷⁰ Therefore, Schwartz is right in that there are several cases where remedial expiation is prescribed, thereby obviating punishment, though in most cases it is impossible.

Expiation Possible

There are several cases in which remedial expiation was possible for a person who $נָשָׂא עוֹן$. The sinner's bearing culpability could be remedied by a graduated purification offering (Lev 5:1),⁶⁷¹ or a reparation offering (Lev 5:17),⁶⁷² or reparation (Lev 22:16).⁶⁷³ Nevertheless, the sin for which the remedial offerings or reparation has been wantonly neglected is inexpiable, and the sinner is terminally condemned to

⁶⁶⁹Milgrom, *Leviticus 17-22*, 2116.

⁶⁷⁰Milgrom added: "However, considering that the sin is a suspected *ma'at* committed unwittingly, incurring an expensive ram as a fine is hardly a remedy, but a steep penalty. (Indeed, that the word means 'reparation, penalty,' see especially 5:6, 19, 25a; Num 5:7)" (ibid.).

⁶⁷¹Leviticus 5:1 mentions the case of a deliberate omission or neglect to give mandatory testimony, which is remedied by confession (vs. 5) plus the purification offering (cf. vss. 6-13), more specifically the graduated purification offering. See Gane, *Leviticus, Numbers*, 118-23, 125 (contra Milgrom, *Leviticus 1-16*, 293-96, 300-307; idem, *Leviticus 17-22*, 1488-89). For a detailed discussion on the graduated purification offering, see Milgrom, *Leviticus 1-16*, 307-318.

⁶⁷²Leviticus 5:17 mentions the case of an inadvertent violation of any of Yahweh's prohibitive commandments (doing a "Thou shalt not") without knowing it and continuing to not know about it, which is remedied by the reparation offering (cf. vss. 18-19). See Gane, *Leviticus, Numbers*, 133-34; Milgrom, *Leviticus 1-16*, 331-35; idem, *Leviticus 17-22*, 1489. For a detailed discussion on the reparation offering, see Milgrom, *Cult and Conscience*; idem, *Leviticus 1-16*, 339-78.

⁶⁷³Leviticus 22:16 mentions the case of laypersons' unintentional eating of the priestly portion of what they give as offerings, which is remedied by reparation (vs. 14). See Gane, *Leviticus, Numbers*, 381 (contra Milgrom, *Leviticus 17-22*, 1489).

extirpation.⁶⁷⁴

Expiation Impossible

In many cases remedial expiation was not possible. In these cases the sinner had no choice but to die⁶⁷⁵ or be "cut off."⁶⁷⁶ Therefore, in such cases of the sinner's consequential sin-bearing, the sinner "carries" the weight of his/her own sin, which will ultimately crush him/her and lead to his/her death by human or divine agency.⁶⁷⁷

A Representative as Subject

This category is the one in which a representative, but not the sinner, is the

⁶⁷⁴Cf. Gane, *Cult and Character*, 293.

⁶⁷⁵Gen 4:13 (implicit; cf. vss. 14-15); Exod 28:43 (explicit); Lev 19:17 (cf. Ezek 3:18-19; 33:7-8); 22:9 (explicit); 24:15 (explicit; vss. 14, 16); Num 14:34 (explicit; cf. vss. 29, 32-33, 35); 18:1a (explicit; cf. vss. 22, 23; 1:51), 1b (explicit; cf. vss. 3, 7; 3:10, 38), 22 (explicit), 23 (explicit; cf. vs. 22), 32 (explicit); Ezek 23:49 (implicit; cf. vs. 47); 44:10, 12 (implicit; cf. Num 18:1, 23; Daniel I. Block, *The Book of Ezekiel: Chapters 1-24*, NICOT [Grand Rapids, MI: Eerdmans, 1997], 626-32); cf. 1 Sam 25:24 (see vss. 26, 28); 2 Sam 14:32. See Schwartz, 10-15; Milgrom, *Leviticus 17-22*, 1488-89; cf. Gane, *Leviticus, Numbers*, 652-53. For a detailed discussion on the encroacher and the Levites, see Jacob Milgrom, *Studies in Levitical Terminology, I: The Encroacher and the Levite; the Term 'Aboda*, UCPNES, vol. 14 (Berkeley, CA: University of California Press, 1970), 5-33.

⁶⁷⁶Lev 7:18 (implicit; cf. vss. 20-21); 17:16 (implicit; cf. vs. 14; 11:39-40); 19:8 (explicit); 20:17 (explicit; cf. 18:6, 9, 11, 29), 19 (implicit; cf. vs. 17; 18:6, 12-13, 29), 20 (explicit; death without a child); Num 5:31 (implicit, death without a child); 9:13 (explicit); Ezek 14:10 (implicit; cf. vss. 8-9); cf. Num 15:30-31. See Schwartz, 10-15; Milgrom, *Leviticus 17-22*, 1488-89. The expression "be cut off" means the terminal punishment of extirpation (cf. Donald John Wold, *The Meaning of the Biblical Penalty Kareth* [Ph.D. dissertation, University of California, 1978]; Milgrom, *Leviticus*, 457-60; idem, *Numbers*, 405-408; Schwartz, 12; Gane, *Leviticus, Numbers*, 621). As for the case of a suspected adulteress proven guilty by the ordeal of the bitter water (Num 5:31), see Gane, *Leviticus, Numbers*, 521-26. Gane here mentioned: "There is no indication in Numbers 5 that an adulteress convicted through the ritual at the sanctuary will be put to death by the Israelites after suffering the breakdown of her reproductive system (5:21-22, 27)" (p. 526). However, Milgrom, in his *Leviticus 17-22*, 1489, argued that, if the suspected adulteress is convicted by the ordeal, she will not bear seed (vss. 22, 27), and thus that her punishment is equivalent to עֲרִירָה. For death 'without a child' (עֲרִירָה) as a form of *kareth*, see Lev 18:12, 16 (cf. vs. 29); 20:20-21; cf. Wold, 40-42, especially 42.

⁶⁷⁷Schwartz, 10-11; cf. Gane, *Cult and Character*, 102.

subject of the clauses עָוָן/אִשָּׁמָה/פְּשָׁע. Under this category there are three subcategories.

Man as Subject

This subcategory is the one in which man is the subject of the clauses.⁶⁷⁸ This subcategory can be classified into four sub-subcategories.

Divine punitive

Under this sub-subcategory three passages can be subsumed. The passage Num 30:15 [H 16] is to a certain degree indirectly related to the cult, and it is in the context of the sanctity of vows or oaths in general.⁶⁷⁹ The basic principle is that vows or oaths, whether made by men or women, are to be kept (vss. 2 [H 3], 9 [H 10]; cf. Exod 20:7; Lev 19:12). However, if a married woman⁶⁸⁰ makes a vow or an oath and her husband hears about it, he has the right to confirm or annul it (vs. 13 [H 14]). If he annuls it on the day when he first hears about it,⁶⁸¹ then God will automatically forgive (סָלַח) her for not fulfilling her obligation (vss. 8, 12 [H 9, 13]).⁶⁸² If, however, he annuls it later, he

⁶⁷⁸Gen 50:17; Exod 10:17; 28:38; Lev 10:17; Num 30:15 [H 16]; 1 Sam 15:25; 25:28; Lam 5:7; Ezek 4:4-6; 18:19, 20 (2x).

⁶⁷⁹Cf. Johann Jakob Stamm, "סָלַח *sālah* to Forgive," *TLOT*, 2:799; Olafsson, 191; Gane, *Leviticus, Numbers*, 762, 764.

⁶⁸⁰In Num 30, three cases of dependent women are cited, following the progression of a woman's life from single to married status: (1) unmarried women under the authority of their fathers (vss. 3-5), (2) women who marry while under vows or pledges previously taken (vss. 6-8), and (3) married women who make vows or pledges while under the authority of their husbands (vss. 10-15). See Milgrom, *Numbers*, 251-55; Gane, *Leviticus, Numbers*, 761-62.

⁶⁸¹According to Milgrom, *Numbers*, 254, it must be annulled "on that day only but not thereafter."

⁶⁸²Cf. Milgrom, *Numbers*, 252; idem, *Leviticus 1-16*, 245; Gane, *Leviticus, Numbers*, 762. Milgrom, *Numbers*, 252, pointed out the contrast of the active (*Qal*) form of the verb סָלַח here, also found in vs. 6, with its passive (*Niphal*) form as found in sacrificial texts (e.g., Lev 4:20, 26, 31, 35). Then Milgrom argued: "The purpose of the latter is to show that, even though the sin is unintentional, the sacrifice is not inherently efficacious but dependent on the divine will. Here, however, the purpose of the verbal form is to show that if the woman is thwarted from fulfilling her vow by her father or husband (vss. 9, 13), God will automatically forgive her" (cf. also his *Leviticus 1-16*, 245).

will bear her culpability (vs. 15 [H 16]). His late annulment of her vow or oath itself makes him responsible in the matter of the unfulfilled vow or oath, and thus he is inexorably punished by God, as is explicitly stated in Deut 23:21-23 [H 22-24] and Eccl 5:2-7 [H 1-6].⁶⁸³

Lamentations 5:7 says, "Our fathers sinned, and are no more; but we bear (סָבַל) their iniquities (עוֹן pl.)." The prophet Jeremiah confesses his own generation's share in the culpability of the fathers, not dissociating the generation from the fathers ("our fathers") or from their sin (cf. vs. 16).⁶⁸⁴ Jeremiah "is not concerned to contrast the guilt (חַטָּאת) of the fathers with the undeserved sufferings of himself and his contemporaries (סָבַלנוּ)."⁶⁸⁵ The exclamation in vs. 16 makes it clear that "the present generation had some part in that sin."⁶⁸⁶

In Ezekiel's time Israel's public consciousness was: "Why should the son not bear the punishment for the iniquity (עוֹן אָבִי) of the father?" (Ezek 18:19a; cf. vs. 2). Refuting it, however, Yahweh clearly mentions his just dealing with individuals: "The son will not bear the punishment for the iniquity (עוֹן אָבִי) of the father, nor will the

Gane, *Leviticus, Numbers, 762*, mentioned: "These are the only instances in the Bible of forgiveness (*slh*) automatically guaranteed by statute."

⁶⁸³Cf. Milgrom, *Leviticus 17-22*, 1489.

⁶⁸⁴Cf. Delbert R. Hillers, *Lamentations: A New Translation with Introduction and Commentary*, 2nd rev. ed., AB, vol. 7A (New York: Doubleday, 1992), 164. Hillers here mentioned: "The verse expresses his understanding of, and acquiescence in, the judgment foretold in the terms of their covenant with God; the sins of the fathers are now being visited on their children (Exod 20:5). Jeremiah says much the same thing, in one verse, as Lam 5:7, 16: 'We have sinned against Yahweh from our youth, we and our fathers' (Jer 3:25)." For a similar, but quite different case, that is, the case of the new generation of the Exodus, see Num 14:33; cf. Olafsson, 195-97. For the issues related to the interpretation of Lam 5:6, which aids an appropriate interpretation of vs. 7, see Paul R. House, *Lamentations*, WBC, vol. 23B (Nashville, TN: Thomas Nelson Publishers, 2004), 461-63.

⁶⁸⁵Whybray, *Thanksgiving*, 29.

⁶⁸⁶Theophile J. Meek, "The Book of Lamentations," *IB*, ed. G. A. Buttrick et al. (Nashville, TN: Abingdon Press, 1981), 6:36.

father bear the punishment for the iniquity (יְעַבְרֵנּוּ אֲשֶׁר) of the son" (vs. 20). In regard to the individual fate, God requires individual responsibility of the people (Ezek 18:4, 20), which was already made clear to Moses (Exod 32:33; Deut 24:16).⁶⁸⁷ It is explicitly mentioned here that the consequence of bearing one's own culpability is death (Ezek 18:4c, 13, 20a).

Therefore, although the cases of Num 30:15 [H 16], Lam 5:7, and Ezek 18:19-20 have a representative as the subject of יִנְיָ אֲשֶׁר, they ultimately belong to the category in which the wrongdoer is its subject, and thus they are quite different from the case of the Suffering Servant. The Servant, though he is righteous, bears the sin/culpabilities of the "we"/"the many," suffered, and died for them (Isa 53:11-12; cf. vss. 4-6, 8).

Prophetic symbolic

The clause יִנְיָ אֲשֶׁר occurs three times (once each in every verse) in Ezek 4:4-6, and it explains the meaning of the prophet Ezekiel's actions. They are prophetic sign actions, as the terms תִּסָּ (vs. 3) and אֲבַיִן *Niphal* (vs. 7) clearly control. The actions for a long period of time surely involved not a little discomfort and suffering. However, they had a purely symbolic value only, but absolutely no expiatory effect.⁶⁸⁸

Therefore, the usage of the clause יִנְיָ אֲשֶׁר in Ezek 4:4-6 is totally different from its usage in the Suffering Servant Poem, which goes far beyond symbolism.

Priestly mediatorial

There are two passages in which priests bear the culpability (יִנְיָ אֲשֶׁר) of the people (Exod 28:38; Lev 10:17).⁶⁸⁹ Exod 28:38 mentions the gold plate (לִפְתָּ) ⁶⁹⁰ on the

⁶⁸⁷Cf. Kaiser, 601.

⁶⁸⁸Cf. Zimmerli, *Ezekiel 1*, 164-66; Freedman and Willoughby, 33; Block, *The Book of Ezekiel*, 164-67, 176-80.

⁶⁸⁹Cf. Milgrom, *Leviticus 1-16*, 622-25; Hamilton, "אֲשֶׁר," 163.

⁶⁹⁰Cf. Milgrom, *Leviticus 1-16*, 511-13. Milgrom argued: "It is possible that the

forehead of the high priest Aaron, the function of which is for him symbolically to bear the culpability of Israel's offerings in before Yahweh.⁶⁹¹ By means of the gold plate, the high priest bears the culpability "arising from" the offerings of the people "to win acceptance for them" before Yahweh.⁶⁹² The high priest, who is not only identified with the people but also set apart to serve before Yahweh, carried the culpability of their offerings on their behalf into his presence, thereby making the people acceptable in the sight of Yahweh.⁶⁹³ Thus not only the mediatorial aspect of the high-priestly office but

plate was called זָהָב because of its floral decoration, which it already had," "and that it continued to be called by this name even after the decoration had disappeared" (511-12). So he adopted the rendering "plate" in his commentary on Leviticus (512). Besides, he rightly pointed it out that Exod 28:36 and 29:6 (cf. 39:30; Lev 8:9) "make it clear that the high priest's *nēzer* and זָהָב refer to the same object" (512). In regard to זָהָב , he suggested: "Although it originally referred to some emblem that projected from the object that fastened it to the head, it eventually became identified with the object itself." So he adopted the rendering "diadem" (513).

⁶⁹¹Cf. Olafsson, 185-89. Four passages in Exod 28 are concerned with different parts of Aaron's garments and their function in the sanctuary ritual. Olafsson rightly pointed out: "On the surface, these texts [vss. 12 and 29] do not deal with any kind of wrongdoing, but the whole context of chap. 28 in general and vss. 30 and 38 in particular clearly indicate that this *nāsā* process is related to the people's wrongdoing" (185-86). Olafsson continued: "The strategic placement of the stones and the gold plate was apparently an outward, visible indication of Aaron's identifying himself in heart and mind with the people and their wrongdoings as he prepared to enter the presence of the Lord on their behalf. By means of these pieces of his vestments he symbolically carried (*nāsā*) their wrongdoings and judgments on his body" (186-87). For a proper interpretation of the four passages (vss. 12, 29, 30, 38), note several lexical and phraseological links between them, all of which are especially connected by the significant term נָשָׂא .

⁶⁹²Cf. Milgrom, *Leviticus 1-16*, 623-24.

⁶⁹³Cf. Olafsson, 188, n. 4. Milgrom, *Leviticus 1-16*, 55, asserted: "The זָהָב 'plate' worn on the high priest's forehead was *prophylactic* in purpose: to expiate any imperfection inadvertently offered by the people" (italics mine). Then He explicated: "Because of its inscription 'holy to the Lord' (Exod 28:36), it had the *power 'to remove the sin* of the holy things that the Israelites consecrate, from any of their sacred donations' (Exod 28:38). In other words, any inadvertent impurity or imperfection in the offerings to the sanctuary would be expiated by the זָהָב " (512; italics mine; cf. 623). Thus Milgrom argued: "*The power to remove iniquity can certainly reside in the cult as operated by . . . his priests. Moreover, their authority and ability to remove the iniquity of the congregation is expressly attributed to the high priest: 'It (the gold plate) shall be on Aaron's forehead, that Aaron may remove any iniquity arising from the sacred things that the Israelites consecrate, from any of their sacred donations . . . it shall be on his forehead at all times, to win acceptance for them before the Lord' (Exod 28:38)*" (623, italics mine). However, the cult itself (including even the high priest) had no intrinsic

also its substitutionary character is signified by the gold plate.⁶⁹⁴ This function of the high priest through the medium of gold plate is "completely compatible with the priests' function" through the medium of the purification offering, which is clarified by Lev 10:17.⁶⁹⁵

Leviticus 10:17 provides a vital element to the understanding of outer-altar purification offerings.⁶⁹⁶ Through eating the meat of purification offerings (see also Lev 6:26 [H 19]), an officiating priest bears the culpability of the offerer⁶⁹⁷ and thereby makes an integral contribution to the process of expiation, through which Yahweh grants forgiveness.⁶⁹⁸

power to remove iniquities, but rather the above-mentioned iniquity is transferred to the high priest by means of *šîš*, and he temporarily carries it (until it is borne out of the camp by Azazel's goat on the Day of Atonement) without being harmed due to his cultic immunity to its effects (for more on Exod 28:38, see Gane, *Cult and Character*, 101, n. 36, 103, n. 48, 289, n. 23, 299, n. 63, and 341, n. 23.). In addition, Milgrom, *Leviticus 17-22*, 1488 (cf. idem, *Leviticus 1-16*, 1415), is not correct in classifying the expression *nāša' awōn* in Lev 16:22 into the same category with the one in Exod 28:38 and Lev 10:17, meaning "carry off, remove sin."

⁶⁹⁴Willem H. Gispen, *Exodus*, trans. Ed van der Maas, BSC (Grand Rapids, MI: Zondervan, 1982), 272.

⁶⁹⁵Cf. Milgrom, *Leviticus 1-16*, 623-25. Milgrom argued that "Aaron's permanent powers, which enable him to remove the iniquity (*nāša' awōn*) of Israel's donations to the sanctuary, are completely compatible with the priest's function, which requires him to remove the iniquity (*nāša' awōn*) of the community by effecting purgation on its behalf with the purification offering" (623-24). Then he asserted: "Just as the high priest absorbs the impurities of Israel's offerings by means of the *šîš*, so the officiating priest absorbs the impurities of the Israelites by means of the *ḥatpāt* [by ingesting it]" (64; cf. 65). However, neither the high priest nor the priest has any power in regard to the removal of physical ritual impurities and moral faults, and thus the term "carry/bear" should be used here instead of Milgrom's "remove" or "absorb."

⁶⁹⁶Gane, *Leviticus, Numbers*, 190.

⁶⁹⁷Gane, *Cult and Character*, 100, pointed out: "Whatever the precise meaning of *נשא עון* in Lev 10:17 may be, this dynamic would apply only to purification offerings for moral faults. In outer-altar purification offerings for severe ritual impurities, which are not acts of sin, presumably no *עון* would be involved, and in such cases the remaining flesh would function only as a priestly prebend."

⁶⁹⁸For more thorough discussions, see Gane, *Cult and Character*, 91-105; cf. idem, *Leviticus, Numbers*, 190, 194-97; Olafsson, 189-91.

As the close parallel between the language of Exod 34:7 and Lev 10:17 indicates, there is a close relationship between Yahweh's sin-bearing and his priests'.⁶⁹⁹ The priests served as Yahweh's representatives on earth and exclusively so in the sanctuary, and thus priestly bearing of culpability clearly reflects divine bearing of culpability.⁷⁰⁰ By eating the sacrificial flesh, the priests serve as a mediatorial bridge between the Israelites and Yahweh: On the one hand, by bearing the culpability of the people which they would otherwise continue to bear (cf. 5:1, 17), the priests identify with them.⁷⁰¹ On the other, by bearing that culpability, the priests even identify with Yahweh who bears culpability (Exod 34:7).⁷⁰² Thus the priests as Yahweh's servants and representatives intimately participate in the expiation process by which Yahweh extends forgiveness to his people.⁷⁰³

When the culpability of the offerer is transferred to the high priests and the priests in that way, they temporarily (until it is borne out of the camp by Azazel's goat on the Day of Atonement [Lev 16:21-22]) carry it without being harmed because of their cultic immunity to its consequences.⁷⁰⁴

⁶⁹⁹Gane, *Cult and Character*, 104; idem, *Leviticus, Numbers*, 195; cf. Koch, "עֹן עֲאֻוֹן," 560; Milgrom, *Leviticus 1-16*, 623.

⁷⁰⁰Cf. Gane, *Cult and Character*, 104-105, 336-37.

⁷⁰¹Ibid., 100.

⁷⁰²Ibid.; idem, *Leviticus, Numbers*, 196. Gane pointed out: "The role of YHWH in bearing moral evils is represented in the cultic system by his sanctuary and priests together: When sinners receive כִּפּוּר during the year, the sanctuary bears their חַטָּאוֹת (Lev 16:16) and the priests bear the עֲוֹנוֹת that have resulted from the חַטָּאוֹת (Lev 10:17). The priests can bear the עֲוֹנוֹת because these are consequential culpabilities and, as such, they can be transferred from one person to another. . . . This transferability reflects the legal fact that one person can be condemned to punishment for a wrong that another person has committed" (*Cult and Character*, 300).

⁷⁰³Gane, *Cult and Character*, 100; idem, *Leviticus, Numbers*, 196.

⁷⁰⁴Koch, "עֹן עֲאֻוֹן," 559-60; cf. Milgrom, *Leviticus 1-16*, 623, 638-39, 1048; Gane, *Cult and Character*, 103-105, 299-300, 336-37; idem, *Leviticus, Numbers*, 196, 282. Koch referred to the priestly immunity as their own inherent quality, that is, the divinely derived holiness conferred on them and their vestments at their consecration.

Unlike the priests/high priest, however, the Suffering Servant "went the extra, painful step—freeing others by bearing and then dying for their culpability (עַוְוָה; 53:5, 6, 11),"⁷⁰⁵ thereby obtaining for them acceptance or justification (vs. 11).⁷⁰⁶ As for evidence of the substitutionary nature of the Suffering Servant's expiation, there is no need to look further than the fact that as Priest he bears the sins of others upon himself and as Victim he dies for those sins.⁷⁰⁷

Interpersonal reconciliatory

There are four narratives in the OT in which a person was asked to "forgive rebellion/sin" (נָשָׂא פְּשָׁע/חַטָּאת).⁷⁰⁸ In Gen 50:17 Joseph was asked to forgive the rebellion/sin (נָשָׂא פְּשָׁע/חַטָּאת) of his brothers,⁷⁰⁹ and in Exod 10:17 Pharaoh asked Moses to forgive his sin (נָשָׂא חַטָּאת),⁷¹⁰ and in 1 Sam 15:25 Saul asked Samuel to forgive his sin (נָשָׂא חַטָּאת).⁷¹¹ These are all in the form of a request for forgiveness, in which a

For more on priestly immunity, see Milgrom, *Leviticus 1-16*, 623-24, 638-39, 1048.

⁷⁰⁵Gane, *Leviticus, Numbers*, 197.

⁷⁰⁶Cf. Olafsson, 188, n. 4.

⁷⁰⁷Gane, *Leviticus, Numbers*, 67, 197

⁷⁰⁸Gen 50:17; Exod 10:17; 1 Sam 15:25; 25:28; cf. Kaiser, "נָשָׂא (*nāšā*)," 601; Hamilton, "נָשָׂא," 162; Olafsson, 192.

⁷⁰⁹The request, which was first mentioned as their father Jacob's (נָשָׂא פְּשָׁע/חַטָּאת; vs. 17a) before his death and then now theirs (נָשָׂא לְפָשָׁע; vs. 17b), was delivered through a messenger to Joseph (cf. vs. 16). Especially Joseph's promise to "provide for" (כִּלְיָהּ *Pilpel*) their needs in vs. 21 is for "an act which in the Pentateuch is referred to as *nāšā*" (see Exod 19:4; Deut 1:31; 32:10-12)," which Neh 9:21 refers to God's providing care for his people during their 40 years' wilderness wandering (cf. Olafsson, 193, n. 1). For more discussion on this text, see *ibid.*, 192-93; Gane, *Cult and Character*, 353.

⁷¹⁰The removal (נָשָׂא) of the locust plague (vs. 19) came in response to Pharaoh's request to Moses to נָשָׂא his sin and remove (*Hiphil* of סוּר) the deadly plague (vs. 17). For more discussion on this text, see Olafsson, 193-94; Gane, *Cult and Character*, 340, n. 19.

⁷¹¹Cf. Gane, *Cult and Character*, 340, n. 19. God commanded King Saul to wage a holy war of extermination against the Amalekites (1 Sam 15:3 [חָרַם *Hiphil*], 18 [חָרַם *Hiphil* and כָּלָה *Piel*]), but Saul failed to carry it out in terms of sacral devotion to

wrongdoer pleads with the wronged to forgive (נָשָׂא) his wrongdoings so that he might escape the consequences of his wrong actions.⁷¹² There is "no indication that the forgiver would consequently bear a weight of responsibility."⁷¹³

These passages are quite different from 1 Sam 25:28 in that the wrongdoers simply seek forgiveness for themselves.⁷¹⁴ Abigail asked David to forgive her rebellion (נָשָׂא לְפָשָׁע), for which she claimed to be culpable (בִּי-אָנִי הָעֲוֹן; vs. 24), but which in fact was the rebellion of her husband Nabal.⁷¹⁵ Having taken upon herself the culpability (עוֹן) of her guilty husband, Abigail petitioned David for pardon, and finally her petition was granted (אָשָׂא פָּנָי; vs. 35).⁷¹⁶

Just as for God to forgive man's wrongdoings is His glory (כְּבוֹד; Ps 79:9; cf. Exod 33:18-19, 22; 34:6-7; Num 14:17-21; Isa 33:17; 44:22-23),⁷¹⁷ so for man to forgive

destruction (הָרַם *Hiphil* in vss. 8, 9 [2x], 15, 20; הָרַם in vs. 21). So Saul was punished for his rebellion (מָרָה in vs. 23; cf. vs. 11). Saul rejected (מָאַס) the word of Yahweh, and thus Yahweh rejected (מָאַס) Saul from being king over Israel (vss. 23, 26; cf. 16:1). For sacral הָרַם annihilation, see Gane, *Leviticus, Numbers*, 466-67, 678, 771-74; for a detailed discussion, see Philip D. Stern, *The Biblical H[erem]: A Window on Israel's Religious Experience*, BJS, no. 211 (Atlanta, GA: Scholars, 1991), 19-56. For the association of the verb מָאַס with the covenant בְּרִית, see 2 Kgs 17:15 (cf. Lev 26:15; Isa 33:8); for its association with covenant motifs, see, e.g., Lev 26:43; Ezek 5:6; 20:13, 16, and 24.

⁷¹²Olafsson, 192. Especially for Gen 50:17, see vs. 15; for Exod 10:17, see vss. 17b and 19.

⁷¹³Gane, *Cult and Character*, 340, n. 19. However, Olafsson mentioned that "the wronged, or a substitute, takes on himself the burden of wrongs" (194; cf. 192).

⁷¹⁴Cf. Gane, *Cult and Character*, 340, n. 19. As Gane here observed, "this explains why transferable culpability (עוֹן) does not come to the surface as it does" in the plea of the Tekoite woman (though with a 'juridical parable') and in the petition of Abigail (340, n. 19). However, as in the cases of the Tekoite woman and Abigail, transferability of culpability appears in noncultic settings also, even though it is primarily attested in cultic contexts (cf. *ibid.*, 341, n. 23).

⁷¹⁵Cf. *ibid.*, 339-41.

⁷¹⁶For נָשָׂא with "face" as its object, see Olafsson, 229-45 (esp. 231-35), 258-59. In regard to 1 Sam 25, the narrative of Gen 32 seems to be enlightening (esp. vs. 21; see also 33:8, 10-11), since a "gift" (מִנְחָה/בְּרָכָה) was prepared for a process of restoration of relationship (כַּפֵּר *Piel*) and the successful result, i.e., נָשָׂא פָּנָי.

⁷¹⁷To be dealt with later in this chapter.

others' wrongdoings is his or her beauty/glory (תִּפְאָרֶת, by-form of תִּפְאָרָה; Prov 19:11; cf. פָּאֵר *Hithpael* in Isa 44:23),⁷¹⁸ which is a reflection of God's character (cf. Exod 34:6-7; Num 14:18).⁷¹⁹ God expects his people to forgive each other, thereby reflecting his glory, that is, his character in dealing with each other (cf. Lev 19:17-18).⁷²⁰ However, all forgiveness is associated with God, while human beings participate with him in the process.⁷²¹

Animal as Subject

The second subcategory is the one in which an animal is the subject of the clause

⁷¹⁸For a juxtaposition of תִּפְאָרֶת and כְּבוֹד, see Exod 28:2 and 40.

⁷¹⁹To be noted are the parallels between Prov 19:11, Exod 34:6-7, and Num 14:18, which show Prov 19:11 alludes to Exod 34:6-7 and Num 14:18:

Prov 19:11: "slow to anger"
 (אָרַךְ *Hiphil* pf. plus אָפוּ)
 Exod 34:6: "slow to anger"
 (adj. אָרַךְ m.s. cstr. plus אַפִּים)
 Num 14:18: "slow to anger"
 (adj. אָרַךְ m.s. cstr. plus אַפִּים)

Prov 19:11: "to pass over rebellion"
 (עָבַר עַל-פְּשָׁע)
 Exod 34:7: "bearing culpability, rebellion and sin"
 (נָשָׂא עוֹן וְפִשָׁע וְחַטָּאָה)
 Num 14:18: "bearing culpability and rebellion"
 (נָשָׂא עוֹן וְפִשָׁע)

Also to be noted is the parallel of the noun שָׂכַל ("prudence, insight") in Prov 19:11 and of the verb שָׂכַל *Hiphil* in Isa 52:13 as well as of the same content of "forgiveness" in Prov 19:11 and in Isa 52:13-53:12. Such parallels seem to significantly contribute to the interpretation of the verb שָׂכַל *Hiphil* in Isa 52:13 (see, e.g., "deal prudently" [KJV; NKJV]; "act wisely" [NIV; YLT]). Waltke and O'Connor, 145, also rendered it into "act wisely." The same verb שָׂכַל *Hiphil* occurs in Jer 23:5, which is a prophetic text on the Messianic King. Helmer Ringgren remarked: "In [Isa] 52:13 the word here rendered by 'prosper' is a matter of controversy. The original meaning is 'to have insight' . . . In any case it is the same verb that is used of the messianic king in Jer 23:5" (*The Messiah in the Old Testament*, 48). For the expression "slow to anger," see Waltke and O'Connor, 151.

⁷²⁰See also Eph 4:32-5:2; Col 3:13-14.

⁷²¹Olafsson, 302-303; cf. Gane, *Leviticus, Numbers*, 102-103, 354.

נִשָּׂא עֹזֶן/חַטָּא/פְּשָׁע. Only once in the OT, in Lev 16:22 (cf. vs. 21), is an animal the subject of the clause. The animal is specifically the live goat for Azazel on the Day of Atonement (vss. 10, 20-22). It is directly and explicitly associated with the process of the nonsacrificial⁷²² sin-removal⁷²³ in the sanctuary ritual. Azazel's goat served only as a vehicle for carrying off/transporting (אָשָׂא) all the moral faults of Israel, which had been accumulated in the sanctuary throughout the year (cf. vs. 20), to the wilderness (vss. 10, 22-23), that is, to a "cut-off land" (אֶרֶץ גְּזֵרָה; vs. 22), an inaccessible place from which the goat could not return to the camp.⁷²⁴

⁷²²Gane rightly argued: "What makes the live-goat ritual nonsacrificial is the fact that the animal is not given over to YHWH as 'an irrevocable gift'" (*Cult and Character*, 252; cf. 251).

⁷²³Gane, *Cult and Character*, 261, pointed out: "It is true that in Lev 16:10 Azazel's goat has a kind of כָּפַר function: לְכַפֵּר עָלָיו. But this expression is unique in that the object of the preposition עַל following כָּפַר refers here to the animal rather than to the offerer(s) or to the sanctuary and/or its sancta. So the goat is not an instrument to effect כָּפַר on behalf of the Israelites themselves or to purge the sanctuary. Neither can the goat itself be the beneficiary of כָּפַר. It is abandoned in the wilderness and may perish there. Rather, it is a vehicle of כָּפַר by elimination, as shown by the fact that in Lev 16:10 לְכַפֵּר עָלָיו, 'to perform כָּפַר upon it,' is paralleled by לְשַׁלְּחָה אֹתוֹ לְעִזְאֵזֶל הַמִּדְבָּרָה, 'to send it off to Azazel to the wilderness' (cf. vss. 21-22)." The idea of elimination/removal here seems to be strongly emphasized by the fact that besides the preposition עַל (vss. 10, 21 [3x], 22), which indicates the carrying aspect, both the directional הַ (vss. 10, 21) and the preposition אֶל (vs. 22) are employed to indicate the movement (cf. Olafsson, 170, 201, n. 1, 273, 304; Whybray, *Thanksgiving*, 48-49; Hamilton, "נִשָּׂא," 163; Gane, *Cult and Character*, 337). Also to be noted is Milgrom's observation: "The purpose of vs. 20a is to stress the fact that the purging of the sanctuary must be complete before beginning the Azazel rite" (*Leviticus 1-16*, 1040). In regard to the two hand-leaning rite, which is a key to understanding the function of the Azazel goat, Gane, *Cult and Character*, 245, convincingly maintained: "When one hand is used, the following activities transfer the victim from the offerer to YHWH for his utilization. When the high priest places two hands on Azazel's goat, this act combined with simultaneous confession transfers moral faults to the goat. The role of double hand-leaning is not to identify ownership, which has already been established by the lot ritual, but to identify the route of transfer as it takes place. So whereas the identification gesture with one hand precedes transfer, the gesture with two hands is an integral part of the transfer process." See also Spieckermann, 4.

⁷²⁴For a brilliant treatment of this topic, see Gane, *Cult and Character*, 136, 242-66, 337; idem, *Leviticus, Numbers*, 273-74, 288-91, 295-97; cf. also Olafsson, 197-202, 273-74; Schwartz, 18. The term מִחֲנֶה "camp" occurs three times in Lev 16, once each in vss. 26-28. In terms of movement (that is, "into the wilderness," "into the camp," or "unto the outside of the camp"), see the correspondences between vss. 10, 21-22 and vs. 26 as well as between vs. 27 and vs. 28.

There are still debates on the identity of Azazel, but Satan as the initiator and instigator of sin/evil is the most likely candidate.⁷²⁵ Then, the live goat for Azazel represents him, and its doom prefigures his final destiny. As a result, the case of Azazel's goat may belong to the category in which the wrongdoer is the subject of *לְעֵינֵינוּ*. To the contrary, the goat for Yahweh, which is slain to be offered, corresponds to the Suffering Servant who bears all the sins of wrongdoers, suffers, and ultimately dies on their behalf.⁷²⁶

Divine Being as Subject

The third subcategory is the one in which a divine being is the subject of the clause.⁷²⁷ First of all, four passages in the Pentateuch have divine beings as the subject of the clause *עָשָׂה/אָמַר/לָקַח אֱלֹהִים*, and they lay theological foundations of God's forgiveness and punishment. Two passages are related to divine self-portrayal (Exod 34:7; Num 14:18), the third one is an intercessory plea (Exod 32:32), and the fourth is in the form of warning (23:21).

The intercessory plea in Exod 32:32 is related to the golden calf fiasco at Mt. Sinai. At the critical point of that fiasco Moses decided to intervene on behalf of the Israelites. He said to them, "You yourselves have committed (*אָמַרְתֶּם*) a great sin (*חַטָּאת גְּדוֹלָה*); and now I am going up to Yahweh, perhaps I can make expiation (*כִּפֶּרַת* *Piel*) for your sin (*חַטָּאתְכֶם*)" (Exod 32:30). As he returned to Yahweh, he confessed the people's

⁷²⁵For a detailed discussion of the identity of Azazel, see Gane, *Cult and Character*, 261-65; idem, *Leviticus, Numbers*, 288-91. Especially to be noted is the striking parallel between the blasphemer (Lev 24:14-15, 23) and Azazel's goat (16:21-22) and their terminological affinities.

⁷²⁶Olafsson argued that God's bearing of the sins of the people "was symbolically transacted in the sanctuary and ultimately led to the death of the 'goat for the Lord' on the Day of Atonement," and that "that picture is picked up by Isaiah in the image of the Suffering Servant" (283-84; cf. 274-75).

⁷²⁷Exod 23:31; 32:32; 34:7; Num 14:18; Josh 24:19; Job 7:21; Pss 25:18; 32:5; 85:2 [H 3]; Hos 14:2 [H 3]; Mic 7:18.

apostasy to idolatry (vs. 31) and asked God to forgive (נָשַׁח) their sin (vs. 32a). Moses here offered himself to suffer the consequences of the people's wrongdoing--to be blotted out of Yahweh's book (vs. 32b), that is, to be cut off from God.⁷²⁸ Moses' intercession for the people in vs. 32 can be interpreted: "Either you, God, *nāśā*⁷²⁹ the wrongs of the people [i.e., bear and forgive them] or let me *nāśā*⁷²⁹ them and suffer the consequences [i.e., bear them and die]."⁷²⁹ Moses' desperate offer of a vicarious nature was declined by Yahweh,⁷³⁰ saying: "Whoever has sinned against me, I will blot him out of my book" (vs. 33).

However, in response to Moses' request to Yahweh for showing his "glory" (Exod 33:18), Yahweh revealed himself in Exod 34:6-7. In fact Yahweh showed Moses that his glory intrinsically lies in his character.⁷³¹ Yahweh is shown to be God not only of mercy but also of justice. Exodus 34:7a portrays Yahweh specifically as the "One who bears culpability, rebellion and sin (נִשְׂחָ אֶת־עֲוֹן וְרִבְיָהּ וְחַטָּאתָ),"⁷³² that is, ultimately as the One who forgives (נָשַׁח; vs. 9) all sins. In response to Moses' desperate intercession for the Israelites (vs. 9: ". . . forgive [נָשַׁח] our iniquity and our sin . . .") and out of God's

⁷²⁸Cf. Olafsson, 261.

⁷²⁹Gane, *Cult and Character*, 334-35; idem, *Leviticus, Numbers*, 612-13; cf. Olafsson, 261; Gane, *Cult and Character*, 334, n. 1. As Gane, *Cult and Character*, 334, correctly pointed out, "YHWH both bears and forgives עוֹן" (cf. Num 14:19). God bears עוֹן when he forgives (see *ibid.*, 334-35; idem, *Leviticus, Numbers*, 612-13).

⁷³⁰Even Moses' later death is not of a vicarious nature (see Num 20:12). The passages Deut 3:25-27 and 4:21 must be understood in light of Num 20:2-13, esp. vs. 12 (*pace* von Rad, *Old Testament Theology*, 2:261). Thus, although there are some correspondences between Moses and the Servant, it is not correct to trace the origin of the Servant Poems back to the life of Moses (*pace*, e.g., von Rad, *Old Testament Theology*, 2:260-61; esp. Baltzer, 394-428).

⁷³¹Cf. Robert C. Dentan, "The Literary Affinities of Exodus XXXIV 6f," *VT* 13 (1963): 48; G. Ernest Wright, "The Divine Name and the Divine Nature," *Perspective* 12 (1971): 177.

⁷³²In this vein Ps 99:8 refers to Yahweh as אֱלֹהֵי נִשְׁחָ "God-Who-Forgives" (NKJV) or "God of forgiveness" (NJB).

abundant mercy, God's forgiveness was granted in the form of a covenant renewal (vss. 10, 27). However, God does not always forgive the wrongdoer, nor exclude him from just punishment, as Exod 34:7b clearly indicates, but it seems to depend upon his attitude as a sinner. Fundamentally God is portrayed as the One who continually bears the evils of his people, thereby subjecting himself to its consequences.⁷³³ "Forgiveness by Yahweh," thus, "carries with it a cost that he must bear,"⁷³⁴ that is, "divine suffering"⁷³⁵ in the ultimate sense.

In Num 14:18, referring to Exod 34:6-7, God is also portrayed as the "One who bears culpability and rebellion (עַוְוֹנוֹתַי וְרִבְוֹתַי יִשָּׂא)." "The way in which YHWH bears (נִשָּׂא) sin (Exod 34:7)," as Roy Gane pointed out, "is illuminated by Num 14, where Moses quotes Yahweh's self-characterization back to him just before the climax of his

⁷³³Cf. Olafsson, 208.

⁷³⁴Gane, *Cult and Character*, 335; cf. idem, *Leviticus, Numbers*, 612-613. Thus Ringgren did not say enough in his "נִשָּׂא *nāsā*," *TDOT*, 10:37: "The meaning 'to forgive guilt' is explained from *nāsā* in the sense of 'taking away,' the association being with the removal of guilt" (referring to Johann Jakob Stamm, *Erlösen und Vergeben im Alten Testamentt: Eine Begriffsgeschichtliche Untersuchung* (Bern: Francke, 1940), 66-70; Knierim, *Hauptbegriffe*, 50ff., 114-19, 218ff.).

⁷³⁵See Terrence E. Fretheim, *Exodus*, Interpretation (Louisville, KY: John Knox, 1991), 16-17; cf. idem, "Suffering God and Sovereign God in Exodus: A Collision of Images," *HBT* 11 (1989): 44-47, 51-52. As Fretheim in his *Exodus*, 16, noted, the book of Exodus is enclosed by two speeches of divine self-portrayal (3:7-10; 34:6-7; cf. 2:23-25). The first speech portrays God as a sovereign, and his sovereignty is evident in the divine initiative, the setting of the agenda, the will to deliver Israel, and the announced ability to accomplish it. Alongside this, however, as Fretheim also noticed, there are images that are not commonly associated with sovereignty, that is, images of grace, love, and mercy. Fretheim, *Exodus*, 16-17, rightly mentioned: "It is a divine sovereignty qualified by divine suffering, by a divine move of compassion, that enters deeply into the sufferings of the people," which is in harmony with the second speech of divine self-portrayal. Henry Leopold Ellison, *Exodus*, DSB (Philadelphia, PA: Westminster, 1982), 201, mentioned the divine self-portrayal in connection with the tabernacle: "The history of Christian theology shows that man cannot fathom the mystery of God's love and working, but just as the cross stands as the assurance of God's forgiveness going out to all men today, so the tabernacle with its ritual served God's first people Israel in past centuries." Note also Gane, *Leviticus, Numbers*, 127: "The glory of the cross is what it reveals about God's character: He is willing to pay a staggering cost to maintain his absolute integrity as the God of love, who simultaneously maintains justice and offers mercy."

intercession for the Israelites when they have rebelled at Kadesh."⁷³⁶ The meaning and effect of God's bearing of the people's sins is made clear by the parallel in Num 14:19 between "forgive (חַלַּהֲ) the culpability of the people" and "you have borne (נָשָׂא) this people."⁷³⁷ This is because "forgiving (חַלַּהֲ) the עוֹן (culpability) of the people is functionally equivalent to bearing (נָשָׂא) it (understood עוֹן) for them."⁷³⁸ "Unlike [the high priest or] the priests," thus, "who bear the עוֹן of the people as part of the cultic כֹּפֵר process ([Exod 28:38;] Lev 10:17) that is only prerequisite to [acceptance (רְצוּיָן) or] forgiveness (חַלַּהֲ), YHWH both bears and forgives עוֹן."⁷³⁹

When Yahweh forgives (חַלַּהֲ) the Israelites (Num 14:20), he demonstrates mercy that he has previously proclaimed to Moses (Exod 34:6-7a; cf. Num 14:18a), but he thereby bears the problem that this mercy can damage his reputation for justice, which he has also proclaimed to Moses (Exod 34:7b) and which Moses has reiterated to him later (Num 14:18b).⁷⁴⁰ In dealing with a nation that includes defiant sinners, God's solution for maintaining both mercy and justice is to preserve the nation but to purge the rebels

⁷³⁶Gane, *Cult and Character*, 334. For a more detailed interpretation, see idem, *Leviticus, Numbers*, 612.

⁷³⁷Cf. Gane, *Cult and Character*, 334.

⁷³⁸Ibid.

⁷³⁹Ibid. In this regard, as Olafsson pointed out in his "The Use of *NS*," 268-269, the entire passage of Neh 9 (esp. vss. 16-21) is enlightening: The God of forgiveness (נָשָׂא) in Exodus and Numbers is presented in Nehemiah as the God of forgiveness (חַלַּהֲ; vs. 17; cf. Pss 103:3; 130:4; Dan 9:9). According to J. Hausmann, "חַלַּהֲ *sālāh*," *TDOT*, 10:262, the term חַלַּהֲ represents the entire sum of Israel's positive experiences of Yahweh in history. Concerning God's forgiveness, to be noted is Gane's remark: "When the Lord bears culpability (Exod 34:7; cf. Num 14:19), however, this is not prerequisite to forgiveness. It is forgiveness, which implies that when he pardons, he bears some kind of cost" (*Leviticus, Numbers*, 612-13, italics his). Here Gane mentioned the cost of God's forgiveness: (1) God's need to continue his relationship with his faulty people (Num 14:11-12, 19, 34); (2) The problem that his mercy (Exod 34:6-7a; Num 14:18a) can damage his reputation for justice (Exod 34:7b; Num 14:18b).

⁷⁴⁰Gane, *Cult and Character*, 335-36; idem, *Leviticus, Numbers*, 613; cf. Olafsson, 209-12.

from it by slaying the ten negative spies and making the adult generation bear their own culpability in the wilderness until they die (vss. 22-24, 29-38).⁷⁴¹ Thus, "all the earth shall be filled with the glory of Yahweh" (vs. 21),⁷⁴² that is, his harmoniously balanced character of mercy and justice will be revealed to all people.

In the same way, God works through the sanctuary system. Gane expounded:

YHWH forgives truly guilty people at his sanctuary, in spite of the temporary consequences for himself. He is by no means ashamed of his kindness. In fact, it is a hallmark of his character, as proclaimed to Moses (Exod 34:6-7) [and then reiterated by Moses (Num 14:18)]. But it is the ritual system that explains how YHWH can maintain his justice at the same time. Although he initially bears the evils of his people through his sanctuary and their עון through his [high priest (Exod 28:38) and] priests (Lev 10:17), in a further stage enacted on the Day of Atonement, he has his sanctuary purged and the עון permanently banished [from the camp] to the wilderness (16:21-22). In this way the rituals of the Day of Atonement confirm the rightness of forgiveness already granted by YHWH so that his sanctuary is pure and his people are 'clean' from their חטאות, that is, expiable and expiated sins (vs. 30).⁷⁴³

Thus, through the Hebrew cult, "the dynamics of kindness and justice" are shown in "the interactions between YHWH and his people."⁷⁴⁴ Yahweh is "not constrained by moral weakness due to his own sin or inadequate wisdom to apply justice and kindness, the two sides of love, without compromising either."⁷⁴⁵ God, as the divine King, Lawgiver and Judge (cf. Isa 33:22), is "morally responsible for his judgments, including his forgiveness of guilty people."⁷⁴⁶ He has "to deal with the cost of kindness, and there

⁷⁴¹Gane, *Cult and Character*, 336; idem, *Leviticus, Numbers*, 613; cf. Sakenfeld, 326-27.

⁷⁴²Cf. Ellen Gould White, *The Story of Prophets and Kings: As Illustrated in the Captivity and Restoration of Israel* (Mountain View, CA: Pacific Press Pub. Assn., 1917), 313.

⁷⁴³Gane, *Cult and Character*, 343.

⁷⁴⁴Cf. *ibid.*, 344: "In the narrative of 2 Sam 14, the dynamics of kindness and justice parallel to a significant extent the interaction between YHWH and his people."

⁷⁴⁵*Ibid.*

⁷⁴⁶*Ibid.*

was nobody to bear it but himself, as represented by his cult."⁷⁴⁷ "At the sanctuary," therefore, "justice and kindness were intertwined, reflecting harmonious balance in the character of God" (cf. Ps 85:10-11 [H 11-12]).⁷⁴⁸

Exodus 23:21, however, issues a warning to the Israelite people during their wilderness wandering as to the danger of rebelling against (מַרְדֵּי *Hiphil* plus כֹּ) the angel of Yahweh (יהוה י מַלְאָךְ) whom he promised to send before them to guard them on the way and to bring them into the Promised Land (cf. vss. 20, 23).⁷⁴⁹ Von Rad pointed out that the angel of Yahweh is "the personification of Yahweh's assistance to Israel"⁷⁵⁰ and obviously "God himself in human form."⁷⁵¹ Therefore, the angel of Yahweh "is to be obeyed, trusted, and respected" (cf. vss. 21a, 22a).⁷⁵² The angel of Yahweh "will not bear their rebellion" (אֵלֹהִים לֹא יִשְׁעֶם) against him, that is, "will not forgive it," since it is rebellion against God himself (cf. vs. 21b). This is the only passage in the Pentateuch in which God's אֵלֹהִים of wrongdoings is denied.⁷⁵³

As Olafsson rightly mentioned, thus, the question arises "Why will he not forgive?" since God already established himself as forgiver of the people and their wrongdoings (cf. Exod 34:7; Num 14:18).⁷⁵⁴ Deuteronomy 29:20 [H 19] speaks of

⁷⁴⁷Ibid.

⁷⁴⁸Ibid.

⁷⁴⁹Cf. Olafsson, 212.

⁷⁵⁰Gerhard Von Rad, "ἄγγελος, B. מַלְאָךְ in the OT," *TDNT*, 1:77.

⁷⁵¹Gerhard von Rad, *Genesis: A Commentary*, rev. ed. (Philadelphia, PA: Westminster, 1972; the original edition was translated by John H. Marks in 1961), 193. As Gane pointed out in his *Leviticus, Numbers*, 147, "the theophanic 'angel of the LORD,' whose name is 'wonderful' (Judg 13:18; cf. vs. 19; Isa 9:6)," is unmistakably identified as Yahweh himself (Judg 6:14, 16, 22-23; 13:22-23).

⁷⁵²Olafsson, 213.

⁷⁵³Also pointed out by Olafsson (*ibid.*).

⁷⁵⁴Ibid.

someone who has turned away from Yahweh to serve other gods (cf. vs. 18 [H 17]), and thus whom Yahweh will not be willing to forgive (*Qal* inf. cstr. of סָלַח). Besides these two passages in the Pentateuch there are six passages outside that corpus not only with similar content but also with God as the subject: three passages each with נָשָׂא and with סָלַח.⁷⁵⁵ The determining factor of God's negative reaction is the human attitude of rebellion.⁷⁵⁶ The same is true with the passages outside of the Pentateuch in the OT.

In Ps 25, King David, reminding himself and then Yahweh of His merciful character,⁷⁵⁷ petitions to Him, "Forgive (נָשָׂא) all my sins (pl. of חַטָּאת)" (vs. 18b).⁷⁵⁸ In Ps 32, David, mentioning the blessedness of the man who is forgiven by Yahweh (vss. 1, 2a),⁷⁵⁹ says to Him, "You forgave (נָשָׂא) the culpability of my sin (עֲוֹן חַטָּאתִי)," which

⁷⁵⁵Cf. *ibid.* With נָשָׂא, see Josh 24:19; Job 7:21; Isa 2:9, and with סָלַח, see 2 Kgs 24:4; Jer 5:7; Lam 3:42.

⁷⁵⁶Cf. Freedman and Willoughby, 35; Olafsson, 213, 215.

⁷⁵⁷See vss. 6, 7b-8, 10-11a, 16a; cf. Moses' experience of Yahweh's theophany and self-portrayal (Exod 33-34, esp. 34:6-7).

⁷⁵⁸See the paralleling verses: vs. 7a, "Do not (אַל; emphatic negation) remember (זָכַר) the sins (pl. of חַטָּאת) of my youth or my rebellion (פְּשָׁע)," and vs. 11b, "Forgive (סָלַח) my iniquity (עֲוֹן)."

⁷⁵⁹Psalms 32:1 says, "Blessed is he whose rebellion is forgiven (נָשָׂא *Qal* pass. ptcp.), whose sin is covered (חָטְאָה [f.s. of חָטָא *Qal* pass. ptcp.]!)" Verse 2a says, "Blessed is the man to whom Yahweh does not impute (אֵל אֶשְׂבֵּא) iniquity (עֲוֹן)!" Thus in vs. 1 נָשָׂא (see also vs. 5) parallels כָּסָה. For another parallel of these two verbs, see Ps 85:2 [H 3]. Proverbs 10:12 says that "love (אַחֲבָה) covers (כָּסָה *Piel*) all rebellions (פְּשָׁע)." The verb כָּסָה (*Piel*) parallels the verb מָחָה ("blot out") in Neh 4:5 [H 3:37], and the verb מָחָה (cf. Ps 51:1 [H 3], 9 [H 11]; Isa 44:22) parallels the expression אֵל זָכַר ("not remember") in Isa 43:25 (cf. Ps 109:14) or the significant verb כָּפַר (*Piel*, "purge") in Jer 18:23. The expression אֵל זָכַר (cf. Ps 25:7) parallels the significant verbs נָשָׂא in Ps 25:18 and סָלַח in Jer 31:34. The verb סָלַח in Exod 34:9 (cf. Num 14:19; 1 Kgs 8:34, 36, 50; 2 Chr 6:25, 27; 7:14; Pss 25:11; 103:3; Jer 36:3; 50:20) parallels the significant verbs כָּפַר (*Piel*) in Exod 32:30 and נָשָׂא (cf. Num 14:19; Ps 25:18) in vs. 32 (Moses' intercession and Yahweh's forgiveness after the golden calf incident). The verb כָּפַר (*Piel*; cf. Ps 79:9) parallels the verb סוּר ("turn aside") in Isa 6:7 and 27:9, and it also parallels the verbs כָּלָה (*Piel*, "finish/exterminate"; see also the parallel with הָרַם [*Hiphil*, "utterly destroy"] in 1 Sam 15:18) and הָתַם (*Hiphil*, "put an end to/make an end of") in the very significant text Dan 9:24, in which the three major sin terms coupled with these verbs parallel each other (כָּפַר עֲוֹן [*Piel*]/חָטְאָה [Hiphil]/כָּלָה פְּשָׁע).

came after his confession of sins and true repentance (vs. 5).⁷⁶⁰ In Ps 85, praising Yahweh for restoring the captivity of the people (vs. 1 [H 2]), the poet says to Him, "You have forgiven (אָפַן) the iniquity (עֲוֹן) of your people" (vs. 2a [H 3a]).⁷⁶¹ Isaiah 33:24 portrays Zion/Jerusalem restored through Yahweh's salvation, "the inhabitant" of which "shall not say, 'I am sick,'" and in which "the people who dwell" "shall be forgiven (אָפַן, *Qal* pass. ptc. of אָפַן) their iniquity (עֲוֹן)."⁷⁶² Hosea the prophet admonished Israel to return to Yahweh and to ask Him to "forgive (אָפַן) all iniquity (עֲוֹן)" (Hos 14:2 [H 3]) for reconciliation and for their blessed existence (vss. 4-7).⁷⁶³ By reminding us of Yahweh's Sinaitic self-declaration (Exod 34:7; cf. Num 14:18), the prophet Micah praises Yahweh in Mic 7:18a: "Who is a God like You, 'who forgives iniquity and passes over the rebellion' (נָשָׂא עֲוֹן וְעָבַר עַל-פְּשָׁע) of the remnant of His possession?"⁷⁶⁴

Nevertheless, questioning, "Have I sinned (אָחַזְתִּי)? What have I done to Thee, O

⁷⁶⁰See David's experience before the confession and repentance (vss. 3-4) and his instruction after being forgiven (vss. 6a, 9). Our sins hide (אָחַזְתִּי *Hiphil*) God's face from us (cf. Isa 59:2). If, however, we do not hide (אָחַזְתִּי *Piel*) our sins (vs. 5), then God covers (אָחַזְתִּי *Piel*) them (vs. 1) and hides (אָחַזְתִּי *Hiphil*) his face from them (Ps 51:9 [H 11]), that is, God forgives them.

⁷⁶¹This verse parallels vs. 2b [H 3b], "You have covered (אָחַזְתִּי *Piel*) all their sin (חַטָּאת)." See also the very significant passage Ps 85:10 [H 11]: "Mercy and truth have met together; Righteousness and peace have kissed each other." Here the balance and harmony between justice and mercy, that is, the unity of the two sides of God's character is mentioned in His dealing with people.

⁷⁶²Freedman and Willoughby, 36, rightly pointed out: "The focal point here is probably the parallel view of forgiveness [vs. 24b] and the healing of sickness (vs. 24a) as a sign of the messianic age."

⁷⁶³Israel's asking of God to "forgive (אָפַן) all iniquity (עֲוֹן)" (vs. 2) parallels God's promise to "heal (רָפָא) their apostasy (מְשֻׁבָּת)" (vs. 4). Thus here forgiveness is significantly associated with healing.

⁷⁶⁴Even vss. 18b-19aα remind us of God's Sinaitic self-declaration to Moses. "He does not retain His anger (אָחַזְתִּי) forever, because He delights in mercy (רַחֲמֵי). He will again have compassion upon (*Piel* of אָחַזְתִּי) us" (Mic 7:18b-19aα; cf. Exod 34:6). The terms אָחַזְתִּי and אָחַזְתִּי in vs. 20 are also reminders of the Sinaitic theophany (cf. Exod 34:6). See the beautiful passage that describes God's forgiveness in a pictorial way: "He will tread (אָחַזְתִּי, "subdue"; cf. Gen 1:28) our iniquities under foot. You will cast (*Hiphil* of אָחַזְתִּי) all their sins into the depths of the sea" (Mic 7:19aβ-b).

watcher of men?" (Job 7:20a), Job complained to God in the anguish of his soul, "Why then dost Thou not (אֵין) pardon (אֲשַׁחֵם) my פְּשָׁעַי and take away (*Hiphil* of עָבַר) my עֲוֹנוֹ?" (vs. 21a). One can say of God that He does not (אֵין) forgive (לֹא אֲשַׁחֵם) אֶת־חַטָּאתָם/פְּשָׁעָם (Josh 24:19).⁷⁶⁵ However, ultimately there is no difference in this understanding of God from that of Micah the prophet in Mic 7:18a.⁷⁶⁶ Rather God's will to forgive is thwarted by the human attitude of refusal to recognize their guilt (cf. Josh 24:20), and thus the human attitude is the determining factor of God's negative reaction.⁷⁶⁷

As investigated so far, the clause אֵין אֲשַׁחֵם, which has 31 occurrences in the OT, occurs 10 times in Leviticus, 7 times in Numbers, and 6 times in Ezekiel,⁷⁶⁸ and thus it occurs predominantly (23x out of the total 31) in the so-called cultic writings. Especially the clause אֵין אֲשַׁחֵם, which appears 9 times⁷⁶⁹ in the OT, is used only in Leviticus (19:17; 20:20; 22:9; 24:15), Numbers (9:13; 18:22, 32), and Ezekiel (23:49) except in Isa 53:12. More specifically, the clause אֵין אֲשַׁחֵם occurs 17 times (out of the total 31) in cultic contexts⁷⁷⁰ and 12 in connection with cultic sins,⁷⁷¹ and the clause אֵין אֲשַׁחֵם occurs 6 times (out of the total 16) each in cultic contexts⁷⁷² and in connection with

⁷⁶⁵Freedman and Willoughby, 35.

⁷⁶⁶Ibid.

⁷⁶⁷Ibid.

⁷⁶⁸Besides, there are three occurrences with the negative particle אֵין attached (Ezek 18:19, 20 [2x]).

⁷⁶⁹Including the three occurrences with the negative particle אֵין attached.

⁷⁷⁰Exod 28:38, 43; Lev 5:1, 17; 7:18; 10:17; 16:22; 17:16; 19:8; 22:16; Num 5:31; 18:1 [2x], 23; Ps 85:2 [H 3]; Ezek 44:10, 12; cf. Num 30:15 [H 16]; Ps 32:5.

⁷⁷¹Exod 28:43; Lev 7:18; 17:16; 19:8; 22:16; Num 18:1 [2x], 23; Ezek 14:10 (cf. vss. 3-4, 6-7); 44:10, 12; Hos 14:2 (cf. vss. 3, 8).

⁷⁷²Lev 22:9; 24:15 (cf. vss. 1-9); Num 9:13; 18:22, 32; Josh 24:19 (cf. vss. 25-26); cf. Ps 25:18.

cultic sins.⁷⁷³ Thus, the clause נָשָׂא עֲוֹן/חַטָּא shows a high frequency of its usage in relation to the cult, and thus it reveals its strong cultic relation.

Furthermore, its strong cultic relation is much more confirmed by its paralleling verbs. Among the paralleling verbs⁷⁷⁴ especially the verbs כָּפַר (*Piel* of כִּפֵּר)⁷⁷⁵ and טָלַח⁷⁷⁶ are closely related to the cult.

First, the close cultic relation of the verb כָּפַר is to be shown as follows. The verb כָּפַר occurs 101 times in the OT:⁷⁷⁷ predominantly (92 times) in the *Piel*,⁷⁷⁸ 7 times in the *Pual*,⁷⁷⁹ once each in the *Hithpael*⁷⁸⁰ and in the *Nithpael*.⁷⁸¹ Even though there

⁷⁷³Exod 32:32; Lev 22:9; Num 9:13; 18:22; Josh 24:19; Ezek 23:49; cf. Lev 24:15.

⁷⁷⁴The paralleling verbs (in addition to כָּפַר and טָלַח) are נָקָה (*Piel*; Exod 34:7; Num 14:18; cf. Nah 1:3; 2 Sam 14:9 [adj.]), כָּסָה (*Qal*, Ps 32:1; *Piel*, 85:2 [H 3]), עָבַר (*Hiphil*, Job 7:21; *Qal*, Mic 7:18) and זָכַר with לֹא attached (*Qal*, Ps 25:7 [cf. vs. 18]). See Fabry, "נָשָׂא *nāsā*," 27-28; Stolz, "נָשָׂא *nś*," 772.

⁷⁷⁵See Exod 32:30 (cf. vs. 32); Lev 5:6 (cf. vs. 1), 18 (cf. vs. 17); 10:17; cf. Num 8:19 (cf. 18:22-23).

⁷⁷⁶See Exod 34:9 (cf. 32:32); Lev 5:18 (cf. vs. 17); Num 14:19a, 20 (cf. vss. 18, 19b); Ps 25:11 (cf. vs. 18).

⁷⁷⁷Mandelkern, 596-97; Lisowsky, 696-97; Even-Shoshan, 560; *VOT*, 131, 346.

⁷⁷⁸The *Piel* form appears 14 times in non-cultic contexts (Gen 32:20 [H 21]; Exod 32:30; Deut 21:8; 32:43; 2 Sam 21:3; 2 Chr 30:18; Pss 65:3 [H 4]; 78:38; 79:9; Prov 16:14; Isa 47:11; Jer 18:23; Ezek 16:63; Dan 9:24). If its subject is God, it can be translated as "forgive" (Deut 21:8; 32:43; 2 Chr 30:18; Pss 65:3 [H 4]; 78:38; 79:9; Jer 18:23; Ezek 16:63; Dan 9:24; cf. F. Maass, "כָּפַר *kpr pi*. To atone," *TLOT*, 2:631; B. Lang, "כָּפַר *kipper*," *TDOT*, 7:292; Gane, *Cult and Character*, 213, n. 65; idem, *Leviticus, Numbers*, 126, 628; for a more precise translation of it in Deut 21:8 and 32:43 as "purge," see Gane, *Cult and Character*, 31, 265). If its subject is an ordinary person other than the priest, it can be translated as "appease" (Gen 32:20 [H 21]; Prov 16:14; for the interpretation of "wipe off [the wrath from] the face" in the sense of "appease," see Levine, *In the Presence of the Lord*, 60; Milgrom, *Leviticus 1-16*, 1084; for כָּפַר as a prerequisite to interpersonal reconciliation, see Maass, "כָּפַר *kpr pi*," 632; Lang, 292, 295-96; Gane, *Cult and Character*, 194; Olafsson, 258-59). However, especially when it is used in relation to Moses, though not in the cultic context, it seems to reflect the priestly cultic usage in the sense of "effect expiation" (Exod 32:30 [cf. vs. 32; 34:9]; cf. Maass, "כָּפַר *kpr pi*," 631-32; Gane, *Leviticus, Numbers*, 725, 796). The usage of the *Piel* form in the cultic context will be dealt with later in this chapter.

⁷⁷⁹Exod 29:33 (cf. כָּפַר in Lev 8:34 for the same ordination of the high priest and the priests, which will be dealt with in the text); Num 35:33 (cf. Deut 32:43; 2 Sam

is still a debate regarding the etymology and meaning of the verb, כָּפַר is more likely associated with Akkadian *kuppuru* "wipe off, cleanse/purify" rather than Arabic *kafara* "cover, hide."⁷⁸² The term כָּפַר very frequently occurs in the so-called cultic writings,

21:3-4; Gane, *Cult and Character*, 31, n. 16; idem, *Leviticus, Numbers*, 796); Prov 16:6; Isa 6:7; 22:14; 27:9; 28:18.

⁷⁸⁰1 Sam 3:14. This text says about Yahweh's decision that "the זָנוּן of Eli's house shall not be expiated for by זָכָה or מְנַחֵם forever." "Pentateuchal law does not mention a *kipper* ('expiation/purgation/ransom') function of well-being offerings anywhere else," but the text seems to mention it (cf. also Ezek 45:15, 17), which Gane pointed out in his *Leviticus, Numbers*, 304.

⁷⁸¹Deut 21:8. The *Nithpael* form of כָּפַר is used here for the purgation/removal of moral culpability from the midst of Israel in regard to an unsolved murder, which is done through a nonsacrificial elimination ritual with a heifer (cf. Gane, *Leviticus, Numbers*, 67; idem, *Cult and Character*, 61, 265).

⁷⁸²For more detailed discussions on the etymology and meaning of the verb, see Maass, "כָּפַר *kpr* pi.," 624-25; Lang, 289-90; R. Laird Harris, "כָּפַר (*kāpar*) I, Make an Atonement, Make Reconciliation, Purge," *TWOT*, 1:452-53; Richard E. Averbeck, "כָּפַר," *NIDOTTE*, 2:689-705; Jacob Milgrom, "Kipper (Heb. כָּפַר)," *EncJud*, 10:1039; idem, "Atonement in the OT [כָּפַר, *kippēr*]," *IDBSup*, 78, 80; idem, *Leviticus 1-16*, 1079-81; Levine, *In the Presence of the Lord*, 56-63, 123-27; Gane, *Cult and Character*, 193-94; Jay Sklar, *Sin, Impurity, Sacrifice, Atonement: The Priestly Conceptions*, HBM 2 (Sheffield: Sheffield Phoenix Press, 2005), 1-7, 44-45; cf. BDB, 498; *HALOT*, 2:494-95; *CAD*, 8:178-80; *CDA*, 147; *AHw*, 1:442-43.

Levine, *In the Presence of the Lord*, 57, quite convincingly demonstrated that כָּפַר and its related forms "do not reflect the motif of covering or concealing sins, but rather the sense of cleansing, and the elimination which results from it." Milgrom, *Leviticus 1-16*, 1079, rightly observed: "In biblical poetry its parallel synonym is usually *māh·â* 'wipe' (Jer 18:23) or *hēsîr* 'remove' (Isa 27:9), suggesting that *kippēr* means 'purge.' Ritual texts also support the meaning, for they regularly couple *kippēr* with *ḏihar* 'purify' and *hit·tē* 'decontaminate' (Lev 14:48, 52, 58)." Through a survey of כָּפַר and its juxtaposed words such as חָטָא, טָהַר, and קָדַשׁ, Kiuchi, 95-98, showed that "the beneficiary of the *kipper*-act is the same as the object of purification." However, Harris argued in his "כָּפַר (*kāpar*) I," 452-53: "There is an equivalent Arabic root meaning 'cover' or 'conceal.' On the strength of this connection it has been supposed that the Hebrew word means 'to cover over sin' and thus pacify the deity, making an atonement (so BDB). It has been suggested that the OT ritual symbolized a covering over of sin until it was dealt with in fact by the atonement of Christ. There is, however, very little evidence for this view. The connection of the Arabic word is weak and the Hebrew root is not used to mean 'cover'." Lang, 290, mentioned: "In contrast to the Bible, the Mesopotamian cult knows nothing of sin offering or guilt offering; the *kuppuru* rituals have nothing to do with any sacrificial cult; and finally, blood does not play an essential role in either the Babylonian sacrificial system or the *kuppuru* rituals. Despite these differences, discussed by Janowski, both he and Levine suggest an historical relationship between Akk. *kuppuru* and Heb. *kipper*." Gane also mentioned: "Whereas Heb. כָּפַר in ritual contexts represents the goal/meaning of activity, Akk. *kuppuru* denotes the physical activity itself: 'wipe/rub' or 'purify by wiping'" (*Cult and Character*, 372; cf. 192).

The term כִּפֶּר⁷⁸⁴ occurs at the beginning of the sanctuary's ritual function:⁷⁸⁵ (1)

Nevertheless, the debate on the etymology and meaning of the verb seems to be still open in that Gen 32:21 (especially in comparison with Gen 20:16, in which כְּסוּתָה, the derivative noun from כָּסָה, occurs with a gift in the phrase, "a covering of the eyes") and Jer 18:23 (cf. Neh 3:37, in which כִּפָּה *Piel* appears as a substitute for כִּפֶּר *Piel*) are often cited as the strongest OT support for the basic meaning "cover" (cf. Maass, "כפר," 625; Milgrom, "Kipper [Heb. כִּפֶּר]," 1039), that the argument for it thus seemed to be quite reasonable and convincing, and that the protest against it seemed to be not so convincing yet (see, however, Sklar, 44-45, for a most convincing protest). Milgrom mentioned: "Perhaps both these meanings [that is, 'cover' and 'wipe'] go back to an original common notion of rubbing. Since a substance may either be 'rubbed on' or 'rubbed off,' the derived meanings 'to wipe' and 'to cover' may be complementary rather than contradictory" (ibid.). Showing that both usages are attested in Akkadian medical/magical texts, Benno Landsberger already contended that "the step between 'auswischen' [rub off] and 'ausschmieren' [rub on] is so short that we cannot distinguish between cleaning and treatment" (*The Date Palm and Its By-products According to the Cuneiform Sources*, ed. Ernst Weidner, *AfO*, Beiheft 17 [Graz: Ernst Weidner, 1967], 32; cf. 32-34). However, Milgrom observed: "In Israel . . . the meaning 'to rub off' predominates in the ritual texts, whereas that of 'to cover' probably never occurs" ("Kipper [Heb. כִּפֶּר]," 1039). Against Mary Douglas's argument in her article "Atonement in Leviticus," *JSQ* 1 (1993-94): 116, that "cleansing" is a misleading translation of כפר and that the rendering "cover" is preferable, Gane convincingly argued that "the crucial linguistic fact remains that in Leviticus, כפר goal formulas of purification offerings include privative נָק + evil, referring to *removal* of evil from the offerer. . . . The meaning is closer to that of Akkadian *kuppuru* than to Arabic *kafara*, 'cover'" (*Cult and Character*, 193, italic his). Besides, Maass, "כפר *kpr* pi.," 626, mentioned that "the hapax legomena *kōper* 'asphalt' and *kpr qal* 'to coat with asphalt' in Gen 6:14 represent another root; it has precise equivalents in Akk.": "*kapāru* II 'to coat with asphalt,'" "a denominative from *kupru* 'asphalt'" (cf. *AHW*, 1:443, 509).

⁷⁸³Even the book of Exodus, in which כִּפֶּר occurs 7 times, has the term 6 times in the cultic context (29:36, 37; 30:10 [2x], 15, 16) and once in association with the cultic sin of idolatry (32:30).

⁷⁸⁴It refers to "removal, that is, expiation, of evil that stands in the way of reconciliation," but not to "atonement" in the sense of full reconciliation (Gane, *Leviticus*, *Numbers*, 64; cf. 65, 249, 304; idem, *Cult and Character*, 194). Milgrom rendered cultic כִּפֶּר as "effect purgation" (for his rendering of its first *Piel* perfect in Leviticus [4:20], see Milgrom, *Leviticus 1-16*, 227; idem, *Leviticus 17-22*, 1272) whereas Levine, *In the Presence of the Lord*, 73, argued that it means "perform rites of expiation." Kiuchi, 88 (cf. 98), translated it into "atone for" or "make atonement," against which Gane rendered it as "make expiation" (*Leviticus*, *Numbers*, 102). Gane argued that "*kipper* does not describe a complete process of reconciliation as 'make atonement' does, so *kipper* does not mean 'make atonement'" (ibid., 64). Actually, Milgrom, *Leviticus 1-16*, 1079-83, made a sharp distinction between the sense of *kipper* in the context of the purification offering, in which it means "purge," and other kinds of sacrifices, in which he rendered it as "atone" or "expiate." Gane, *Cult and Character*, 119 (cf. 120), partly agrees with Milgrom in that, even though other sacrifices, such as burnt, reparation, and even grain offerings, also accomplish various kinds of כִּפֶּר on behalf of offerers, only

purgation of the sacrificial altar for its initial consecration (Exod 29:36-37; Lev 8:15; cf. Ezek 43: 20, 26)⁷⁸⁶ and (2) purgation of the high priest and the priests for their ordination (Lev 8:34; cf. כִּפֹּר *Pual* in Exod 29:33).⁷⁸⁷

The term כִּפֹּר is also used for the sanctuary's ritual function throughout the year: (1) the priest's purgation/expiation of the offerer's expiable moral faults prerequisite to Yahweh's forgiveness (טָלַח),⁷⁸⁸ (2) the priest's purgation of the offerer's physical ritual impurities prerequisite to purity (טָהַר),⁷⁸⁹ and (3) the priest's purgation of the offerer's

purification offerings purge/remove evil, which is confirmed by the fact that מָן is privative, and that מָן + evil following and syntactically governed by כִּפֹּר occurs only in formulas of the purification-offering sacrifices. For a critique against Milgrom's sharp distinction, see Kiuchi, 100-101.

⁷⁸⁵In this case the offerer and the officiant are the same: Moses.

⁷⁸⁶Cf. הִטָּא *Piel* in Exod 29:36, 37, Lev 8:15, and Ezek 43:20; טָהַר *Piel* in Ezek 43:26; מָשַׁח *Qal* in Exod 29:36; קָדַשׁ *Piel* in Exod 29:36, 37, and Lev 8:15; מָלַא *Piel* in Ezek 43:26. See Gane, *Cult and Character*, 110, 130-33, 196-97; idem, *Leviticus, Numbers*, 164, 166. For several questions which this initial purgation of the altar raises, see Gane, *Cult and Character*, 131-32. For the reason of the consecration of the sacrificial altar, note Gane's argument in his *Cult and Character*, 9: "YHWH established the function of the outer altar as an object to which blood was applied (cf. Lev 17:11). This explains why the altar had to be consecrated to him before this function could commence (Lev 8:11, 15)."

⁷⁸⁷Cf. Gane, *Leviticus, Numbers*, 164-66.

⁷⁸⁸Purgation with a purification offering (Lev 4:20, 26, 31, 35; 5:10, 13; Num 15:25, 28 [2x]; cf. Lev 5:6; 6:30 [H 6:23]; 9:7 [2x]; 10:17; Num 6:11; Ezek 45:20), or expiation with a reparation offering (Lev 5:16, 18; 6:7 [H 5:26]; 19:22; cf. Num 5:8); cf. Gane, *Cult and Character*, 110-11, 119-20, 123-29; idem, *Leviticus, Numbers*, 96-110, 118-23, 144, 177, 190-91, 533-34, 621-22; Milgrom, *Leviticus 1-16*, 331, 410, 1079-83. For the possibility of ritual incense's expiatory function (even though outside the tabernacle), see Num 16:46-47 [H 17:11-12]; cf. Gane, *Leviticus, Numbers*, 645-46; idem, *Cult and Character*, 237-38. For Phinehas's purgation for Israel by spearing Zimri and Cozbi (outside the tabernacle) out of zeal for YHWH, see Num 25:13; cf. Gane, *Leviticus, Numbers*, 717-19; idem, *Cult and Character*, 204, 265, 331.

⁷⁸⁹For the case of a mother's physical ritual impurity following her childbirth, see Lev 12:7-8; for the case of the scaly skin disease, see Lev 14:18-21, 29, 31; for the case of a man or a woman with an abnormal bodily discharge, see Lev 15:15, 30; for the case of the authorization of the Levites, see Num 8:12, 21; cf. vss. 7, 15; 19:9, 11-20. For all these cases, see Gane, *Leviticus, Numbers*, 220-23, 246-48, 258-60, 555-56; idem, *Cult and Character*, 112-23. For the case of scale disease in a house resulting from fungus, see Lev 14:53; cf. Gane, *Leviticus, Numbers*, 248-49.

expiable moral faults or physical ritual impurities.⁷⁹⁰

The term כִּפֹּר appears in a concentrated way (16 times) for the sanctuary's annual ritual on the Day of Atonement (Lev 16; cf. 23:28), and that with remarkable variations of the syntactical construction:⁷⁹¹ (1) purgation of the sanctuary from moral faults and physical ritual impurities,⁷⁹² (2) purgation of moral faults and physical ritual impurities on behalf of the offerers,⁷⁹³ (3) purgation of the outer altar from moral faults and physical ritual impurities for its re-consecration,⁷⁹⁴ (4) expulsion of all of Israel's moral

⁷⁹⁰Lev 7:7; Num 28:22, 30; 29:5; 1 Chr 6:49 [H 6:34]; 29:24; Neh 10:33 [H 34]; cf. Ezek 45:15, 17. See Gane, *Cult and Character*, 62-63, 110-11, 130, 197; idem, *Leviticus, Numbers*, 304, n. 13. In Lev 1:4 (כִּפֹּר *Piel* inf. cstr.) the burnt offering is assigned an expiatory function which is attested in only a few cultic texts (Lev 9:7; 14:20; 16:24) and in one narrative (Job 1:5; 42:8), as Milgrom, *Leviticus 1-16*, 153, mentioned.

⁷⁹¹Six times with עָל (vss. 10, 16, 18, 30, 33b, 34; cf. 23:28), 4 with בָּעַד (vss. 6, 11, 17b, 24), 3 with אַת (nota accusativi; vss. 20, 33aα, 33aβ), 3 with no object (vss. 17a, 27, 32), 2 with בְּ (beth loci; vss. 17a, 27); 2 with מִן (min privativi; vss. 16, 34; cf. 30); cf. Maass, "כִּפֹּר *kpr pi.*," 629. For syntactic studies of prepositions in regard to כִּפֹּר, see Milgrom, *Leviticus 1-16*, 255-56; idem, *Studies in Cultic Theology and Terminology*, 76; repr. from "Israel's Sanctuary: The Priestly 'Picture of Dorian Gray,'" *RB* 83 (1976): 391; Levine, *In the Presence of the Lord*, 63-67; Kiuchi, 87-94; Gane, *Cult and Character*, 106-43.

⁷⁹²Exod 30:10 [2x] (purgation of the outer sanctum represented by the incense altar [the inner altar]); Lev 16:16 (16a, purgation of the inner sanctum; 16b, purgation of the outer sanctum); 17a (purgation of the inner sanctum); 18 (purgation of the outer altar, that is, the sacrificial altar; cf. vs. 19); 20 (purgation of the three parts of the sanctuary, that is, the inner sanctum, the outer sanctum, and the outer altar); 27 (purgation of the inner sanctum with the blood of the purification offerings of bull and goat); 33 (purgation of the three parts of the sanctuary, which is resumptively repeated in 34a); 34a (purgation of the sanctuary). See Gane, *Cult and Character*, 30, 45-46, 110-111, 133-35, 225-28, 277-79; idem, *Leviticus, Numbers*, 272-73, 275-77.

⁷⁹³Lev 16:6, 11 (an extension of vs. 6; purgation on behalf of the priestly community), 17b (purgation on behalf of the priestly and lay communities), 24 (supplementary burnt offerings on behalf of the priestly and lay communities), 33b [2x] (33bα, purgation on behalf of the priestly community; 33bβ, purgation on behalf of the lay community); 23:28 (purgation on behalf of the Israelites). See Gane, *Cult and Character*, 30-31, 84-85, 98, 110-11, 129, 218-19, 221-22, 226, 230, 263, 272, 278, esp. 129; idem, *Leviticus, Numbers*, 272-73, 275-77.

⁷⁹⁴Lev 16:18 (cf. טָהַר *Piel* and קִדַּשׁ *Piel* in vs. 19). See Gane, *Cult and Character*, 76-77, 140-41, 180-81, 228, 230, 238-39; 343-44; idem, *Leviticus, Numbers*, 168-70, 272.

faults through the purification ritual of Azazel's goat,⁷⁹⁵ and (5) the resultant moral purification (טהרה) of the Israelite people.⁷⁹⁶

The term כִּפָּר is even used in the sense of "ransom" in relation to the cult: (1) the Levites as ransom for the Israelites,⁷⁹⁷ (2) the ransom money of a half shekel as תְּרוּמַת יְהוָה,⁷⁹⁸ (3) the crafted gold items as קְרָבֵן יְהוָה, seized from the war against the

⁷⁹⁵Lev 16:10. Gane convincingly argues in his *Cult and Character*, 265: "The customary rendering of כִּפָּר as 'atone,' coupled with the powerful association between 'atonement' and substitution in Christian theology, has obfuscated the meaning of the live-goat ritual for many Christians. But once we realize that כִּפָּר refers to removal of evil and does not specify substitution which is only one kind of 'atonement,' the purification ritual of Azazel's goat makes good sense." Gane, *Cult and Character*, 276-77, concluded: "Following completion of sacrificial כִּפָּר, the nonsacrificial ritual of Azazel's goat accomplishes a third stage of כִּפָּר for the moral faults (but not the physical ritual impurities) of the Israelites: expulsion of these evils from the camp to Azazel (Lev 16:5, 10, 21, 22)." For a meticulous treatment of the purification ritual of Azazel's goat, see Gane, *Cult and Character*, 242-66 (cf. 136); idem, *Leviticus, Numbers*, 273-74, 288-91, 295-97.

⁷⁹⁶Lev 16:30 (טהרה in the *Piel* and then in the *Qal*); cf. vs. 34. See Gane, *Cult and Character*, 82, 124-27, 129, 175, 231-34, 241, 263, 265, 274-75, 277-78, 284, 291, 293, 296, 301, 306, 310-11, 317-18, 322, 343-44.

⁷⁹⁷Num 8:19 (cf. 18:23). This seems to be a very special case of כִּפָּר, but it makes sense in that "ransom is life for life" according to Lev 17:11 (cf. Gane, *Leviticus, Numbers*, 303). The Levites are to do the work of the tent of meeting on behalf of the Israelites and are to ransom (כִּפָּר) them so that no plague will strike the community if some Israelites approach (נָגַשׁ *Qal*) the sanctuary, that is, cross boundaries of authorized access (cf. קָרַב *Qal* in Num 1:51; 3:10, 38; 18:7, 22). The Levites are in charge of guarding the sanctuary against lay encroachment at the peril of their own lives. If they don't stop the encroachment by putting the offender(s) to death (Num 1:51; 3:10, 38; 18:7), they will bear the culpability (cf. 18:23), but the other Israelites will be spared. Thus the Levites are ransom for the Israelites. See Milgrom, *Numbers*, 342-43, 369-71; idem, *Studies in Levitical Terminology, I*, 28-31; Gane, *Leviticus, Numbers*, 555-56.

⁷⁹⁸Exod 30:15-16 (cf. the cultic context of vss. 10, 18). In this study of the term כִּפָּר, I found that in Exodus, Leviticus, and Numbers it refers to expiating/purging a person or part of the sanctuary from moral faults or physical ritual impurities. However, a special usage of כִּפָּר appears, which is closely followed by the sg. or pl. of נֶפֶשׁ ("life"), even though it does so only once in each of the books (Exod 30:15-16; Lev 17:11; Num 31:50). For the connection between *kipper* for life (*kipper* ^c*al nepes*) and "ransom," see Gane's argument in his *Leviticus, Numbers*, 303-304: "Exodus 30 nails down the connection between *kipper* for life and 'ransom.' God stipulates that when the Israelites take a census, 'each one must pay the LORD a ransom [*koper*] for his life [*nepes*] at the time he is counted. Then no plague will come on them when you number them' (Ex. 30:12). Here the word for 'ransom' is the noun from the root *kpr*. Verses 15 and 16 use the *Piel* verb from the same root to describe the function of the same ransom: 'to ransom [*kipper*] your lives [pl. of *nepes*]' (cf. Num 31:50)." See also Milgrom, *Leviticus*

Midianites,⁷⁹⁹ and (4) the sacrificial blood on the altar.⁸⁰⁰

The close relation of the root כפר to the cult is also clearly shown by its derived nouns and their usage: כַּפְרִים,⁸⁰¹ כַּפֹּרֶת,⁸⁰² and כֹּפֶר.⁸⁰³

1-16, 1082-83; Levine, *In the Presence of the Lord*, 67-68.

⁷⁹⁹Num 31:50 (cf. the cultic context of vss. 51-54 and the terminology in vs. 54, which exactly corresponds to that in Exod 30:16). See Gane, *Leviticus, Numbers*, 771.

⁸⁰⁰Lev 17:11. See Gane, *Leviticus, Numbers*, 302-305. For an exegetical study of Lev 17:11, see Kiuchi, 101-109. As Gane, *Cult and Character*, 171, contended, the rationale in Lev 17:11 that blood carries life and therefore Yahweh assigned it to ransom human lives on the altar stands not only behind the prohibition against eating the blood of well-being offerings in particular and blood in general (vss. 10, 12; cf. 13-14; 3:17; 7:26-27) but also behind the command to bring all the animal sacrifices to Yahweh's altar in the sanctuary (17:3-9). Kiuchi, 107, argued that "the principle of substitution is at work: animal life takes the place of human life." "The 'ransom' effect of blood in Leviticus 17:11," thus, "applies to all Israelite blood sacrifices" (Gane, *Leviticus, Numbers*, 304; cf. Harris, 453). However, the effect of blood manipulation should not be identified with the concept of *kipper*, even though it certainly constitutes the central part of the concept of *kipper*, as mentioned by Kiuchi, 98.

⁸⁰¹The term כַּפְרִים as the plural of כָּפַר occurs 8 times in the OT: 3 times each in relation to the purification offering ("a purification offering for purgation" in Exod 29:36 and "the purification offering of purgation" in Exod 30:10 and Num 29:11, which designates "the two special purification offerings performed on the Day of Atonement, one [i.e., with a bull] on behalf of the priests and the other [i.e., with a goat] on behalf of the lay community" [Gane, *Cult and Character*, 221; cf. 218, 222]) and especially in the phrase "Day of Atonement/Purgation" (Lev 23:27, 28; 25:9), and once each in relation to the reparation offering ("the ram of purgation" in Num 5:8; cf. Gane, *Leviticus, Numbers*, 520) and in the expression "atonement money" for the service of the tent of meeting (Exod 30:16). Thus, the term is totally related to the Hebrew cult. See Maass, "כפר *kpr* pi.," 625-26; Lang, 299.

⁸⁰²The term כַּפֹּרֶת occurs 27 times in the OT: predominantly (18x) in Exodus (25:17, 18, 19, 20 [2x], 21, 22; 26:34; 30:6; 31:7; 35:12; 37:6, 7, 8, 9 [2x]; 39:35; 40:20), 7 times in Leviticus 16 (vss. 2 [2x], 13, 14 [2x], 15 [2x]), and once each in Numbers (7:89) and in 1 Chronicles (28:11). It always refers to the golden cover of the ark of the covenant in the most holy place of the tabernacle or temple and thus it is a *terminus technicus* for the cover of the ark. Harris, 453, argued: "The translation 'mercy seat' does not sufficiently express the fact that the lid of the ark was the place where the blood was sprinkled on the day of atonement. 'Place of atonement' would perhaps be more expressive." Levine, *In the Presence of the Lord*, 63, contended that "the *kappôret* was so called because of its function as that artifact related to the granting of expiation, and not because of its structure" (cf. Milgrom, *Leviticus 1-16*, 1014). For other interpretations of כַּפֹּרֶת, see Lang, 298; Maass, "כפר *kpr* pi.," 626.

⁸⁰³The term כֹּפֶר occurs 13 times in the OT and it signifies "ransom" (11x; Exod 21:30; 30:12; Num 35:31, 32; Job 33:24; 36:18; Ps 49:7 [H 8]; Prov 6:35; 13:8; 21:18; Isa 43:3) or "bribe" (2x; 1 Sam 12:3; Amos 5:12; cf. Job 36:18; Prov 6:35). The term

As shown so far, the concept of כָּפַר is directly related to physical ritual impurities or expiable moral faults.⁸⁰⁴ Jay Sklar convincingly has shown that both major impurities and inadvertent sins not only endanger (requiring כָּפַר) but also pollute (requiring purgation) and that they require a sacrificial כָּפַר-rite, that is, כָּפַר-purgation,⁸⁰⁵ the dual role of which is due to the dual role of life-containing blood, which both purifies and ransoms.⁸⁰⁶ Especially the ritual activity of eating the flesh of the outer altar purification offering was necessary for the priests to bear (נשא) the culpability (עון) of the people, and by so doing, the priests effect the purgation (כפר) process on their behalf (cf. 10:17b) by which Yahweh through his הָקִדַּם (Exod 33:6-7; Num 14:18-19; cf. Prov 16:6) extends forgiveness (סלה) to his people.⁸⁰⁷ As clearly shown now, therefore, the verb

occurs in parallel with the terms פָּדַע ("deliver") in Job 33:24 and פָּדָה ("redeem") in Ps 49:7 (cf. פָּדִינִי in Exod 21:30). Lang, 301 argued that it "is a legal term" (cf. also Maass, "כפר *kpr pi.*," 626). Maass, "כפר *kpr pi.*," 625 (cf. 626), contended that it "has nothing to do with the cultic realm," that it "should more likely be regarded as a secondary derivation from *kpr pi.* (before its cultic fixation)," and thus that the derivation of the verb כָּפַר from the noun כָּפַר "is usually refuted." However, Harris, 453, contended that the verb כָּפַר "is never used in the simple or Qal stem [contra *HALOT*, 2:494; *CHALOT*, 163; *DCH*, 4:455], but only in the derived intensive stems," and that the "intensive stems often indicate not emphasis, but merely that the verb is derived from a noun whose meaning is more basic to the root idea." Thus, Harris here continued: "From the meaning of *kōper* 'ransom,' the meaning of *kāpar* can be better understood [*pro* BDB, 497; Eichrodt, 2:444]. It means 'to atone by offering a substitute' (453; cf. also Levine, *In the Presence of the Lord*, 61-62). In this regard, Milgrom's argument, *Studies in Levitical Terminology*, I, 30-31, is to be noted: "The case of *kippur* money is more informative since it relates לַכֹּפֶר לְכַפֵּרְכֶם (Exod 30:15, 16) and כֹּפֶר נִפְשׁוֹ (vs. 12). Thus the many-faceted root כֹּפֶר is tied by context to its *qal* noun whose meaning is undisputed, i.e., *kippur* money as ransom. Therefore, there exists the strong possibility that all the texts which construe *kippur* with קֶצֶף/בְּגַר [God's wrath or plague] have *kōper* in mind: innocent life spared by the ransom of the guilty parties or their representatives."

⁸⁰⁴Cf. Kiuchi, 101.

⁸⁰⁵Sklar, 139-59, esp. 153-59. Kiuchi, 101, observed that the concept of cultic כָּפַר probably consists of two main elements, purification and bearing culpability.

⁸⁰⁶Sklar, 163-87.

⁸⁰⁷Cf. Gane, *Cult and Character*, 99 (cf. 70, 96, 98, 100-105). Kiuchi, 98, argued that the priestly bearing of culpability is also done by means of reparation offering in the same manner (see Lev 5:17-18; 7:6-7). Both Milgrom and Gane did not make any mention of it (see Milgrom, *Leviticus 1-16*, 407-408, 410; Gane, *Cult and Character*, 65-67; 119-20; idem, *Leviticus, Numbers*, 144-45), implying that Lev 10:17 does not

כָּפַר and even its derivatives are shown to be fundamentally and essentially related to the Hebrew cult.

Second, the close cultic relation of the verb סָלַח is to be shown as follows. The verb סָלַח occurs 46 times in the OT: 33 in the *Qal* and 13 in the *Niphal*.⁸⁰⁸ In addition to these verbal occurrences, the root סִלַּח appears once as the verbal adjective סָלִיחַ and three times as the abstract substantive סְלִיחָה. The adjective סָלִיחַ "ready to forgive, forgiving" occurs in Ps 86:5, which describes Yahweh as good, forgiving, and abundant in kindness.⁸⁰⁹ The substantive סְלִיחָה "forgiveness" occurs in Neh 9:17, Ps 130:4, and Dan 9:9. Nehemiah 9:17 portrays God with סְלִיחָה plural as God of forgiveness (אֱלֹהֵי סְלִיחוֹת), while Ps 130:4 and Dan 9:9 use it (sg. and pl. respectively) as the subject, which is available only from God to whom it alone belongs.⁸¹⁰ The basic meaning of the verb סָלַח may not be entirely clear,⁸¹¹ but it is usually regarded as a *terminus technicus* for forgiveness, since it is used only in that sense and has only Yahweh as its subject.⁸¹²

apply to the reparation offering. However, to be noted are the lexical similarities between Lev 5:17-18 and 7:6-7, passages for the reparation offering, and Lev 10:17, a passage for the purification offering.

⁸⁰⁸Mandelkern, 799; Lisowsky, 998; Even-Shoshan, 809-10; *VOT*, 179, 460. The verb סָלַח in the *Qal* occurs 6 times each in 2 Chronicles (6:21, 25, 27, 30, 39; 7:14) and Jeremiah (5:1, 7; 31:34; 33:8; 36:3; 50:20), 5 times each in Numbers (14:19, 20; 30:5 [H 6], 8 [H 9], 12 [H 13]) and 1 Kings (8:30, 34, 36, 39, 50), 3 times in 2 Kings (5:18 [2x]; 24:4), twice in Psalms (25:11; 103:3), and once each in Exodus (34:9), Deuteronomy (29:18 [H 19]), Isaiah (55:7), Lamentations (3:42), Daniel (9:19), and Amos (7:2). The verb סָלַח in the *Niphal* occurs 10 times in Leviticus (4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7 [H 5:26]; 19:22) and 3 times in Numbers (15:25, 26, 28).

⁸⁰⁹Cf. Hausmann, 262; Stamm, "סִלַּח *slḥ*," 798; Walter C. Kaiser, Jr., "סָלַח (*sālakh*) Forgive, Pardon," *TWOT*, 2:626.

⁸¹⁰Cf. Hausmann, 262-63; Stamm, "סִלַּח *slḥ*," 800-801; Kaiser, "סָלַח (*sālakh*)," 626.

⁸¹¹Cf. Hausmann, 259; Stamm, "סִלַּח *slḥ*," 797-98.

⁸¹²Cf. Hausmann, 259; Stamm, "סִלַּח *slḥ*," 798; Kaiser, "סָלַח (*sālakh*)," 626; Olafsson, 265. Hausmann, 259, observed: "It is striking that there is no evidence of secular use. Rather, the one who grants *slḥ* is consistently Yahweh, and *slḥ* is not used in reference to forgiveness among human beings." Stamm, "סִלַּח *slḥ*," 798, also mentioned: "*sālakh* is the only OT term for 'to forgive'. . . . It has only Yahweh as subj.:

The root סלה is utilized for the following main areas:⁸¹³ denial of forgiveness,⁸¹⁴ granting of forgiveness,⁸¹⁵ Yahweh's willingness to forgive,⁸¹⁶ and plea for forgiveness.⁸¹⁷

Especially to be noted is the granting of forgiveness in the cultic text, which has all 13 occurrences of סלה *Niphal* (Lev 4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7 [H 5:26]; 19:22; Num 15:25, 26, 28).⁸¹⁸ The feature common to all these passages is that the prerequisite expiatory (כפר) cultic ritual is performed by the priest.⁸¹⁹ Each individual

the qal explicitly states Yahweh's involvement, yet the ni. also implies it unmistakably." Then Stamm continued: "With 46 occurrences *sālah* is not a frequent verb and it appears much less often than appropriate for the significance of the message of forgiveness in the OT. . . . In fact, several roughly synonymous expressions parallel the specific *sālah*" (ibid.).

⁸¹³Cf. Hausmann, 259-65.

⁸¹⁴Like the נשן (+ sin) phrase, סלה is only rarely used in connection with the denial of forgiveness, in such cases of rebellion through idolatry, forsaking of God, and the blood of the innocent people shed through Manasseh. See Deut 29:20 [H 19]; 2 Kgs 24:4; Jer 5:7; Lam 3:42.

⁸¹⁵Num 14:20; 30:5 [H 6], 8 [H 9], 12 [H 13]; 2 Chr 7:14; Jer 5:1; 31:34; 33:8; 36:3; 50:20 (in addition to the 13 passages with סלה *Niphal*).

⁸¹⁶Neh 9:17; Pss 86:5; 103:3; 130:4; Isa 55:7; Dan 9:9.

⁸¹⁷Exod 34:9; Num 14:19; 1 Kgs 8:30, 34, 36, 39, 50 (//2 Chr 6:21, 25, 27, 30, 39); 2 Kgs 5:18 [2x]; Ps 25:11; Dan 9:19; Amos 7:2.

⁸¹⁸Cf. Hausmann, 260; Stamm, "סלה *slh*," 798-99; Kaiser, "סלה (*sālah*)," 626. Especially in Leviticus, only סלה *Niphal* occurs (10 occurrences out of the total 13 in the OT).

⁸¹⁹Cf. Hausmann, 260. Gane rightly contended: (1) The goal of the ritual is to offer a purification offering to Yahweh that accomplishes purgation on behalf of the offerer, who has committed a moral fault, so that he may receive forgiveness (*Cult and Character*, 49); (2) In the first part of the so-called *kipper* formula in Leviticus and Numbers, the priest as Yahweh's representative effects purgation (כפר) on the offerer's behalf by performing the ritual, but he has no authority to forgive the offerer (ibid., 51); (3) The כפר process at which the priest officiates does not automatically result in forgiveness, but it is only prerequisite to the direct divine decision (ibid., 51, 125); (4) Only Yahweh determines the efficacy of the priest's activities and grants forgiveness for moral faults, which implies that forgiveness was conditional on the penitence of the offerer (ibid., 52); (5) Thus, we found here such an articulation between the agency of the priest as Yahweh's representative and that of Yahweh himself, while, in the purification offering for physical impurities, sacrificial כפר performed by the priest simply results in

case concludes with וַיִּסְלַח לוֹ/לְהֵם,⁸²⁰ in which the verb סָלַח is used in the *Niphal*, so that no direct subject is specified for it.⁸²¹ Based on the usage of this verb elsewhere, however, though in the *Qal*,⁸²² one may conclude that here, too, the subject of this forgiveness is none other than Yahweh.⁸²³

As shown above, the verb סָלַח is closely related to the Hebrew cult. In addition, other Semitic attestations of the root סָלַח also show its cultic connotation and usage.⁸²⁴

purity (ibid., 50, 52, 125).

⁸²⁰This final element in the two-part structure of the so-called *kipper* formula appears only in Lev 4:1-5:13 and Num 15:22-29 for the purification offering and in Lev 5:14-6:7 [H 5:26] and 19:20-22 for the reparation offering. Cf. Gane, *Cult and Character*, 49, n. 13.

⁸²¹Cf. Hausmann, 260.

⁸²²The verb סָלַח first occurs in Exodus, only once in the *Qal* for Moses' plea for God's forgiveness (34:9). Besides, in Numbers סָלַח *Qal* occurs as well (5x; 14:19, 20; 30:5 [H 6], 8 [H 9], 12 [H 13]). Thus, the usage of סָלַח *Qal* in the Pentateuch, including the one (*Qal* inf. cstr.) in Deut 29:18 [H 19], implies that the forgiver in the cases of סָלַח *Niphal* is Yahweh. Note also the literary position of Num 14:19-20 (סָלַח *Qal*) close to 15:25-26, 28 (סָלַח *Niphal*).

⁸²³Cf. Hausmann, 260; Gane, *Cult and Character*, 51; idem, *Leviticus, Numbers*, 102-103; Sklar, 81-82. The passive verbal form here may function as a Semitic *passivum divinum* (divine passive) suggesting that the forgiving is a divine act (cf. Christian Macholz, "Das 'Passivum divinum,' seine Anfänge im Alten Testament und der 'Hofstil,'" *ZNW* 81 (1990): 247-53, especially 248; Ranko Stefanović, *The Backgrounds and Meaning of the Sealed Book of Revelation 5*, AUSDDS 22 [Berrien Springs, MI: Andrews University Press, 1996], 143, 309). Macholz, 248, pointed out that סָלַח is like פָּרַח in that it takes only Yahweh as its subject (cf. also Kaiser, "סָלַח [*sālah*]," 626). Gane correctly mentioned: "Unlike the inevitable effect of purity from a properly performed ritual to remove physical impurity (e.g., Lev 12:7-8), forgiveness for moral fault does not automatically result from sacrifice. Since God alone decides whom to forgive, he is free to reject a hypocritical sacrifice that is unaccompanied by sincere penitence and a desire to obey him (see, e.g., 1 Sam 15:22; Isa 1:11-20)" (*Leviticus, Numbers*, 103).

⁸²⁴Cf. Hausmann, 259; Stamm, "סָלַח *slḥ*," 797-98; Kaiser, "סָלַח (*sālah*)," 626. Hausmann, 259, mentioned: "Akk. *salāhu(m)* probably represents the original, concrete meaning of the verb: 'aspersion, sprinkle'. . . . Objects can also include cultic utensils. Differently than in Hebrew, the root *slḥ* is used in Akkadian especially in non-religious contexts." Kaiser also noted: "The Akkadian *salāhu* means 'sprinkle' in cultic and medical contexts" ("סָלַח [*sālah*]," 626). To be noted in this vein is Gane's argument in his *Cult and Character*, 52: "Although we naturally tend to think of forgiveness in legal terms, another metaphor may stand behind סָלַח. The Akkadian cognate *salāhu* refers to sprinkling water or other substances for purificatory or apotropaic purpose, or 'to moisten,

Furthermore, as Stamm contended, prayers, in which the term סָלַח and/or its derivatives occur(s), are related to and more or less bound to the cult.⁸²⁵

Therefore, in light of the observations so far, F. Stolz was right in arguing that the expressions $\text{אָטח/וֹן עָן אֲשָׁנָה}$ clearly belong to cultic phraseology.⁸²⁶ As previously observed, just as the clauses $\text{אָטח/וֹן עָן אֲשָׁנָה}$ occur frequently not only in cultic contexts but also in relation to cultic sins per se, so the clause אָטח אֲשָׁנָה is exclusively (except in Isa 53:12) used in the so-called cultic writings (Leviticus, Numbers, and Ezekiel) just like their frequently occurring clause וֹן עָן אֲשָׁנָה . Thus, the clauses וֹן עָן סָבַל and אָטח אֲשָׁנָה ⁸²⁷ seem to be specifically employed to underscore the cultic intention of the Suffering Servant Poem.

Significantly, although the clause עָשָׂה אֲשָׁנָה is not employed here, forgiveness has been provided for עָשָׂה (Isa 53:5 [pl.], 8 [sg.]) and thus for אָשְׁמָעִים (vs. 12). This is really innovative, since forgiveness has never been granted to אָשְׁמָעִים through the Hebrew cult,⁸²⁸

wet, saturate a dressing.' Although Biblical Hebrew uses the root only in an extended sense that has to do with restoration of the divine-human relationship, the original basic idea may have been 'washing away' sin." See also *AHw*, 2:1013.

⁸²⁵Stamm, "סלח *slh*," 800. See 1 Kgs 8:30, 34, 36, 39, 50 (//2 Chr 6:21, 25, 27, 30, 39); Neh 9:17; Pss 25:11 (cf. vss. 7, 18); 86:5; 103:3; 130:4; Dan 9:9, 19.

⁸²⁶Stolz, "אֲשָׁנָה *ns'*," 772; cf. Knierim, *Die Hauptbegriffe*, 50-54, 114-19, 193-94, 202-204, 216-23, 226; Mowinckel, 210. For the LXX's $\alpha\gamma\alpha\phi\epsilon\rho\omega$ of the MT's סָבַל in Isa 53:11 and אֲשָׁנָה in vs. 12 and its cultic implications, see Ekblad, 259-60, 265. Ekblad, 260, argued: "From the context it appears that $\alpha\upsilon\tau\omicron\varsigma \alpha\gamma\alpha\phi\epsilon\rho\omega$ is best rendered by the English 'take upon himself.' . . . it must be kept in mind that $\alpha\gamma\alpha\phi\epsilon\rho\omega$ clearly evokes the ritual offering of sacrifices in the Septuagint. In the Greek Pentateuch it is the technical term used to describe the priests offering of sacrifices. Its use here and in 53:12 is hardly accidental and clearly reflects intertextual exegesis that links the servant's work to that of Israel's priests." Ekblad, 265, again maintained: "In the LXX $\alpha\gamma\alpha\phi\epsilon\rho\omega$ occasionally matches the MT's אֲשָׁנָה . The LXX's verb choice here clearly reflects both contextual exegetical harmonizing with 53:11 and intertextual exegesis with the scriptures involving ritual sacrifice evoked in 53:11."

⁸²⁷As Koch, "אָטח *chāṭā'*," 315-16, rightly asserted, the usage of אָטח אֲשָׁנָה in the Suffering Servant Song is unique in that Isa 53:12 is the only passage in which (1) a person bears the אָטח of others, (2) as a result he suffers undeservedly and intensely, and (3) above all things, he ultimately dies. See also Hamilton, "אֲשָׁנָה," 163.

⁸²⁸For more in detail, see Gane, *Cult and Character*, 295-98; idem, *Leviticus*,

as already mentioned. It is also significant that, although expiation through the Hebrew cult essentially focuses on Israel as the covenant people of Yahweh, forgiveness has been provided for the "many" through the Servant. The Servant of Yahweh went above and beyond the scope of the Hebrew cultic system by providing forgiveness for the "many" beyond Israel as well as by forgiving נְשִׂאָה , as in Exod 34:7 (but not in Lev 4-5, etc.). In this Servant who bears their sins and carries their pains/diseases, and thus who makes forgiveness and healing available to them, can we recognize the God by whom the Israelites are borne and carried, that is, the merciful, living God contrasted with the useless, burdensome idols of the Babylonians in Isa 46?⁸²⁹ And in this Servant as "the plenipotentiary of God,"⁸³⁰ can we recognize the God who bears/carries sins in Exod 34:7, that is, the God who is just but merciful, who is merciful but just, and who is just and merciful? Then, what is the identity of the Servant? Is he God in human flesh, God the incarnated (cf. his whole "righteous" life [Isa 53:7, 9b, 11]; his life after death [vs. 10]; his exaltation⁸³¹ [52:13b, "high and lifted up, and greatly exalted"])? In the

Numbers, 280-83.

⁸²⁹Cf. Hanson, 18-19.

⁸³⁰In the words of Mowinckel, 256.

⁸³¹Oswalt also observed: "One must not overlook the significance of these words. 'High and lifted up' (*rwm* and *ns'*) are used in combination four times in this book (and no place else in the OT). In the other three places (6:1; 33:10; 57:15) they describe God. Whom do they describe here? The same point may be made concerning *exalted*. The section 2:6-22 speaks forcefully against every exaltation of the human; vs. 17 says that God will humble the exaltation of man, so that only God will be lifted up. Is it here, then, being said that the nation of Israel will be exalted to the place of God? Is it a prophet of Israel? In each case the answer must be no. This is the Messiah or no one. Paul's great hymn in Phil 2:5-11 is almost certainly a reflection on this passage ('taking the form of a slave, . . . he humbled himself'), and his declaration that God has 'highly exalted' Jesus (vs. 9) gives us his understanding of the referent here" (378-79). Cf. also Acts 2:33-34. As Oswalt rightly indicated, "Dahood's argument that the text must be emended here (despite the lack of any evidence), because these words refer to God elsewhere [in 57:15a] and so could not be correct here since they refer to the Servant, is an example of altering the evidence to suit the conclusion" (*ibid.*, 379, n. 79). See Mitchell Dahood, "Phoenician Elements in Isaiah 52:13-53: 12," in *Near Eastern Studies in Honor of William Foxwell Albright*, ed. Hans Goedicke (Baltimore, MD: Johns Hopkins University Press, 1971), 63, 65.

light of the unfolding drama of God's plan to redeem not only Israel but also the world in Isaiah 40-55, the vicarious expiatory role of Yahweh's Servant lies at the very heart of this prophetic message as "the exegetical key" to unlock the awesome mystery of these profound chapters.⁸³²

Summary

This lexical study has been carried out by lexicographical, text-critical, and contextual investigations for nine terms (מִשְׁחָת, נִזָּה, שָׁה, אָשָׁם, נִצְדִיק, נִפְגֵּיעַ, and the three major sin terms חָטָא, עָוֹן, פִּשְׁעַ) and the two clauses (סָבַל עֲוֹן and נִשָּׂא חָטָא).

The term מִשְׁחָת in Isa 52:14 is shown to be a noun from the verb שָׁחַת and thus means "disfigurement." The term seems to have cultic overtones at least for three reasons. First, another nominative מִשְׁחָת is applied in Lev 22:25 (cf. Mal 1:14) to animals unfit for sacrifice due to some physical defects, and that in synonymous parallelism with a more common term מוּם ("blemish/ defect"). The cultic association of מִשְׁחָת is reinforced not only by the fact that its parallel term מוּם designates priests disqualified for his office because of certain physical defects (Lev 21:17-23) but also by the fact that מוּם shows itself as an antithetic parallel of תָּמִים ("unblemished/without defect"), a technical term of cultic acceptability for sacrificial animals (Lev 19:20-21; Num 19:2).

Second, the verb שָׁחַת *Piel* is significantly used with a cultic connotation by Yahweh to depict Israel's spiritual corruption due to their golden calf worship at Mt. Sinai (Exod 32:7//Deut 9:12).

Third, the verb שָׁחַת also occurs with a cultic connotation in the unique text Deut 32:15, which, though irrelevant to physical requirements for sacrificial animals or priests, puts שָׁחַת *Piel* (though not מִשְׁחָת) in parallel with מוּם.

⁸³²Cf. Childs, 418.

Isaiah, in the introduction of his prophetic book, denounced the sinful, iniquitous, and rebellious people as children who act corruptly (תִּשְׁחָתוּ *Hiphil*, Isa 1:4), and thus they were doomed to God's destruction. However, through the metaphor of transfer (נִשְׂאָ/סִבֵּל) not only Israel's corruption (i.e., sins) but also God's punishment upon it was transferred to Yahweh's Servant. Thus, as a result of his vicarious suffering under God's punishment, the Servant had his appearance/form "disfigured" (52:14). From the human perspective, the Servant of Yahweh was (morally and physically) suitable for neither a sacrificial victim nor a priest. However, the Suffering Servant Poem makes it clear that it is not Yahweh's Servant himself (morally; cf. 53:7, 9b) but his "appearance/form" itself (physically) that was "corrupt/disfigured," and that the disfigurement is due to his substitutionary suffering. Thus, while intentionally underscoring all the cultic overtones of the term מִשְׁחָת, the Poem does not let it go beyond the fact that the Servant of Yahweh underwent hideous and gruesome sufferings under God's judgment.

The term מִשְׁחָת in Isa 52:15 is a *Hiphil* form of the verb מִשַּׁח. Apart from Isa 52:15, in the OT the verb מִשַּׁח *Hiphil* occurs only in the Pentateuch (Lev [13x out of the total 20]; Num [5x], Exod [1x]), and that significantly as a cultic term, meaning "sprinkle." In the Pentateuch it always refers to intentional sprinkling of liquids (blood, oil, or water) in cultic contexts, and the sprinkling itself is a significant cultic performance. The sprinkling is not associated only with consecration of liquids, objects or persons, but also with purification of objects or persons, or the sanctuary itself. Ultimately the sprinkling is inextricably bound up with the כִּפֶּר process, in which the priest was to be involved for purification and expiation on behalf of the Israelite people and the sanctuary. Therefore, מִשַּׁח *Hiphil* is without a doubt a technical cultic term in a very significant sense, and thus the verb מִשַּׁח in Isa 52:15 has been generally taken to mean "sprinkle."

However, this traditional view seems to have largely been abandoned on the basis of three main reasons, and two kinds of alternatives have been basically proposed:

(1) textual emendations of the verb נָזַח; (2) a second root meaning for נָזַח derived from the hypothetical Arabic *nazā*, "spring/leap." As for the textual emendations, there is no scholarly unanimity of opinion as to the correct emendation, while the Arabic hypothesis is not only without any real etymological ground but also without any unanimity of opinion as to the exact force of נָזַח. Besides, both of the alternatives are essentially based on the LXX and thus share its weaknesses. Furthermore, Qumran Isaiah Scrolls (1QIs^a and 1QIs^b) read נָזַח, supporting the MT, and all the other ancient versions also lend support to the rendering "sprinkle," but not to the LXX.

The alleged textual problem of the term נָזַח itself is due to an irregular construction of נָזַח *Hiphil* with the accusative of person sprinkled, but the irregular construction is now to be regarded as "certainly possible" (cf. יָרַח *Hiphil* in Ps 64:4 [H 5], 7 [H 8], and Hos 6:3). Besides, the alleged textual problem is largely brought about by the difficult syntactical structure of Isa 52:14-15 in the MT (. . . כֵּן . . . כֵּן . . . כִּאֲשֶׁר), which is attested by Qumran Isaiah Scrolls and the LXX. The structure seems to be the prophet's purposeful intention partly shown by the sonorous effect of alliteration in vss. 14-15 (cf. 54:9). Thus, we have to consider both of the two כֵּן's as corresponding to the comparative particle כִּאֲשֶׁר, interpreting Isa 52:14b and 15aα as parenthetical, explanatory clauses. Therefore, the interpretation is to be: "Just as previously, due to the terrible disfigurement of the Servant, many were appalled at him, so now, because of his purificatory and expiatory work for many nations, kings will shut their mouths."

The term נָזַח succinctly portrays the Servant's priestly activity of purification and expiation, which is also supported by the chiastic structure of Isa 52:13-15 with the parenthetical, first כֵּן clause as its center. Besides, the significant position and function of Isa 52:13-15, which is a kind of prologue to and a summary of the main themes (along with the motif of a great reversal) of the Poem, also supports the Servant's priestly activity of נָזַח. Furthermore, the correspondences between Yahweh's speech sections

(52:13-15 and 53:11b-12) seem to lend support to the rendering "sprinkle" here.

Contextually the antecedent cultic overtones in Isa 52 (vss. 1, 11) prepares us for the cultic allusions in the Suffering Servant pericope, and particularly the term הִזָּן , in turn, for further cultic language later in the pericope.

It is so natural, therefore, that the verb הִזָּן here should be regarded as a cultic *terminus technicus* in accordance with all the other passages where it is used in the OT, and that it should be interpreted in its proper cultic sense, that is, "sprinkle."

The term הִזָּן in Isa 53:7 alludes to a cultic animal. It is the young or kid of either sheep or goats and of either gender. In the OT the term הִזָּן occurs 25 times (out of 47) in cultic contexts and it is used for חֲבִיב , עֵלֶה , פֶּסֶח , הַזֶּמֶן , and חֲטָאֵת . Besides, the term הִזָּן , which occurs four times in Isaiah, is clearly used twice (apart from Isa 53:7) as a sacrifice in cultic contexts (Isa 43:23; 66:3).

Isaiah 53:7-8a gives us through its parallelism the impression that the Servant of Yahweh "was taken away" (הִקָּח ; *Qal* pass. pf. of הִקָּח) "like a lamb" or "like a ewe," that is, that just like an innocent, sacrificial animal he was killed innocent. The Servant's willing and waiting submission forms a striking contrast to the iniquitous disobedience of the Israelites, whether individually or corporately, to the will of God (53:6a). Thus the Servant must have taken the place of the iniquitous, disobedient people, since they were not taken to the slaughter (cf. Jer 12:1-3, esp. 3b; Isa 65:11-12). The Servant far surpasses the cultic sacrificial animal in that he surrendered his own life as Victim to the will of God consciously, willingly and hopefully.

The term זֶבֶח in Isa 53:10 is a very significant cultic term. In the OT זֶבֶח occurs mostly (36x out of 46) in the so-called cultic writings, Leviticus (predominantly, 27x), Numbers (5x), and Ezekiel (4x). Besides, in 29 occurrences (apart from the one in Isa 53:10) out of the 46, זֶבֶח is employed as a technical term for an offering, i.e., reparation offering (so-called "guilt offering"). Furthermore, all the usages of זֶבֶח for

"reparation" (12x) are in cultic contexts.

The זָבַח offering is one of the two main exclusively expiatory sacrifices, since the expiatory sacrifices are primarily the זָבַח and the זָבַח . The situations requiring the זָבַח offering are set out in Lev 5:14-6:7 [H 5:26], and the instructions for its ritual procedure are mentioned in Lev 7:1-7.

The answer to the question not only about the specific occurrence of זָבַח in the Suffering Servant Poem but also its particular cultic significance and function seems to have many dimensions. It is shown to depend not only on the understanding of the reparation offering itself in Pentateuchal ritual texts but also particularly on the Isaianic prophetic text in its own context. First, the זָבַח offering in the Poem may be thought to be related to the Israelites' desecration of Yahweh as "the Holy One of Israel" as well as to their desecration of the Servant, "My Servant," as his holy property. Second, the employment of the term here partially lies in its comprehensiveness to make ourselves right with God as well as our fellows. Third, זָבַח was probably used here to provide expiation not only for inadvertent sins but also for intentional sins, although the זָבַח offering also expiates some deliberate sins as well as inadvertent sins. Fourth, it is possible that the author of the Suffering Servant Poem must have known the Messianic passage Ps 40:6-8 [H 7-9] very well, and that thus he has referred to the offering זָבַח , which is not mentioned as an offering that God has not desired/required. Fifth, it is highly possible that the author of the Poem employed the term from the perspective of Judah's Babylonian captivity due to מַעַל , the key word occurring in ritual texts only with the reparation offering, which also occurs in relation to the three Judahite kings Uzziah (2 Chr 26:16, 18), Ahaz (2 Chr 28:19, 22; 29:19) and Hezekiah (2 Chr 29:6; 30:7) significantly mentioned each in the narratives of Isaiah (6, 7, and 36-39). Sixth, the use of the term זָבַח in Isa 53:10 seems to be relevant to Israel's socio-economic injustice as a main issue for Isaiah, requiring שִׁפּוּט , a key term in the Servant poems (42:1, 3, 4; 49:4;

50:8; 53:8). Seventh, the employment of the term זָבַח in Isa 53 seems to be related to the healing aspect of restoration to the covenant community and Yahweh in regard to the state of humans' mortality resulting from sin (cf. זָבַח for a case of physical ritual impurity in Lev 14 [9x]). Eighth, the priestly doctrine of repentance seems to be related to the use of זָבַח in the Servant Poem, because the doctrine demands remorse (זָבַח "feel guilt"; due to the action of conscience) and rectification (זָבַח "reparation, reparation offering"), which is reinforced by confession in Num 5:7, and that will flower in Israel's prophets.

In regard to the sacrificial death of the Servant as an זָבַח (vs. 10a β), to be noted is specifically the leitmotif נַפְשׁוֹ ("his life/self") in vss. 10-12, that is, the Servant's נַפְשׁוֹ . Significantly, the most basic, concrete meaning of נַפְשׁוֹ is "throat (of humans or animals)," and it is an animal's throat that was slit in a sacrifice (cf. שָׁחַט , "slit the throat"; for the זָבַח ritual slaughter see Lev 7:2 [2x]). Sinners have incurred damages to God as well as to their community by their sinning, but Yahweh's Servant, by giving his life as Reparation Offering, makes full compensation for the damages. Thus Yahweh's Servant provided for sinners a legal aspect of restoration to the right relationship with God as well as their community. What has been left for Israel and the nations to do now is only their confession and repentance (even though, in Pentateuchal ritual texts, these precede the sacrifice), which is depicted not only in the confession of the "we" in the Suffering Servant Poem (Isa 53:4-6) but also in the prophetic appeal for repentance (שׁוּבוּ) along with God's promise of forgiveness (סָלַח) in 55:7.

Concurring with most scholars who have emphasized the cultic dimension of the language in the Poem (esp. זָבַח), we would ask a question, "Are there any other better terms than sacrificial cultic ones to describe the substitutionary suffering and death of the Servant, which ultimately have the effect of vicarious expiation of sins not only of Israel but also of the nations?" Therefore, זָבַח in Isa 53:10 is to be interpreted as the cultic technical term for reparation offering, carrying all its cultic significance, which succinctly

and significantly reveals the Servant's vicarious expiatory death. However, זָּבַח in Isa 53:10 is different from the זָּבַח as prescribed for the Hebrew cult not only in that it is a "human sacrifice," but also in that the זָּבַח sacrifice here is heightened to a corporate offering, whereas elsewhere in the OT the animal sacrifice is only for the individual, not part of the corporate offerings (e.g., Num 28-29). Furthermore, although the expiatory system provided for the physically, ritually impure the healing aspect of restoration to the covenant community and Yahweh, neither תְּשֻׁבָה offerings nor זָּבַח offerings nor the Hebrew cultic system itself could provide healing even for the wounds or sicknesses/diseases which speak of humans' mortality resulting from sin. On the contrary, the vicarious suffering and death of Yahweh's Servant as an זָּבַח provides not only the wounds but also the sicknesses/diseases (cf. Isa 53:3a β , 4-5, 8b β , 10a α) with healing (vs. 5b; cf. 30:26b; 33:24a), which includes spiritual restoration (e.g., Ps 103:3-4a; Isa 33:24b; cf. 53:11). In this respect also Yahweh's Servant far surpasses the Hebrew cult beyond all questions.

The term קִדְּשׁ in Isa 53:11, which is a *Hiphil* form of the verb קָדַשׁ , seems to have legal-cultic connotations. Just as all its other verbal forms are primarily forensic, so is קִדְּשׁ *Hiphil*. The forensic connotation of the verb קָדַשׁ seems to be most clearly shown in its frequent occurrences in Job, which is particularly about justice, both the possibility of righteous humans before God and the nature of divine justice. Just as the *Hiphil* of קָדַשׁ never occurs in the so-called cultic writings, so does neither of the other verbal forms in the Pentateuch except Genesis. The forensic aspect of קִדְּשׁ *Hiphil* is more clearly shown by its contrasting parallel עָשָׂה *Hiphil* as well as the juxtaposition of the two contrasting legal parties קִדְּשׁ and עָשָׂה . Deut 25:1 inculcates the "universal principle" that in a legal dispute one should acquit (קִדְּשׁ *Hiphil*, "declare righteous") the innocent (the "righteous," $\\text{צַדִּיק}$) and condemn (עָשָׂה *Hiphil*, "declare guilty") the guilty (the "wicked," רָשָׁע). The forensic connotation of קִדְּשׁ *Hiphil* is also confirmed by its related terms רִיב , שָׁפַט , מִשְׁפָּט ,

and צִדְקָה. Therefore, the verb צָדַק is definitely a legal/forensic term.

Cultic associations of the legal term צָדַק seem to be possible only because of the wide semantic range of the root צדק, which is shown by its parallel occurrences with terms for cleanness/purity, that is, זָכָה (cf. its by-form זָכַ), בָּרַ (cf. its verb בָּרַר), טָהַר, and נָקַי. Especially to be noted is that the verb טָהַר and its derivatives, being used more broadly also for material/physical or ethical/moral cleanness, are the typical, technical OT terms for cultic-ritual cleanness or cleansing. The verb טָהַר is significantly used not only for the cleansing of the sanctuary (specifically the outer altar, Lev 16:19) but also for the resultant communal moral cleansing/purification of the Israelite people on the Day of Atonement (vs. 30).

In the Hebrew cult physical ritual impurities are strictly differentiated from moral faults. After his cultic investigation the priest could pronounce his cultic declarations only in certain cases of physical ritual cleanness (טָהַר *Piel*) or uncleanness (טָמָא *Piel*). As for the cases of moral cleanliness, however, there is not a single case for the priestly declaration of cleanness or forgiveness in the OT. On the contrary, the Servant of Yahweh is portrayed in the Suffering Servant Poem as pronouncing his declaration in regard to the moral cleanness of the "many" as a result of his moral cleansing of them. Thus Yahweh's Servant clearly seems to be far above and beyond the priest of the Hebrew cultus.

The Servant's act in regard to יִצְדִּיק cannot be an acknowledgment that the "many" are righteous by themselves, because the Poem, by mentioning their iniquities (53:11bβ) and sin (vs. 12α), makes it clear that they have been guilty. Thus, from a purely legal perspective, the "many" should be acknowledged and declared guilty/unrighteous, since the priest's declaring someone righteous in a judicial case is a legal acknowledgment of someone's innocence, but not making someone righteous. On the contrary, in the case of Isa 53:11bα, the Servant's declaring the "many" righteous

involves making them righteous.

Therefore, here in the Suffering Servant Poem, another perspective, that is, a cultic perspective should be also taken into consideration. Such a fact seems to be hinted even in the literary features of vs. 11b, not only by the parallelism of vs. 11b α - β but by the internal chiasm of vs. 11b. The cultic perspective of vs. 11b seems to be much more confirmed by the chiasm that it makes with vs. 12c, where the Hebrew cult clearly stands in the background. Verses 11b-12c also seem to make a chiasm with the Servant as Priest as well as Victim. Thus vs. 11b α should be interpreted in the sense that the Servant "shall declare/make the many righteous" by his taking upon himself the sins of the many.

The term קִיִּיִּיִּי seems to indicate a priestly-judicial function, particularly in light of the fact that by bearing their iniquities the Servant justifies the many. Therefore, although a very significant text of promise Isa 45:25 leaves us to question the "how" of "all the seed of Israel" being justified, we now come to see the Suffering Servant Poem answer it. Isa 53:11b α reveals not only the objects of the acquittal and justification but also its agent, whereas vs. 11b β reveals the ground for it. Yahweh's Servant, the Righteous One, acquits and justifies the many by bearing their sins. The many who are acquitted and justified seem to be portrayed in vs. 12a as a portion or booty of the Servant as Victor. The answer of Isa 53:11b seems to be confirmed in the chapter following the Poem, specifically by the righteous standing of "the servants of Yahweh" in 54:14 and 17.

The term קִיִּיִּיִּי in Isa 53:11 is a significant term with legal-cultic connotations, not only in that it denotes the Servant's function of judicial character as Priest but also in that it has a firm basis in his vicarious expiatory sacrifice as Victim. Such a legal-cultic interpretation of קִיִּיִּיִּי in Isa 53:11 seems to be supported by another significant OT passage Dan 8:14, which shows a unique usage of the legal term צִדְקָה (קִיִּיִּיִּי), and that not

only in a cultic context but also with the sanctuary as its subject. For the term נִצְדָּק in Dan 8:14 seems to reflect Daniel's understanding of its legal-cultic connotations. Although righteousness and expiation are not closely related in the OT, the term יִצְדִּיק seems to be employed in the Suffering Servant Poem to emphasize the forensic aspect of his justifying work as Priest, which is accomplished by his vicarious expiatory sacrifice as Victim.

The term יִפְגִּיעַ in Isa 53:12 is a *Hiphil* form of the verb פָּגַע, the basic meaning of which is "meet." To be noted in connection with יִפְגִּיעַ here is the usage of פָּגַע *Qal* employed with a positive sense that refers to a meeting or an encounter with request, and thus that means "entreat, press, plead." The verb פָּגַע *Qal* with the preposition אֶ is used in the sense of intercession in Jer 7:16 and 27:18. Significantly פָּגַע *Qal* with אֶ parallels פָּלַל *Hithpael* with בָּעַד in Jer 7:16. The parallel verb פָּלַל *Hithpael*, which is the most common term for "pray" in the OT, is frequently used for intercessory prayers (39x out of 80), but it also points to the direction of priestly intercessions (10x).

The verb פָּגַע *Hiphil* with the preposition לְ in Isa 53:12 is used in the sense of intercession, specifically as a priestly intercession, as the immediately preceding and paralleling cultic clause (וְנִשָּׂא חַטָּאת) in the same verse suggests. However, the Servant's intercession is far above and beyond a priestly intercession, because he did not intercede for the transgressors simply with prayers of intercession or rituals but with his life, suffering, and death. His intercession was done by bearing the sin of the many, which is clearly emphasized by the semantic connection (between vss. 6 and 12) made by the same verb פָּגַע *Hiphil*. In verse 6 God's will through the Servant is expressed by פָּגַע *Hiphil* plus אֶ, whereas in verse 12 the Servant's will is expressed by פָּגַע *Hiphil* plus לְ. The semantic connection evidently shows that there was a mutual agreement between God's will and the Servant's, that is, the agreement regarding the vicarious event. The Servant was to be the vicarious 'intercessor' (מִפְגִּיעַ, *Hiphil* ptcp. m. s. of פָּגַע; cf. Isa 59:16).

Strictly speaking, originally the verb פָּגַע in the *Qal* or in the *Hiphil* may not be a cultic technical term per se. Especially the usage of פָּגַע *Qal* plus אָ in Jer 7:16, however, points to the direction of a priestly intercession by its paralleling major intercession verb פָּלַל *Hithpael* with בָּעַד. Besides, one of two basic distinct meanings of פָּגַע *Hiphil* is "entreat passionately" or "intercede." Thus, the verb פָּגַע is similar in its usage to another major intercession verb אָתַר (*Qal* as well as *Hiphil*). So פָּגַע *Hiphil* with לְ plus someone (Isa 53:12) points to the Servant's intercession, more specifically his priestly intercession. Therefore, it seems quite natural that the verb פָּגַע *Hiphil*, although it may not be a cultic technical term, is elevated to a cultic status through Isaiah's unique and innovative employment of it and thus that it is clearly used here with a cultic connotation.

In the Suffering Servant Poem three major sin terms (אָטָה, אָוֹן, and אָשָׁם) significantly occur. They are generally regarded as representative terms for sin in the OT, and they seem to be complementarily used in the OT, a phenomenon evident in that they occur together 15 times almost as a triad. Although the formulaic triad may have the effect of summarizing the totality of moral faults, the three terms have been very recently shown especially by Gane to represent distinct categories of evil with different dynamic properties, which follow different trajectories into the sanctuary and then out of it and away from the Israelite camp on the Day of Atonement.

The significant sin term אָטָה occurs in Isa 53:12, the root of which is אָטָה, the most frequent Hebrew root for sin. The concrete basic meaning of אָטָה is "miss (a mark or a way)," where the concept of failure is implied. Thus, originally sin as denoted by אָטָה was viewed as a failure, a lack of perfection in carrying out a duty. Even though the aspect of failure to keep the law cannot be excluded, the foremost notion is failure of a person-to-person or a person-to-God relationship. Sin as denoted by אָטָה includes both inadvertent and intentional sins.

In the OT the root אָטָה and its derivatives provide the most common means of

expressing religious disqualification of specific human acts and modes of conduct. All of its verbal forms and nominal forms (except הִטָּהַר) are shown to have close cultic relations, differing only in degree. Especially two of its verbal forms (*Piel* and *Hithpael*) and its predominant noun תִּטָּהַר show very close cultic relations. Two verbal conjugations of טָהַר (*Piel* [so-called "privative *Piel*"] and its reflexive *Hithpael*) signify the purgation of sin or uncleanness through the cult.

The representative noun תִּטָּהַר , just like הִטָּהַר , has the peculiarity that it can refer to either sin or purification offering. Especially in Leviticus and Numbers תִּטָּהַר appears many times alternating in meaning between "sin" (24x) and "purification offering" (96x).

Therefore, not only the verb טָהַר but also its nouns became the most frequent words in the language of the Hebrew cult. It has been recently pointed out by Gane that, in the Pentateuchal ritual law, the תִּטָּהַר sin is restricted to expiable nondefiant sins, excluding sins committed "high-handedly," that is, defiantly. The expiable nondefiant sin תִּטָּהַר is removed from its perpetrators by their purification offerings throughout the year (Lev 4:26; 5:6, 10), purged from the sanctuary and camp on the Day of Atonement (16:16, 21), and consequently cleansed from the people (vss. 30, 34).

In the OT specifically the term טָהַר in Isa 53:12 occurs predominantly (17x out of 33) in the Pentateuch and 9 times in the so-called cultic writings. The term occurs very frequently (at least 13x) in cultic contexts, 6 times for cultic sins *per se*, and 3 in association with idolatry through pagan cults. Particularly significant is its frequent association with the verb טָהַר (9x), exclusively in the so-called cultic writings (except Isa 53:12). Thus, טָהַר is considered as the most momentous of the derivatives of טָהַר , which occurs particularly in the realm of the Hebrew cult. Therefore, it can be concluded that the term טָהַר (along with all the other cultic-related derivatives of טָהַר) without doubt belongs to cultic terminology.

Another significant sin term חַטָּאת occurs twice in the Poem (Isa 53:5 [sg.], 6 [pl.]).

Its verb הָנַח has the basic meaning "bend, twist, distort," from which the figurative sense "distort, make crooked, pervert" derives, and when the distortion or perversion pertains to the law, it means "do wrong, commit iniquity." The masculine noun הַנְּחָה as the main derivative of the verb הָנַח is shown to be a central term for human sin, guilt, and fate in prophetic and cultic writings. Being rarely used for iniquity or guilt before humans (1 Sam 20:1, 8; 25:24), the term הַנְּחָה is almost always used to indicate iniquity or guilt before God, and thus it is a very religious term.

The term הַנְּחָה occurs 7 times (out of 231) for cultic sins, 28 in association with idolatry through pagan cults, and 38 in cultic contexts. The term הַנְּחָה appears 84 times (out of 231) with the verb $\text{אָחַז$ or its nouns תְּחֻזָּה , אָחַז , and $\text{הִתְחַזָּה$ that belong to cultic terminology. Therefore, just as the verb אָחַז and its nominal derivatives belong to cultic terminology, so does the term הַנְּחָה .

Especially to be noted in this connection is that in Lev 1-16 the term הַנְּחָה is restrictedly used for blame in the sense of "culpability," that is, "consequential liability to punishment" that a perpetrator must bear ($\text{אָחַז$; 5:1, 17; 7:18) unless a priest bears it (10:17). In the Hebrew cultic system הַנְּחָה is removed from its perpetrators by their purification offerings throughout the year (Lev 5:1, 6), borne by priests (10:17), and then purged from the camp on the Day of Atonement (16:21). Thus, it is very significant that almost one-fifth (44x) of all occurrences of the term הַנְּחָה are in the book of Ezekiel in the light of the fact that, for this prophet, who himself comes from a priestly family, הַנְּחָה constitutes "the great problem upon which life turns."

Yet another significant sin term $\text{עָשָׂה$ occurs twice in the Suffering Servant Poem (Isa 53:5 [pl.], 8 [sg.]), just as its verbal form (עָשָׂה *Qal* act. ptc. m.p.) does in vs. 12 (2x). The verb עָשָׂה , which means "rebel, revolt," is used in the OT for rebellion not only against an earthly suzerain (1 Kgs 12:19//2 Chr 10:19; 2 Kgs 1:1; 3:5, 7; 2 Kgs 8:20, 22//2 Chr 21:8, 10) but also against God (predominantly [24x out of the total 28] in the

Prophets; cf. most frequently [9x] in Isaiah). Thus, the verb עֲשָׂה ("rebellion, revolt") is essentially a covenant term.

The masculine segholate עֲשָׂה ("rebellion, revolt"), just like its verb, is used in the OT (predominantly in the Prophets [44x out of 93]; cf. most frequently [11x] in Isaiah), but almost all the occurrences are used for rebellion against God. The term עֲשָׂה entails the violation of a sacred covenant, and in a fundamental sense it represents covenant treachery, that is, breaking the covenant, the main pillar of Israelite religion. Thus, the term עֲשָׂה is the key word for sin to the prophets, and both the verb and the noun occur predominantly in the prophetic books (60x out of 133x; cf. most frequently [20x] in Isaiah). The prophets defined their prophetic mission as "notification of עֲשָׂה" (see, e.g., Mic 3:8; Isa 58:1), and thus their ministries devoted significant attention to Israel's covenant treachery (see, e.g., 2 Kgs 17:13; Jer 11:2-10). They indicted Israel, Yahweh's vassal for disrupting their covenant relationship with Yahweh, Israel's suzerain.

In the OT עֲשָׂה is the most serious term for sin not only because of Israel's covenant relationship to Yahweh but also because of the motives of its perpetrators and their willfulness. The term עֲשָׂה ultimately signifies the revolt/rebellion against God as a deliberate act of disloyalty and disobedience to him. Especially to be noted in this connection is the recent observation that in the Pentateuchal ritual law the term עֲשָׂה shows up only twice (Lev 16:16, 21) in the context of the Day of Atonement and that עֲשָׂה as the "inexpiable defiant sin" does not reach the sanctuary through daily purification offerings throughout the year.

It seems to be an admitted fact that the term עֲשָׂה is fundamentally and essentially a covenant term. However, it is not to be overlooked that the covenant is inextricably bound up with the cult, and thus that the cult cannot be thought of without being associated with the covenant. The verb עֲשָׂה and the noun עֲשָׂה show their cultic relations through their association with the other two major sin terms that belong to cultic

terminology. In addition, they occur quite often in cultic contexts as well as in association with sins of idolatry through the pagan cult. Furthermore, the three major verbs for sin occur together, though once, in the OT, and that in the cultic context (1 Kgs 8:47), where confession of sins are made. Also to be noted is that, although not reaching the sanctuary via daily purification offerings, the עֲשֹׂף sin somehow defiles the sanctuary so that it must be purged from the sanctuary and from the camp through cultic rituals on the Day of Atonement (Lev 16:16, 21). Especially to be noted in this connection is that the three major nouns for sin occur together in the significant passages of the solutions to the sin problem (Lev 16:21; Isa 53:5-12; Dan 9:24), and that against the cultic background. Only through Pentateuchal ritual law עֲשֹׂף is distinctly identified as "inexpiable defiant sin," which does not reach the sanctuary via purification offerings throughout the year, and thus the term עֲשֹׂף as such a special term distinguished itself in the Hebrew cult. Therefore, it is scarcely too much to say that עֲשֹׂף is a quasi-cultic term in the OT.

The three major terms for sin are shown to have close cultic relations, differing only in degree. Their close cultic relations are much more confirmed by their usage in cultic clauses that significantly occur in the Suffering Servant Poem.

There are two significant cultic clauses involving sin terms in the Suffering Servant Poem: עֲוֹן סָבַל (Isa 53:11) and נִשְׂאָה הָטָא (vs. 12). The usage of סָבַל and נִשְׂאָה not only in ANE texts but also in Isa 46 (vss. 4, 7) and 53 (vss. 4, 11-12) indicates that the clause עֲוֹן סָבַל is without a doubt interchangeable with the clause עֲוֹן נִשְׂאָה , and that they can be dealt with together. For convenience' sake, thus, all the סָבַל/נִשְׂאָה + sin clauses were dealt with together here in the sense of sin-bearing.

The clause עֲוֹן נִשְׂאָה occurs predominantly in the so-called cultic writings, and especially נִשְׂאָה הָטָא is exclusively (except in Isa 53:12) used in them. The clause $\text{טָוֶה/עֲוֹן נִשְׂאָה}$ frequently occurs not only in cultic contexts but also in relation to cultic sins.

Therefore, the clause shows a high frequency of its usage in relation to the cult, and thus it reveals strong cultic relations.

Furthermore, its strong cultic relation is much more confirmed by its paralleling verbs, especially כָּפַר (כָּפַר *Piel*) and סָלַח. The verb כָּפַר is the key term for purification/expiation in the cult, and the verb סָלַח *Niphal* is exclusively used for the granting of forgiveness in cultic texts (Lev [10x]; Num [3x]).

It can be concluded, therefore, that נִשָּׂא עוֹן/חַטָּא belongs to cultic phraseology, and that the clauses סָבַל עוֹן and נִשָּׂא חַטָּא seem to be specifically employed to underscore cultic intentions of the Suffering Servant Poem.

The subject of the clause (the sinner himself/herself or someone else) has been regarded as the decisive factor to determine its meaning, but the context (with the subject included) should be the decisive factor to determine its precise meaning. According to the context in which the idiomatic clause occurs, the consequences of sin-bearing are diverse in the OT.

When the sinner himself/herself is the subject of the clause, there are several cases in which remedial expiation is prescribed for a person who נִשָּׂא עוֹן, thereby obviating punishment (Lev 5:1, 17; 22:16). But, in most cases remedial expiation was impossible and thus the sinner had no choice but to die or be "cut off." In the cases of the sinner's consequential sin-bearing, the sinner "carries" the weight of his/her own sin, which will ultimately lead to his/her death by human or divine agency.

When a representative in a real sense, but not the sinner himself/herself, is the subject of the clause, there are four kinds of sin-bearings: (1) prophetic symbolic; (2) priestly mediatorial; (3) divine exonerative/forgiving; (4) interpersonal reconciliatory. Priestly mediatorial sin-bearing (Exod 28:38; Lev 10:17) and divine exonerative/forgiving sin-bearing (Exod 34:7; Num 14:18) are shown to be related to the Suffering Servant Poem.

The sin-bearing of Yahweh's Servant in the Poem is shown to be significantly unique in many respects. First, the Servant (as the subject of the idiomatic clause) did sin-bearing, but he did not bear his own sins and died for them. Although he was righteous, he bore sins of the "we"/"many," suffered and died for them (Isa 53:11-12; cf. vss. 4-6, 8). In this respect especially the goat for Yahweh on the Day of Atonement (along with all the other daily expiatory sacrifices), which was slain to be offered, corresponds to the Suffering Servant who bore all the sins of wrongdoers, suffered and ultimately died on their behalf. Second, the Servant was allowed to bear others' sins and die for them (cf. vss. 6b, 10a), which is unique in that Yahweh declined not only Moses' offer of vicarious sin-bearing (Exod 32:32-33; cf. Deut 24:16) but also refuted against Israel's public consciousness of substitutionary sin-bearing (Ezek 18:19-20; cf. vss. 2-4). Third, the Servant's sin-bearing is totally different from the prophetic symbolic sin-bearing in that the Servant went far beyond symbolism to make his sin-bearing a reality of vicarious expiatory suffering and death. Fourth, the Servant's sin-bearing may share some aspects of the priestly mediatorial suffering, but unlike the priest or the high priest, the Suffering Servant went further and beyond to free others by bearing and then dying for their culpability (יָיָ; 53:5 [pl.], 6 [sg.], 11 [pl.]), thereby obtaining for them acceptance or justification (vs. 11). As for evidence of the vicarious nature of the Suffering Servant's expiation, there is no need to look further than the fact that as Priest he bore others' sins upon himself and as Victim he died for those sins. Fifth, just as Yahweh bears sins of the people and grants forgiveness to them, so the Servant bears the sins of the "we"/"many" and makes/declares them righteous. Thus, far above and beyond the priest or the high priest the Suffering Servant uniquely and vividly represents Yahweh himself. Sixth, it is significant that, although expiation through the Hebrew cult essentially focused on Israel as the covenant people of Yahweh, forgiveness has been also provided for the "many" through the Servant. Last but not least, the Servant

reminds us of Yahweh who bears all evils of the people. Significantly, although the clause *עֲשֵׂה אֲשָׁנָה* is not employed in the Poem, forgiveness has been provided for *עֲשֵׂה* (Isa 53:5 [pl.], 8 [sg.]) and thus for *פְּשָׁעִים* (vs. 12). This is really innovative, since forgiveness has never been granted to *פְּשָׁעִים* through the Hebrew cult. Forgiveness for such a sin and sinner is totally outside the cultic system and it has been directly granted by God if the sinner repented (e.g., 2 Chr 33:12-13).

The Servant of Yahweh, therefore, went beyond the scope of the Hebrew cultic system especially not only by forgiving *עֲשֵׂה*, as in Exod 34:7, but also by providing forgiveness for the "many" beyond Israel. Forgiveness by Yahweh carries with it a cost that he must bear, that is, "divine suffering" in the ultimate sense, which is dramatically shown by the suffering and death of his Servant, the Servant of Yahweh. In this Servant who bears their sins and carries their pains/diseases, and thus who makes forgiveness and healing available to them, can we recognize the God by whom the Israelites are borne and carried, that is, the merciful, living God contrasted with the useless, burdensome idols of the Babylonians in Isa 46? And in this Servant as "the plenipotentiary of God," can we recognize the God who bears/carries sins in Exod 34:7, that is, the God who is just but merciful, who is merciful but just, and who is just and merciful? More precisely, then, what is the identity of the Servant? Is he God in human flesh, God the incarnated (cf. his whole "righteous" life [Isa 53:7, 9b, 11]; his life after death [vs. 10]; his exaltation ["high, lifted up, greatly exalted" [52:13b] just like God])? In the light of the unfolding drama of God's plan to redeem not only Israel but also the world in Isa 40-55, the vicarious expiatory role of Yahweh's Servant lies at the very heart of this prophetic message as "the exegetical key" to unlock the awesome mystery of these profound chapters.

As clearly shown through this lexical study, the terms and clauses investigated here can be divided into two categories, cultic technical terms and terms that, although

not technical cultic terms, can be similarly used in cultic contexts. To the former belong מִשְׁחָת, יָהּ, וְשָׁה, אֲשָׁם, two major sin terms אָטָה and עָוֹן, and the two clauses עָוֹן סָבַל עָוֹן and אָטָה אֲשָׁא; to the latter יִצְדִיק, יִפְגֵּעַ, and a major sin term פֶּשַׁע.

Not all of the terms and clauses investigated here in this lexical study have proven to be equally convincing with respect to the main point at issue here. Their cumulative weight, however, must be impressive, especially when all these terms and clauses appear in a single pericope of the Suffering Servant Poem. In view of the fact that even a single word or phrase is significant in the intertextual allusion of the Hebrew Bible, the remarkably high density of cultic allusions in the Poem cannot escape our attention. Without considering their intertextuality with Pentateuchal ritual texts, the Suffering Servant Poem would simply be unintelligible in many respects. Thus, here in the lexical study we have tried to find out the specific, ultimate loci of the allusive words and clauses, i.e., their original cultic contexts, to show their significations and concepts in those contexts, and then to reveal their meanings and functions as authorial intentions in the context of the Suffering Servant Poem.

Therefore, we can conclude that, although the Suffering Servant Poem is to be prophetically understood, it should be interpreted from the perspective of the Hebrew cult, specifically through the concepts and functions of the allusive terms and clauses in the Hebrew ritual texts. The reason is that only by identifying and understanding each of the antecedents of those allusions we can say for sure what it meant to the author of the Poem, and then what he intended to his readers/hearers. However, we have to recognize that those cultic allusions only provide the means to facilitate an innovative new idea that far transcends all that are cultically alluded in the great Poem of Yahweh's Suffering Servant.

CHAPTER IV

LITERARY ANALYSIS

Introduction

The first concern of this chapter is to study the literary context of the Suffering Servant Poem (Isa 52:13-53:12), that is, its wider and immediate contexts. As to its wider context, its placement in Isa 40-55 as a whole and among the Servant Songs in particular is to be investigated. As for its immediate context, its placement between the preceding text and the following is to be examined.

The second concern is to do a literary analysis of the Suffering Servant Poem itself. Thus its literary genre, literary structure, and the speakers and their audience in it are to be investigated.

Literary Context

The Wider Context of the Suffering Servant Poem

The Place of the Suffering Servant Poem in Isaiah 40-55

The Suffering Servant Poem is to be interpreted at least in light of the total message of Isa 40-55 as its wider context.¹ It is very important to see the Suffering

¹See, e.g., Hendrik Carel Spykerboer, *The Structure and Composition of Deutero-Isaiah: With Special Reference to the Polemics Against Idolatry* (Meppel, Netherlands: Krips Repro, 1976), esp. 170, 175; C. Hassel Bullock, *An Introduction to the Prophetic Books* (Chicago: Moody Press, 1986), 147-49; Childs, 410-11, 418. For the rhetorical unity of Isa 40-55, see, e.g., Muilenburg, "Isaiah 40-66," 384-86. John F. A. Sawyer also observed that chapters 40-55 "constitute the most distinctive and homogeneous part of the book, both stylistically and theologically" ("Isaiah, The Book of," *The Oxford Companion to the Bible*, ed. Bruce M. Metzger and Michael D. Coogan [New York: Oxford University Press, 1993], 327). Sawyer, *Prophecy and the Prophets*,

Servant Poem in the big picture of Isa 40-55. Only in this way can we properly interpret it and clearly perceive its contribution to Isa 40-55 as a whole.

Based on his holistic study of the Hebrew text of Isaiah as it is received, Motyer recently argued that the Book of Isaiah is built around three Messianic portraits: the King (chaps. 1-37), the Servant (chaps. 38-55), and the Anointed Conqueror (chaps. 56-66).²

85-86, although seemingly concurring with the view that they "are best studied as an independent unit," strongly argued: "The case for separating chapters 40-55 from their context in the book of Isaiah is as weak as that for considering J or P only as independent literary units within the Pentateuch. . . . Whatever the case for separate authorship and date, it is an integral part of Isaianic tradition. What has just been concluded about Deutero-Isaiah . . . applies even more to the four so-called 'Servant Songs'. . . . More recently, continuity between these passages and their contexts has been stressed." Roy F. Melugin already maintained: "Although chapters 40-55 manifest a literary integrity of their own within the Book of Isaiah, the fact remains that these chapters are somehow related to the whole of Isaiah. Thus our understanding of the kerygmatic significance of chapters 40-55 will remain incomplete until their theological relationship with the entire book is explored" (*The Formation of Isaiah 40-55*, BZAW, Beih. 141 [Berlin: Walter de Gruyter, 1976], 176).

Specifically in regard to the Servant of Yahweh, Richard Schultz correctly argued: "Only in the context of the thematic development of the book of Isaiah as a whole can the identity and work of the 'servant of the LORD' in Isa 40-55 be understood correctly" ("Servant, Slave," *NIDOTTE*, 4:1196). Therefore, it would be much more correct to say that the Suffering Servant Poem is to be interpreted in light of the total message of Isa 1-66 as its wider context. For only by seeing the Suffering Servant Poem in the big picture of the book as a whole we can properly interpret it and clearly perceive its contribution to the book. However, because of the double limit of time and space, my literary analysis is primarily limited to Isa 40-55.

²Motyer, 13. For other suggestions for the structural unity of Isaiah as a whole, see, e.g., Herbert M. Wolf, *Interpreting Isaiah: The Suffering and Glory of the Messiah* (Grand Rapids, MI: Zondervan, 1985), 39-41; Brownlee, *The Meaning of the Qumrân Scrolls*, 247-59; Avraham Gileadi, "A Holistic Structure of the Book of Isaiah" (Ph.D. dissertation, Brigham Young University, 1981); idem, *The Literary Message of Isaiah* (New York: Hebraeus, 1994), esp. 9-10, 15-17, 39-40; idem, *The Apocalyptic Book of Isaiah: A New Translation with Interpretative Key* (Provo, UT: Hebraeus, 1982), esp. 171-85; Marvin A. Sweeney, *Isaiah 1-39, The Forms of the Old Testament Literature*, vol. 16 (Grand Rapids, MI: Eerdmans, 1996), 42-44 (referring to Brownlee, *The Meaning of the Qumrân Scrolls*, 247-59, Craig A. Evans, "On the Unity and Parallel Structure of Isaiah," *VT* 38 (1988): 129-47, and Bernard Gosse, "Isaïe 34-35: Le chatiment d'Edom et des nations, salut pour Sion," *ZAW* 102 [1990]: 396-406); Robert H. O'Connell, *Concentricity and Continuity: The Literary Structure of Isaiah*, Journal for the Study of the Old Testament Supplement Series 188, ed. David J. A. Clines and Philip R. Davies (Sheffield: Sheffield Academic Press, 1994), esp. 11, 19-31, 57, 69, 81, 109, 149, 215, 242-43; John N. Oswalt, *The Book of Isaiah: Chapters 1-39*, NICOT (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1986), 21-22, 54-60, 171-76; idem, *Isaiah 40-66*, 7-11, 16-18, 453-54.

Thus he entitled Isa 1-37 the "book of the King," Isa 38-55 the "book of the Servant," and Isa 56-66 the "book of the Anointed Conqueror."³ He proposed a structure of the "book of the Servant" (Isa 38-55), in which the Suffering Servant Poem is placed:⁴

- A Historical prologue: Hezekiah's fatal choice (38:1-39:8)⁵
- B Universal Consolation (40:1-42:17)
 - b, The Consolation of Israel (40:1-41:20)
 - b' The Consolation of Gentiles (41:21-42:17)
- C Promises of redemption (42:18-44:23)
 - c, Release (42:18-43:21)
 - c' Forgiveness (43:22-44:23)

Brownlee's structural model, though rightly criticized by Edward J. Young, "Isaiah 34 and Its Position in the Prophecy," *WTJ* 27 (1965): 94, n. 11, was endorsed by Joseph A. Callaway, "Isaiah in Modern Scholarship," *RevExp* 65 (1968): 403-7, and Roland K. Harrison, *Introduction to the Old Testament* (Grand Rapids, MI: Eerdmans, 1969), 764, 787-88, and supported by Evans, 146. Gileadi was actually introduced to Brownlee's model and challenged by Harrison to analyze it for his doctoral dissertation, as mentioned by him (*Literary Message of Isaiah*, 34). Gileadi twice modified Brownlee's model, but Gileadi's structure was almost overlooked only with the exceptions of Bullock, 130, and J.D.W. Watts, 71, and then criticized by O'Connell, 18, n. 1. O'Connell's model was justly criticized by Melugin in his book review on O'Connell's *Concentricity and Continuity* in *JBL* 116 (1997): 345-46. Oswald's analysis of the Isaianic structure may be regarded as his notable contribution (see Mark D. Futato's book review on Oswald's *Isaiah 1-39* in *WTJ* 49 [1987]: 420), but because of his concentration on the theme of servanthood, a much more important subject, that is, the Messianic theme seems to have been neglected (see Jean Marc Heimerdinger's book review on Oswald's *Isaiah 1-39* in *Churchman* 100 [1986]: 348). Besides, as Oswald was aware of it (see *Isaiah 1-39*, 55, n. 2), some points like Isa 7-39 in his structure are too broad to be very helpful, whereas other cases like Isa 40-48 are forced into artificial categories (see Gene M. Tucker's book review on Oswald's *Isaiah 1-39* in *CBQ* 50 [1988]: 121; Robert L. Hubbard's book review on Oswald's *Isaiah 1-39* in *TJ* 8 [1987]: 97).

³See Motyer, 35, 287, 459. Motyer also showed how each of these portraits is integral to the section in which it is set. "Standing back from the portraits," he argues, "we discover the same features in each, indicative of the fact that they are meant as facets of the one Messianic person" (ibid.). For his brief discussion on the same features and the relationship of the three portraits, see ibid., 13-16.

⁴Cf. ibid., 289. As to the structure of the Isaianic literature, Motyer, 24, mentioned that his commentary "is based on concentrated 'structuralist' study." For the structures of the "book of the King" and the "book of the Anointed Conqueror," see ibid., 38-39, 40-41, 461-62.

⁵For the inclusion of this section as the introduction to the "book of the Servant," see ibid., 285-86, 289-90, 295-97.

- C¹ Agents of redemption (44:24-53:12)
- c¹ Cyrus: liberation (44:24-48:22)
- c¹ The Servant: atonement (49:1-53:12)

- B¹ Universal proclamation (54:1-55:13)
- b¹ The call to Zion (54:1-17)
- b¹ The call to the world (55:1-13)

Against the division between Isa 37 and 38 Marvin A. Sweeney argued that it "is completely unwarranted in that it plows through chaps. 36-39, the most unified and consistent text in the entire Book of Isaiah!"⁶ Although Sweeney contended that such a division seems to be determined by Motyer's external theological criterion of messianism,⁷ it actually results from his serious consideration of the arguments concerning the relationship of Isa 36-39 with 2 Kgs 18:13-20:19.⁸ Just as the

⁶Marvin A. Sweeney in his book review on Motyer's *The Prophecy of Isaiah* in *CBQ* 57 (1995): 568. However, in regard to the relationship among Isa 36-39, Childs, 264 (cf. 286), argued, even though from his canonical perspective: "There is agreement that chapters 36 and 37 belonged originally closely together. The same cannot be said for chapters 38 and 39. Chapter 38 is only very loosely related to chapters 36 and 37 by means of a vague chronological formula, 'in those days.' Moreover, 38:6//2 Kings 20:6 imply that the deliverance of Jerusalem reported in chapters 36-37 still lay in the future. This would indicate some likely chronological dislocation within the larger narrative. The sickness theme is then picked up in chapter 39, but the linkage seems wooden. The function of chapter 38 is determined largely by its relation to the Kings parallel as well as the poetic expansion of the 'writing of Hezekiah' (38:9-20), which is lacking in Kings." Besides, as indicated by Childs, 272-73, chapters 36 and 37 are structured by a close repetition of a very similar pattern.

⁷Sweeney, "The Prophecy of Isaiah by Motyer," 568.

⁸See Motyer, 285-86. Motyer, 285, argued: "It is particularly important to ask why, if the material moved from Kings to Isaiah [according to the majority view on the relationship of the pericopes], the historian/editor of Kings allowed the material to appear out of chronological order." The significance of the question is revealed in light of the fact that the Merodach-Baladan incident (2 Kgs 20:12-19; Isa 39) and its antecedent in Hezekiah's illness and divine healing (2 Kgs 20:1-11; Isa 38) must be earlier than the Sennacherib incidents. After a detailed comparison of the two pericopes, Motyer, 286, maintained: "The theory which best fits the facts ['which cannot be explained on any theory of either borrowing from the other'] is that both Isaiah and Kings had access to annals and records and used them to suit their own purposes as historians." It is difficult to understand why Kings perpetuates the placing of Hezekiah's illness and healing and Merodach-Baladan's embassy account *after* Sennacherib's invasion and fall, since there is no justification or textual support for this in the Kings narrative. Thus, Motyer, 286, contended that this reversed chronological order is the only one that perfectly suits Isaiah's purpose: "The Sennacherib stories form the perfect capstone to chapters 28-35,

Sennacherib incidents form, as an interim fulfillment of the deliverance of Israel, the historical epilogue to the "book of the King," so Hezekiah's flirting with Babylon shown in the Merodach-Baladan incident forms, as an anticipatory link to the Babylonian captivity of Israel, the historical prologue to the "book of the Servant."⁹ Motyer thus made such an attractive proposal that the reversed chronological order which places the Sennacherib incidents before Hezekiah's fatal illness and divine healing is explicable only in that context of Isaiah's rhetorical concerns. Motyer's literary structures have been generally acknowledged to be quite convincing and vital to the understanding of the Book of Isaiah.¹⁰ Thus they will be mainly employed with some minor modifications, if

indeed to chapters 6-35; and the Merodach-Baladan story forms the perfect introduction to chapters 40-55." Then Motyer, 286, finally added: "While, therefore, the details of the two sets of narratives require independent working with the available records, the replication in Kings of the reversed chronology must mean that the Isaiah tradition of relating these events was well established by the time of the historian/editor of Kings." For the complex problem of determining the priority between the versions of Kings and Isaiah, see a detailed discussion especially in Childs, 260-62, 280-81. Although admitting a broad scholarly consensus of the priority of Kings over against Isaiah, Childs, 262, argued: "In the present form of chapters 36-39 this collection does fit better with Isaiah than with Kings. It most certainly forms a bridge to Second Isaiah. However, what now seems evident is that from an original nucleus the tradition was shaped in different ways by the editors of both Kings and Isaiah. In the present parallel form one can see redactional elements from both of these tradents. The shaping process thus moved in both directions."

⁹Cf. Peter R. Ackroyd, "An Interpretation of the Babylonian Exile: A Study of 2 Kings 20 and Isaiah 38-39," *SJT* 27 (1974): 329-52; reprint, *Studies in the Religious Tradition of the Old Testament* (London: SCM, 1987), 152-71. Ackroyd here argued that the order of chaps. 36-39 is a theological rather than chronological one, and that the corpus has been shaped to form a literary bridge from the Assyrian period to the Babylonian in chaps. 40ff. See also idem, "Isaiah 36-39: Structure and Function," in *Von Kanaan bis Kerala: Festschrift für Prof. Mag. Dr. Dr. J.P.M. van der Ploeg O.P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979: Überreicht von Kollegen, Freunden und Schülern*, ed. W. C. Delsman et al., AOAT 211 (Kevelaer: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener Verlag, 1982), 3-21; reprint, *Studies in the Religious Tradition*, 105-20; Childs, 287; Roy F. Melugin, *The Formation of Isaiah 40-55*, BZAW 141 (Berlin: Walter de Gruyter, 1976), 177.

¹⁰See the following book reviews on Motyer's *The Prophecy of Isaiah*: John E. Goldingay's in *Anvil* 11 (1994): 159-60; H.G.M. Williamson's in *VT* 44 (1994): 575-76; J. Gary Miller's in *EvQ* 67 (1995): 155-57; Richard S. Hess's in *Themelios* 20/2 (1995): 25; Paul D. Wegner's in *JETS* 39 (1996): 654-55. Wegner, 654, contended against Motyer, "There are points at which the literary connections or structure are forced" "because of

necessary, for this study.

If we partially accept Sweeney's objection by including Isa 38-39 in the so-called "historical interlude" (Isa 36-39) and then the interlude in the first part of the Book of Isaiah (Isa 1-39), we can have the Book of Isaiah structured around three Messianic portraits: the King (chaps. 1-39),¹¹ the Servant (chaps. 40-55), and the Warrior (chaps.

the unusual way he has divided part the book: chaps 1-37 (instead of 1-40 [*sic*])." Wegner, 655, however, paid high regard to Motyer's literary analyses of chaps. 40-66. Though observing that Motyer's work is written at the expense of much attention to the course of specialist debate, Williamson, 576, commented: "Critical scholars would be unwise to ignore this work. . . . Motyer frequently shows himself to be a perceptive 'reader', and in terms of the final form of the text he often proposes approaches which are more convincing and illuminating than a number of recent post-critical attempts to do justice to the present form of the book. Furthermore, he has a good eye for literary structure; while sometimes his suggestions in this area seem to be contrived, they are certainly worth consideration, whether on a single paragraph or on larger sections of the book. Thus, . . . his commentary deserves a hearing in these days when many of the issues which were determinative of an earlier stage in Isaianic research are being reconsidered."

¹¹For Isa 7:10-17, 9:1-7 [H 8:23-9:6], and 11:1-16, in which the messianic King is prophesied, see especially the perceptive study of Childs, 65-69, 79-81, and 99-106 respectively. There are many significant links between the King in Isa 1-39 and the Servant in Isa 40-55 to give us many hints to the identity of the Servant: (1) the mention of mother (עֲלָמָה, 7:14; אִמִּי, 49:1); (2) the term "light" (9:2 [H 1; 2x]; 42:6; 49:6); (3) the term "peace" (9:6, 7; 53:5); (4) the terms "justice" (9:7; 42:1, 3, 4; 49:4; 50:8; 53:8) and "righteousness" (9:7; 11:4; 42:6; cf. 50:8; 53:11); (5) endowment with Yahweh's spirit (11:2 [4x]; 42:1); cf. the term "root" (11:1; 53:2). Moreover, specifically the remarkable links between Isa 33 (Yahweh: Judge, Lawgiver, and King [vs. 22]) and the Suffering Servant Poem also give us some hints to the identity of the Servant: (1) terms of exaltation (שָׁנַב *Niphal*/מָרוֹם [n.], 33:5; רָוַם *Hithpoel*/נָשָׂא *Niphal*, vs. 10; נָשָׂא *Qal*/גָּבַהּ *Niphal*/רוֹם *Qal*, 52:13); (2) metaphor of arm (זְרוּעַ, 33:2; 53:1; cf. עֲזָרְוּעַ, 51:9; זְרוּעַ/יְשׁוּעָה, 52:10); (3) terms of sickness (הָלָה, 33:24; הָלָה, 53:3-4; cf. רָפָא *Niphal*, vs. 5); (4) metaphor of forgiveness (נָשָׂא עֲוֹן, 33:24; סָבַל עֲוֹן, 53:11; נָשָׂא חַטָּא, vs. 12); (5) metaphor of victory (שָׁלַל, "spoil/booty" [33:4, 23b; 53:12a]; חָלַק, "divide" [33:23b; 53:12b]).

Apart from dissimilarity between the Servant and Israel, we can mention a subtle but profound difference even in similarity. As for Yahweh's calling/forming of the Servant (49:1ba, 5) and Yahweh's making/forming of Israel (44:2), we can notice such a difference. Although the expression "from the womb" was used in both of them, in the case of the Servant not only his mother (cf. Gen 3:15; Isa 7:14; Mic 5:3 [H 2]; Ps 22:10 [H 11]; Rev 12:2, 4b-5, 13b) but also the mentioning/calling of his name is indicated: "From the bowels of my mother He has made mention of my name" (49:1bβ); cf. "she will call his name Immanuel" (7:14). Significantly this subtle but profound difference also differentiates the Servant from Jeremiah (cf. Jer 1:5). Although in Jer 20:14-15 not only his mother but also his father is mentioned, its *Gattung* is totally different from that of Jer 1:5.

56-66).¹² Thus it can be said that the "book of the Servant" (chaps. 40-55) is placed in the thematic (not quantitative) center of the Book of Isaiah. Significantly, after observing lexical, thematic, and theological relationships between the three parts of the book of Isaiah, Rolf Rendtorff concluded:

First of all, it has been shown, in my view, that *the second part of the book, chaps 40-55, occupies a dominant position in the book as a whole.* Both in the first and in the third part it is clearly evident that the compositional work takes its bearings from the second part, either drawing on it directly or orientating its own utterances toward it. This is confirmed by the insight (acquired independently of this postulate) that chaps 40-55 present a unified and self-contained unit. Consequently it would seem reasonable to assume that *chaps 40-55 form the heart of the present composition and that the two other parts have been shaped . . . in its light, and point toward it.*¹³

¹²There are many significant links to help us identify the Servant in chaps. 40-55 with the Warrior in chaps. 56-66. First, we can mention similar situations to necessitate their interventions: (1) Israel's charge against no justice in 40:27 (cf. vs. 14; 41:1) and Yahweh's servants' recognition of no justice in 59:8, 9, 11, 14, 15 (the *Leitwort* מִשְׁפָּט "justice"); (2) the situation of "none" (אֵין) in Isa 41:28 (cf. vs. 17), 59:16, and 63:5; (3) the situation of "none" and God's refutation in 50:2 and 59:1, 16 (note the external chiasm which the verses make: A: 50:2a/B: vs. 2b//B¹: 59:1/A¹: vs. 16a); (4) the prophetic refutation of Israel's charge (40:27) and that of Yahweh's servants' charge (59:1). Second, we can observe many lexical and thematic links: (1) the motif of Yahweh's "arm" (53:1; 59:16); (2) the root צדק (53:11; 59:16); (3) the verb פָּגַע *Hiphil* with the meaning of "intercede" (53:12; 59:16); (4) the term "covenant" (42:6; 49:8; 54:10; 55:3; 59:21); (5) the term "seed" (53:10; 54:3; 59:21); (6) the root שָׂמַח (52:14; 59:16); (7) the contrasting usage of the verb הִקְדָּשׁ (52:15; 63:3); cf. the usage of the verb לִאֲדָם "defile" (63:3), which makes a striking contrast with its homonym לִאֲדָם "redeem."

In addition, we can observe several significant links between Yahweh as Warrior in Isa 34 and the Warrior in Isa 63 so that we can get some hints to the identity of the Warrior: (1) the names "Edom" and "Bozrah" (34:5, 6; 63:1; cf. Jer 49:22; Amos 1:11-12), which make an external chiasm only once in the same book in the OT (34:5; A: "Bozrah"/B: "Edom"/63:1; B¹: "Edom"/A¹: "Bozrah"); (2) the phrases "day of vengeance"/"year of retribution" (34:8) and "day of vengeance"/"year of redemption" (63:4); (3) the terms "anger" and "wrath" (34:2; 63:3, 5, 6); (4) the terms "blood" (34:3, 6 [2x], 7) and "life-blood" (63:3, 6).

¹³Rolf Rendtorff, *Canon and Theology: Overtures to an Old Testament Theology*, trans. and ed. Margaret Kohl, with a Foreword by Walter Brueggeman, OBT (Minneapolis, MN: Augsburg Fortress, 1993), 167, italics mine. As for the unity of Isa 40-55, Rendtorff referred to Melugin, *The Formation of Isaiah 40-55*; Triggve N. D. Mettinger, "Die Ebed-Jahwe-Lieder: Ein fragwürdiges Axiom," *ASTI* 11 (1977-78): 68-76; idem, *A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom*, trans. Frederick H. Cryer, SM 3 (Lund: CWK Gleerup, 1983); Rolf Rendtorff, *Das Alte Testament: Eine Einführung*, 2. Aufl. (Neukirchen-Vluyn: Neukirchener Verlag, 1985), 210-12; idem, *The Old Testament: An Introduction*, trans. John Bowden (Philadelphia, PA: Fortress, 1986), 198-200.

Now we can have a perfect chiasmic structure of Isa 40-55, which has two parallel elements in each section of 40:1-42:17, 42:18-44:23, 44:24-53:12, and 54:1-55:13, that is, with Cyrus and the Servant contrasted with each other in its chiasmic center:

- A Universal Consolation (40:1-42:17)
 - a The Consolation of Israel (40:1-41:20)
 - a' The Consolation of Gentiles (41:21-42:17)
- B Promises of Redemption (42:18-44:23)
 - b Release (42:18-43:21)
 - b' Forgiveness (43:22-44:23)
- B¹ Agents of Redemption (44:24-53:12)
 - b¹ Cyrus: Liberation (44:24-48:22)
 - b¹' The Servant: Atonement (49:1-53:12)
- A¹ Universal Proclamation (54:1-55:13)
 - a¹ The Call to Zion (54:1-17)
 - a¹' The Call to the World (55:1-13).

The Place of the Suffering Servant Poem among the Servant Poems

In order to find out the relationship of the Servant Poems and the function of the Suffering Servant Poem *vis-à-vis* the other Servant Poems, it is important to understand where the Suffering Servant Poem is placed in regard to the other Servant Poems and how they are related to each other.¹⁴

Though the precise delimitation and number of the Servant Poems has been open to discussion, four units have generally been recognized as Servant Poems, which are delimited as follows: 42:1-9; 49:1-13; 50:4-11; 52:13-53:12.¹⁵

¹⁴Janowski also observed: "It is highly significant for interpretation that Isaiah 52:13-53:12 has many connections with the other Servant Songs" (54). For his helpful observations on the relationships between the Servant Poems, see *ibid.*, esp. 54-57, 60, 66.

¹⁵See Martens, 257; F. Duane Lindsey, "Isaiah's Songs of the Servant, Part 1: The Call of the Servant in Isaiah 42:1-9," *BSac* 139/1 (1982): 12-31; *idem*, "Isaiah's Songs of the Servant, Part 2: The Commission of the Servant in Isaiah 49:1-13," *BSac* 139/2 (1982): 129-45; *idem*, "Isaiah's Songs of the Servant, Part 3: The Commitment of the Servant in Isaiah 50:4-11," *BSac* 139/3 (1982): 216-29; *idem*, "Isaiah's Songs of the Servant, Part 4: The Career of the Servant in Isaiah 52:13-53:12," *BSac* 139/4 (1982):

According to my observations, the four Servant Poems seem to be literarily interrelated and thus their relationship can be diagrammed as follows:

I. 42:1-9

"Behold, my servant" (vs. 1)

motif of "justice" (vss. 1, 3, 4)

"a covenant for the people" (vs. 6)

"a light to the nations" (vs. 6)

II. 49:1-13

312-29; idem, "Isaiah's Songs of the Servant, Part 5: The Career of the Servant in Isaiah 52:13-53:12 (Concluded)," *BSac* 140/1 (1983): 21-39; idem, *A Study in Isaiah: The Servant Songs* (Chicago: Moody, 1985); Paul D. Hanson, *Isaiah 40-66*, Interpretation (Louisville, KY: John Knox, 1995), 40, 126, 140, 153; Webb, 169, 192, 198, 209; Blenkinsopp, 207, 297, 302, 317, 344; Doukhan, *The Messianic Riddle*, 23; cf. Motyer, 15.

Isa 61:1-3, although the designation "servant" is not used just like in Isa 50:4-11, shows great similarities to the Servant Poems in Isa 40-55, and thus not a few scholars have considered it (or Isa 61 as a whole) as a Servant Poem (see, e.g., Delitzsch, 2:395-96; Torrey, 142, 452-53; Eichrodt, 2:59, n. 2; Mettinger, *Farewell*, 10; Motyer, 499-505; Webb, 214, 233-37; cf. Muilenburg, "Isaiah 40-66," 406). For studies on Isa 61:1-3 (or Isa 61 as a whole), see, e.g., W. W. Cannon, "Isaiah 61:1-3 an Ebed-Jahweh Poem," *ZAW* 47 (1929): 284-88; W.A.M. Beuken, "Servant and Herald of Good Tidings: Isaiah 61 as an Interpretation of Isaiah 40-55," in *The Book of Isaiah: Le livre d'isaïe: Les oracles et leurs relectures unité et complexité de l'ouvrage*, ed. Jacques Vermeylen, BETL 81 (Louvain: Leuven University Press, 1989), 411-42; Childs, 502-508; cf. R. T. France, "The Servant of the Lord in the Teaching of Jesus," *TB* 19 (1968): 42-43.

On the one hand, in light of the many similarities between Isa 61:1-3 and the Servant Poems in Isa 40-55 (see especially Cannon, 287-88; cf. France, 42-43, 42, n. 83, 43, n. 84), the most prevalent interpretation that the figure in Isa 61:1-3 is not a messianic figure but the prophet (Third Isaiah) himself is unlikely. On the other, although Beuken argued that the speaker in Isa 61 is a prophetic embodiment of the servants of Yahweh (i.e., the offspring of the Suffering Servant), who can be an individual as well as a collective entity, his argument does not seem to be correct (*pace* Childs, 503). Above all things, Beuken seems to have missed at least one subtle but profound difference by considering Isa 44:3b α as the parallel of 61:1a α (i.e., the endowment of the Spirit), but by disregarding the significant verb מָשַׁח ("anoint") in the latter's paralleling 61:1a β . When the verb מָשַׁח (69x in the OT) has persons as its accusative, they are mostly kings (33x), then priests (10x), and prophets (1x). In 1 Kgs 19:16 the prophet Elijah was commanded by Yahweh to anoint Elisha as prophet in his place, but there was not the actual anointing ceremony; Elijah passed over unto Elisha, and cast his mantle upon him (vs. 19). However, the case of Isa 61:1a β ("Yahweh has anointed me") makes a striking contrast with that of 1 Kgs 19:16 (cf. 19). It is Yahweh Himself who has anointed the speaker here. That is the one subtle but profound difference.

motif of "justice" (vs. 4)

"a light to the nations" (vs. 6)

humiliation motif (vs. 7)¹⁶

universal response (kings/princes) (vs. 7)

"a covenant for the people" (vs. 8)

III. 50:4-11

humiliation motif (vs. 6)¹⁷

motif of "hiding of the face" (vs. 6)

motif of "justice" (vs. 8; cf. vs. 9)

IV. 52:13-53:12

"Behold, my servant" (52:13)

universal response (the many/kings) (vss. 14-15; cf. 53:11-12)

motif of "hiding of the face" (53:3)

humiliation motif (especially vss. 3, 7-9)

motif of "justice" (vs. 8; cf. vss. 9, 11)

As shown above, the introductory phrase of the Servant, "Behold, my servant" (42:1; 52:13), above all things, seems to play the role not only as the architectonic bridge to connect the first Servant Poem with the fourth but also as the outer bracket to categorize the four Servant Poems.¹⁸ The expressions "a covenant for the people"¹⁹

¹⁶The verb **צָדַק** is used twice at Isa 53:3 in the Suffering Servant Poem.

¹⁷The verb **כָּבַד** is used once at Isa 53:4 in the Suffering Servant Poem.

¹⁸The Hebrew word for the interjection "Behold" at 42:1 is **הִנֵּה**, which "follows the twofold judgment against nations, likewise introduced by this word (41:24, 29)" (Muilenburg, "Isaiah 40-66," 464). Isa 41:24 opens with **הִנֵּה**, which links it with the parallel vs. 29, thus bringing the judgment against the idols to a finale, and makes it prefatory to 42:1 (see *ibid.*, 461, 463; Motyer, 316, 318). Motyer, 314-315, cogently argued: "It is insufficient for Yahweh merely to make a claim to direct world history (vss. 1-7, 8-20)—all the gods would have registered the same claim. It is therefore essential to offer some proof. Isaiah proposes a test case: to predict an event and then fulfil the prediction would demonstrate control of the historical processes. The idol-gods fail this

(42:6; 49:8) and "a light to the nations"²⁰ (42:6; 49:6) are chiasically positioned in the

test (41:21-24), but the Lord succeeds. In the course of exposing the hollowness of the idol-gods, the plight of their devotees becomes apparent (vss. 24, 28-29) and a second question arises: If the Lord is the only God and sovereign in world history, has he no care for Gentile humanity in its desperate need? The answer is given in the link between 'See' (*hēn*) in 41:29, pointing to Gentile need, and 'Here is' (*hēn*) in 42:1 pointing to the servant who 'will bring justice to the nations'. The Lord speaks in confirmation of this world-wide task of his servant (42:5-9), and the world is called to sing in responsive joy (vss. 10-17)."

The Hebrew word for the interjection "Behold" at 52:23 is הִנֵּה, which "concludes the series of commands which began at 51:1," "makes a contextual link with 'Behold me!' ('Yes, it is I') in 52:6," and "brings to a rounded climax the revelation of the Servant which began with *hēn* ^ʿ*abdī* ('Behold my Servant') in 42:1" (Motyer, 424; cf. Muilenburg, "Isaiah 40-66," 615). Since there are two significant lexical links (הִגַּל, "revealed," and יָרַעַן, "his arm" [which make their debut here in chaps. 40-55]), between 40:5, 10 and 53:1, הִנֵּה at 52:13 also seems to have a contextual link with the threefold הִנֵּה at 40:9-10 (see also Motyer, 299-302). In this way the rhetorical device of the particle "behold" (הִנֵּה or הִנֵּה) is significantly used in Isa 40-55, especially in relation to not only the entrance of Yahweh's Servant upon the stage of world history in 42:1 but also the climax of his revelation in 52:13.

Janowski, 56, however, went too far in arguing: "The connection between 50:4-9 and 42:1-4, the third and first Songs, is established by means of the הִנֵּה formula ('behold'). The double 'behold' of 50:9 . . . that brings the first three Songs to an emphatic close may be a backward reference to the 'behold' of 42:1a. At the same time it may mark a break before the 'behold' of 52:13" (cf. Muilenburg, "Isaiah 40-55," 387; Koole, 119; Motyer, 400). For the rhetorical role of the particle הִנֵּה or הִנֵּה, see especially Muilenburg, "Form Criticism and Beyond," 14-15; idem, "Isaiah 40-66," 387.

¹⁹Motyer, 14, observed: "The Servant is introduced as the vehicle of divine revelation to the Gentiles (42:1-4), but the developing portrait shows that he performs this work by restoring Israel/Jacob (49:1-6) and thus himself becoming the Lord's salvation to the ends of the earth (49:6)." For a more detailed explanation of the expression "a covenant for the people," see *ibid.*, 322; for a history of its interpretation, see Jan L. Koole, *Isaiah, Part 3*, vol. 1, trans. Anthony P. Runia, HCOT (Kampen: Kok Pharos, 1997), 230-32.

²⁰The expression "a light to the peoples" in 51:4 seems to play a role, by linking itself to the expression "a light to the nations" (42:6; 49:6) and thus making the two expressions brackets, to connect not only the first and second Servant Poem but also the third with the immediate context of the fourth, that is, the Suffering Servant Poem. Besides, the plural "peoples" in the phrase "a light to the peoples," which designates the Servant's universal mission for the Gentiles, makes a striking contrast to the singular "people" in the phrase "a covenant for the people," which indicates his mission for the Israelites (see also 49:5b, 6abα, 8cd; *pro*, e.g., Koole, *Isaiah*, 1:230-31; 2:38-39; *pace*, e.g., Muilenburg, "Isaiah 40-66," 468-69; D. W. van Winkle, "The Relationship of the Nations to Yahweh and to Israel in Isaiah 40-55," *VT* 35 [1985]: 446-58, esp. 455-57). For the history of interpretation of the expression "a light to the nations," see Koole, *Isaiah*, 1:232-33; 2:23-24; for "a light to the peoples," see *ibid.*, 2:148.

first and second Servant Poems, clearly showing the interrelatedness of the first and second Servant Poems. The motif of "hiding the face" in 50:6 and 53:3 relates the third and fourth Servant Poems,²¹ whereas the universal response in 49:7 (respect and honor) and 52:14, 15 (astonishment and marvel) correlates the second and fourth Servant Poems. The humiliation motif in 49:7, 50:6, and 53:3, 7-9 links the second, third, and fourth Servant Poems and identifies the Servant as the Suffering Servant.²² The suffering of the Servant gradually becomes intensified and portrayed in detail so that the Suffering Servant Poem can be said to be the climax of the Servant Poems. The motif of "justice," which is the primary *Leitwort* for the intervention of Yahweh's Servant into world history and thus for his ultimate task in it, ironically keeps running throughout the Servant Poems, from the first Servant Poem to the fourth.²³

²¹The Servant in 50:6 testifies, "I hid not my face from shame and spitting," thus expressing his resolution to be willing to suffer, whereas in 53:3 "it seems to the people that they see the God turning his face away from the suffering Servant is the Lord himself" (Heller, 264 [cf. 263-66 for a more detailed discussion]).

²²Motyer, 422, also mentioned: "As for the Servant himself, the suffering which began to cast its shadow over [the first Song (42:4) and] the second Song (49:4; cf. 49:7), and which formed the heart of the third Song (50:6), is now [in the fourth Song] explained as the wounding and bruising [and killing] of one who bore the sins of others."

²³Von Rad, *Old Testament Theology*, 2:258, asserted that "the only way to understand the [Servant] songs completely is by understanding the nature of the office allotted to the Servant," but Muilenburg, "Isaiah 40-66," much more precisely observed: "The dramatic movement of the first three poems [40:1-11, 12-31; 41:1-42:4], which form a kind of eschatological trilogy . . . , comes to a climax with the entrance of the servant of the Lord upon the stage of world history. . . . The true significance of the servant's entrance is grasped only when it is seen in its total literary context and 'situation in life'—the dramatic trial scene" (cf. *ibid.*, 447, 467, for more in detail). The two *Leitwörter* for the intervention of Yahweh's Servant into world history are the primary term *צדקה* and the secondary, rhetorical particle *הנה* or *הו*.

In terms of *צדקה* ("justice") Israel's theodicean challenge/accusation is clearly reflected right from the first chapter of Isa 40-55, specifically 40:27 ("my way is hidden from Yahweh and my justice [*צדקה*] is passed over from my God"; cf. the contrasting "My justice" in 51:4), to which the prophet already prepares his response/rebuttal by the rhetorical question in 40:14 ("who taught him [i.e., Yahweh] in the path of justice [*צדקה*]"). Thus, *צדקה* as a key term paves the way to the first Servant Poem, and then to the other Servant Poems. See Muilenburg, "A Study in Hebrew Rhetoric," 110-11; Beuken, "*Mišpat*: The First Servant Song and Its Context," 1-30; Jörg Jeremias, "*צדקה* im ersten Gottesknechtslied (Jes 42:1-4)," *VT* 22 (1972): 31-42; W. J. Dumbrell, "The

In regard to the four Servant Poems, Motyer provides a diagram of their relationships:²⁴

42:1-4	49:1-6	50:4-9	52:13-53:12
Biography	Autobiography	Autobiography	Biography
The Servant's task	The Servant's task	The Servant's commitment	The Servant's completion of his task
He is endowed with the Spirit and the word	He is endowed with the word	He is endowed with the word	
	He experiences despondency	He experiences suffering	He experiences suffering
Tailpiece (42:5-9)	Tailpiece (49:7-13)	Tailpiece (50:10-11)	Tailpiece (54:1-55:13)

When it comes to the genre of the Servant Poems, neither "biography" nor "autobiography" seems to be suitable, but Motyer's diagram briefly shows the outlines and relationships of the Servant Poems. It clearly reveals not only their thematic and structural interrelatedness but also the progression in their contents.

In order to clearly understand the position of the first Servant Poem, the structure

Role of the Servant in Isaiah 40-55," 105-13; R. Kilian, "Anmerkungen zur Bedeutung von עֶבֶד־יְהוָה im ersten Gottesknechtslied," in *Die Freude an Gott—unsere Kraft: Festschrift für O. B. Knoch*, ed. Johannes J. Degenhardt (Stuttgart: Verlag Katholisches Bibelwerk, 1991), 81-88; Hermisson, "The Fourth Servant Song," 20-22, 34, 40-43, 47; Janowski, 54-57, 59-60, esp. 56, n. 20; Paul Del Brasse, *Metaphor and the Incomparable God in Isaiah 40-55*, BIBAL Dissertation Series, vol. 9 (North Richland Hills, TX: BIBAL Press, 2001), 218-23. Brasse entitled the concluding chapter of his study on Isa 40-55 "The Theodicean Paradox." For the ironic usage of עֶבֶד־יְהוָה, see especially Janowski, 56, n. 20.

²⁴Motyer, 15. He noted that the first and second Servant Poems are followed by tailpieces concerned with divine confirmation of the Servant's task and promises of its success, whereas the third and fourth Servant Poems are followed by the tailpieces concerned with invitations to respond to the Servant and what he has done (see *ibid.*, 401, 443-44). For the diagram of coinciding presentations of the Servant and the Anointed Conqueror, see *ibid.*, 15-17. Motyer, 15-16, observed: "In each series the first appearance of the Messianic personage is unheralded: he suddenly steps onto the stage. In each case the third Song is anonymous; only the context makes it clear who the speaker is."

of the section "the consolation of the world" (40:1-42:17), at which it is located, needs to be noted:²⁵

I. The consolation of Zion (40:1-41:20)

A Three voices of consolation (40:1-11)

B The God of Israel: the Creator (vss. 12-31)

B¹ The God of Israel: the Lord of history (41:1-7)

A¹ Three pictures of consolation (vss. 8-20)

II. The consolation of the Gentiles (41:21-42:17)

A The non-existence of idols and the plight of the world (41:21-29)²⁶

B Remedy: the Servant as Yahweh's answer to the world's plight (42:1-9)²⁷

b Yahweh speaks of his servant, describing his task (vss. 1-4)

b¹ Yahweh speaks to his servant, confirming his task (vss. 5-9)

A¹ The new song: the world's joy in Yahweh's victory (vss. 10-17)²⁸

In order to precisely understand each position of the second, third, and fourth Servant Poems and thus to notice their relationships, the structures of the following sections are to be grasped: 42:18-44:23; 44:24-53:12; 49:1-53:12 together with

²⁵Cf. Motyer, 298-325.

²⁶A court scene appears in this section, and it shows three procedures of two court cases: one, a general case: Yahweh's summons and challenge (vss. 21-22aα), test (vss. 22aβ-23), and sentence (vs. 24); the other, a particular case: Yahweh's claim (vs. 25), test (vss. 26-28), sentence (vs. 29). The subdivision of three procedures here is a little bit different from Motyer's. Verse 22aα should be included in Yahweh's summons, and the subdivisions beginning with יִי might be the sentences of the two cases.

²⁷As Motyer rightly observed, each of the parallel sections within 41:21-29 ends with יִי: "Look at the idol-gods" (vs. 24); "Look at the idolaters" (vs. 29); and now "Look at my servant" (42:1). "The servant steps onto the stage," as Motyer, 318, added, "specifically to perform a world-wide task of revelation, the Lord's remedy for the emptiness, and particularly the absence of a sure word of God (41:28), which marks the Gentile world."

²⁸Especially the theme of 42:10-12 is reflected in 49:13, the concluding verse of the second Servant Poem, as also noticed by Motyer, 389.

54:1-55:13, that is, 49:1-55:13.

Isaiah 42:18-44:23 has as its themes two promises of the redemption of Israel, the promise of national redemption (release from Babylonian bondage, 42:18-43:21) and that of spiritual redemption (forgiveness of sins, 43:22-44:23).²⁹ The coherent and parallel development of the two themes is evident, as is shown in the parallels of this section:³⁰

- A** National redemption (42:18-43:21)
 - a** Israel, the blind servant (42:18-25)
 - b** Disaster reversed: Israel redeemed (43:1-7)
 - c** The certainty of Yahweh's promise (43:8-13)
 - d** Redemption from Babylon: a new exodus (43:14-21)

- A¹** Spiritual redemption (43:22-44:23)
 - a¹** The totality of Israel's sin exposed (43:22-24)
 - b¹** Israel's past forgotten, its future blessed (43:25-44:5)
 - c¹** The certainty of Yahweh's promise (44:6-20)
 - d¹** Redemption from sin (44:21-23)³¹

Such a double need of Israel is met by Yahweh's double reply of liberation (44:24-48:22) and atonement (49:1-53:12) in the section 44:24-53:12, the agents of which are respectively Cyrus and the Servant. Like the previous section, this one shows a coherent and parallel development of the two agents, which is evident in the parallels between the two agents involved:³²

- A** The work of Cyrus (44:24-48:22)³³
 - a** The task stated and the agent named (44:24-28)
 - b** The task confirmed: to Israel and the world (45:1-8)
 - c** Israel's disquiet (45:9-22)
Yahweh's purpose affirmed (45:9-13)
Israel and Gentiles (45:14-22)

²⁹See *ibid.*, 326.

³⁰Cf. *ibid.* Goldingay mentioned: "I have long found analyses such as that of 42:18-44:23 into two fourfold sequences quite convincing and vital to an understanding of the chapters" (160).

³¹Note the parallel of the last verse of each part, that is, Isa 43:21 and Isa 44:23.

³²The diagram is slightly modified from the one in Motyer, 352, in order to make the Servant in Isa 50 conspicuous.

³³For the chiastic structure of this part, see Motyer, 353.

- d** Those who find righteousness and strength in Yahweh and those who oppose him (45:23-25)
 - e** Yahweh's care for Israel—from the beginning through to the coming salvation (46:1-3)
 - f** Babylon: from the throne to the dust (47:1-15)
 - g** Redemption from Babylon (48:1-22)
- A**¹ The work of the Servant (49:1-53:12)
- a**¹ The task stated and the agent named (49:1-6)
 - b**¹ The task confirmed: to Israel and the world (49:7-13)³⁴
 - c**¹ Israel's despondency (49:14-50:3)
Yahweh's love affirmed (49:14-16)
Israel and Gentiles (49:17-50:3)
 - d**¹ The Servant, the exemplar of those who find strength and vindication in Yahweh (50:4-11)
 - e**¹ Yahweh's care for Israel—from the beginning through to the coming salvation (51:1-16)
 - f**¹ Zion: from the dust to the throne (51:17-52:12)
 - g**¹ Redemption from sin (52:13-53:12)

From chap. 49 onward neither the name Cyrus (צִיִּיר, 44:28; 45:1) nor the name Babylon (בָּבֶל, 43:14; 47:1; 48:14, 20) occurs again, as Franz J. Delitzsch already correctly observed.³⁵ What Yahweh has in mind for Cyrus meets its fulfillment: "The irresistible conqueror of 45:1-8 conquers Babylon (47:1-15); the rebuilders of Zion (44:24-28) releases the captives (48:1-22)."³⁶ However, chap. 48, "the very chapter which announces their liberation, is a storm-center of denunciation"³⁷ of Israel's sin.

³⁴Note the parallel of Isa 45:8 and Isa 49:13.

³⁵Delitzsch, 2:234; see also, e.g., Herbert C. Leupold, *Exposition of Isaiah*, 2 vols. (Grand Rapids, MI: Baker, 1968), 2:174.

³⁶Motyer, 371.

³⁷*Ibid.*, 352. Right here in Isa 48 the significant text vs. 16c reveals "an anticipatory interjection" of the Servant of Yahweh as the agent of the "new things" of its matching vss. 6b-7 (cf. *ibid.*, 381). The significance of the text can be noted through an analysis of the parallels in vss. 1-22 (see *ibid.*, 376). For more detail on the interpretation of Isa 48:16c, see Webb, 192; Koole, *Isaiah*, 1:591-92, 595, 605; Childs, 377-78, 394. Especially to be noted is the observation of Childs, 377: "The key [to the interpretation of vs. 16c] is found . . . in the literary context of the entire corpus of Second Isaiah and, above all, in the specific role played within the book of the chapter 48. The theme of the part assigned to Cyrus within the purpose of God is central to chapters 40-47. Yet in chapters 49-55 the figure of Cyrus has disappeared from the scene, and the role of the servant now dominates. Chapter 48 functions to rebuke the transition. Babylon has fallen and yet Israel is rebuked, like Babylon in chapters 46 and 47, for failure to understand the sovereignty of God and the nature of his redemption of the world."

Liberation from Babylonian captivity solves only one problem, the national/physical one, but the deeper problem of sin, the universal/spiritual one, remains unresolved. Cyrus's task, the deliverance from physical/national bondage, is accomplished, whereas the greater task, the greater deliverance from spiritual/universal captivity, is about to be enacted by the Servant.³⁸ Thus, Cyrus now leaves the stage of history, and instead the Servant suddenly steps back onto the stage.³⁹

Motyer presented a diagram of Isa 49:1-55:13 that not only portrays the final movement in the "book of the Servant" but also locates the Suffering Servant Poem in its immediate context:⁴⁰

- A The Servant's double task: Israel and the world (49:1-6)
- B Comment: the task to the world and Israel confirmed (49:7-13)⁴¹

Chapter 48 turns the traditional oracles of disputation and trial into an accusatory call for Israel's repentance. God confirms his absolute sovereignty over nature and history. His calling of Cyrus will succeed. But now something new is planned. There is a new movement within the divine economy. It is signalled by the introduction of a new messenger. Chapter 48 gives no immediate description of his mission. Rather, the reader is forced to wait until chapter 49 in order to understand the identity of the one sent. . . . Then suddenly one is made aware that his identity is that of the servant, who now speaks autobiographically with the same first person pronoun of 48:16c to set forth in detail his calling and mission both to the house of Jacob and to the nations of the world. . . . The one sent by God and endowed with the spirit (cf. 42:1) in vs. 16c has an immediate task to perform in chapter 48. From the context it is clear that he is the one who delivers the divine oracle in vss. 17-19, and in this role assumes a prophetic function. However, he remains fully anonymous apart from his identity as the servant of chapter 49."

For a proper understanding of the "new things" in 42:9, note the external chiasmic placement of 42:8-9 and 48:6, 11: **A**: 42:8/**B**: vs. 9//**B**¹: 48:6/**A**¹: vs. 11.

³⁸Motyer, 353, 383.

³⁹Ibid., 16, 353, 381. Nebuchadnezzar, King of Babylon, is the only non-Israelite in the entire OT that is mentioned as Yahweh's servant (Jer 25:9; 27:6; 43:10). However, Cyrus of Persia is mentioned as "My shepherd" (Isa 44:28) and "His anointed" (45:1) rather than "My/His servant." This fact clearly shows that Isaiah significantly employed the term "servant" in close relation to Yahweh in the book of Isaiah, especially in the "book of the Servant" and that it reveals a very significant aspect of Isaianic theology.

⁴⁰Ibid., 383.

⁴¹Isaiah 49:1-13 constitutes a chiasm: Israel/the world (vss. 1-6)//the world/Israel

C Zion: despondent and unresponsive (49:14-50:3)

A¹ The Servant: responsive, buoyant, obedient and suffering (50:4-9)

B¹ Comment: the obedient and the self-willed (50:10-11)⁴²

C¹ Zion: summoned to respond (51:1-52:12)

A² The Servant: successful, suffering, sin-bearing and triumphant (52:13-53:12)

B² Comment: Israel and the world invited (54:1-55:13)⁴³

As clearly shown above, the four Servant Poems are integral parts of the corpus of Isa 40-55 and thus are to be interpreted in their own contexts, both wider and immediate.⁴⁴ Nevertheless, they can be regarded as a distinct group that reveals a

(vss. 7-13); and it shows that the second Servant Poem is a unity as a whole. Besides, theologically, it describes the balance of particularism and universalism in regard to the salvific task of the Servant, emphasizing its universal scope without disregarding Israel as its national scope.

⁴²Isaiah 50:4-9 contains no reference to the Servant, but vss. 10-11 reveal who the speaker is. Besides, Isa 50:4-11, the third Servant Poem, is divided into four subsections by the title אֲדֹנָי יְהוִה, which is in the emphatic position at the beginning of the line (vss. 4a, 5a, 7a, 9a). In regard to the contents, all four subsections reveal the Sovereign Yahweh acting on behalf of His Servant. The first two show how He prepared the Servant for ministry and the second two how he stands by the Servant in adversity. It is evident, therefore, that Isa 50:4-11 makes a unity as a whole. Such aspects were also noted by Motyer, 398. For a more detailed literary structure of the third Servant Poem, see Motyer, 393.

⁴³This pattern is incomplete in that it lacks B², as mentioned by Motyer, 383. Motyer argued: "Within the overall unity of the Isaianic literature, this gap is filled by chapters 56-66. The pattern of the Servant Songs (established in 42:1-4, 5-9, i.e., Song followed by comment) is repeated in each of the three Songs here. The Songs are not extraneous insertions but the pivots on which the section turns" (ibid.).

⁴⁴Von Rad, *Old Testament Theology*, 2:251 (cf. 257-58), rightly asserted that, for all their close connection with the rest of Isa 40-55, the Servant Songs "still stand in a certain isolation within it, and have their own peculiar enigmas enshrouding them." On the one hand, however, it is not a sound interpretive approach to deal with the Songs independently from their contexts. Nevertheless, on the other, to be noted is that in Isa 40-55 the individual servant, i.e., Servant of Yahweh, appears in sharp contrast to the collective servant, i.e., the servant Israel (see esp. Johann Fischer, *Das Buch Isaias: Übersetzt und erklärt*, 2 vols., ed. F. Feldmann, HSAT 7/1 [Bonn: Peter Hanstein, 1937-39], 2:10-11; Oswalt, *Isaiah 40-66*, 287, n. 14; cf. von Rad, *Old Testament Theology*, 2:259-60; pace Muilenburg, "Isaiah 40-66," 408-410; Mettinger, *Farewell*, esp. 29-43; Hans M. Barstad, "The Future of the 'Servant Songs': Some Reflections on the Relationship of Biblical Scholarship to Its Own Tradition," in *Language, Theology, and the Bible: Essays in Honour of James Barr*, ed. Samuel E. Balentine and John Barton [New York: Oxford University Press, 1994], 261-70).

significant aspect of Isaianic theology.⁴⁵ Furthermore, it is evident that the Suffering Servant Poem, "which is the longest of all the Servant Songs, marks their literary and thematic climax."⁴⁶

The Immediate Context of the Suffering Servant Poem

In order to properly interpret a text, the relationships are to be perceived between the text and its immediately surrounding texts, that is, the preceding text and the following. For the immediate context of the Suffering Servant Poem (Isa 52:13-53:12), therefore, its relationships to Isa 51:1-52:12 and Isa 54:1-55:13 are to be grasped.⁴⁷

⁴⁵*Contra*, e.g., Mettinger, *Farewell*, 14, 28, 45-46. See Whybray's book review on Mettinger's *Farewell* in *JBL* 104 (1985): 706-707. Whybray here rightly argued: "Few scholars, probably, would question Mettinger's view that the 'Songs' belong to different *Gattungen*; but it is difficult to see why this means that they cannot constitute a separate group" (ibid., 706). Whybray criticized: "He fails, however, to give an adequate account of the case for an individual interpretation, nor does he consider the possibility that the 'Songs' may be the work of the same author as the rest of the book and still form a distinct group of passages expressing a particular aspect of his theology" (ibid., 707). See also S. Greenhalgh's book review on Mettinger's *Farewell* in *CBQ* 48 (1986): 117-118. Greenhalgh pointed out, "Mettinger has highlighted the verbal and thematic correspondences between the songs and the prophecy but failed to answer the real problem of the degree of difference that separates them from the other *ebed* passages, e.g., the undeniable individual style of the songs as opposed to the overt identification with the nation made frequently elsewhere" (ibid., 118). See also Frederick J. Gaiser's book review on Mettinger's *Farewell* in *Interpretation* 40 (1986): 311-312. Gaiser maintained: "Mettinger's primary problem is in trying to make all the passages identical in their witness to the Servant. In his zeal to this, he overlooks genuine distinctions as, for example, between the Servant consoled by Yahweh and the Servant commissioned by Yahweh or between the Servant addressed in the second person and the Servant who speaks or who is spoken of in first or third person" (ibid.).

⁴⁶Jacques B. Doukhan, *The Messianic Riddle* (forthcoming), 23.

⁴⁷As for the rationale of such a delimitation of the Suffering Servant Poem as Isa 52:13-53:12, three things can be mentioned as follows:

First, Masoretic clues. According to the MT, the Book of Isaiah comprises 26 sections divided by סֵפֶר associated with the Babylonian tradition. In the broad context, thus, the text of Isa 52:13-53:12 is in the 22nd section, 52:7-55:12. In the immediate context, סֵפֶר comes at the end of 52:12 and 53:12, and there is no Masoretic clue to divide Isa 52:13-53:12 except סֵפֶר פְּסוּקֵי that signifies the end of a verse. Therefore, according to the Masoretic indication, Isa 52:13-53:12 is a distinct, self-contained pericope.

Second, structural hints. (1) Isa 52:13-53:12 does not have any imperatives but mainly indicatives, whereas both 51:1-52:12 and 54:1-55:13 have many imperatives; thus,

Isa 51:1-52:12, which is characterized by its escalating suspense and excitement,⁴⁸ can be divided into eight sections.⁴⁹ The first three (51:1-3, 4-6, 7-8) are linked as a coherent unit⁵⁰ by their initial imperative to listen (vss. 1, 4, 7), respectively with a double vocative.⁵¹ Each section ends with divine promises of imminent salvation

Isa 52:13-53:12 seems to be a clear disruption from the preceding and following pericopes; (2) the opening, introductory phrase "Behold, my servant" in Isa 52:13 suggests a disruption from the preceding pericope, and together with the phrase "my servant" at Isa 53:11 in the closing section it supports the unity of Isa 52:13-53:12; (3) the future, positive response of "see" and "understand" in 52:15 and the past, negative response of the "who has believed . . . ?" and "to whom has . . . been revealed?" in 53:1, though making a striking contrast, support the unity of Isa 52:13-53:12 as a whole, especially by the same verbal roots ("see" and "hear"); (4) the word pair of "appearance" and "form" in 52:14 and its chiasmic recurrence in 53:2 link 52:13-15 and chap. 53, and thus it lends support to Isa 52:13-53:12 as a single unity; (5) Yahweh's speech (52:13-15), then the speech of the "we" (53:1-11a), and finally Yahweh's speech (vss. 11b-12) make Isa 52:13-53:12 as a literary whole.

Third, content clues suggest the disruption of 52:13-53:12 from the preceding and following pericopes: (1) the abrupt change in tone or mood from 51:1-52:12 (joy) to 52:13-53:12 (pathos), and then to 54:1 (joy); (2) no occurrence of "my servant" in 51:1-52:12, two occurrences of "my servant (sg.)" (52:13; 53:11), and then a new occurrence of "servants [pl.] of Yahweh" (54:17); (3) promise (and fulfillment) of salvation (51:1-52:12); agent and means of salvation (52:13-53:12); participation in (or enjoyment of) salvation (54:1-55:13). Oswalt, *Isaiah 1-39*, rightly observed: "Until 52:13 the language is plainly anticipatory, with the people crying out to God to do something that they cannot do (e.g., 51:9-11), and God responding that he will act on their behalf (e.g., 51:12-16). After 53:12 the language is that of gratitude for deliverance accomplished and the call to take advantage of what is ours for the taking. Thus it is very difficult to avoid the conclusion that however the prophet or the editors may have viewed the Suffering Servant, they did at least see him and his suffering as somehow instrumental in the completion of what deliverance means for God."

Childs, 411, mentioned: "There is wide agreement going back to the first century A.D. That the unit extends from 52:13 to 53:12, thus correcting the traditional chapter division." For the immediate context of the Suffering Servant Poem (Isa 52:13-53:12), see also J. Ross Wagner, "The Heralds of Isaiah and the Mission of Paul: An Investigation of Paul's Use of Isaiah 51-55 in Romans," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, 211-22.

⁴⁸See Motyer, 402, 416.

⁴⁹Ibid., 402.

⁵⁰For a structural analysis showing not only many concatenated interrelations of key terms and phrases, metaphors, and themes but also parallel patterns in 51:1-8, see Hyun Chul Paul Kim, *Ambiguity, Tension, and Multiplicity in Deutero-Isaiah*, SBL, vol. 52 (New York: Peter Lang, 2003), 174-76.

⁵¹Cf. Muilenburg, "Isaiah 40-66," 589; Motyer, 402; Kim, 175; esp. Childs,

(vss. 3, 5-6, 8).⁵² The last three sections (51:17-23; 52:1-10, 11-12) are linked by their

401-403. Isaiah 51:1-8 is closely linked to both the preceding and following passages in terms of words, phrases, and content. On the one hand, in its connection with the preceding passage, Isa 51:1-8 shares contextual continuity with chap. 50. Melugin, *The Formation of Isaiah 40-55*, 159, pointed out not only the verbal repetition of 50:9b in 51:6a, 8a, but also a contextual juxtaposition of 50:4-11 and 51:1-8, by which "pursuers of righteousness" (51:1) can be interpreted as not simply "Israelites" but rather "the faithful" as opposed to those who neither "fear Yahweh nor obey the voice of the servant" (50:10-11). "Of central importance is," furthermore, as Childs, 402, acutely observed, "the continuity of context established in the preceding passage," especially in all the preceding Servant Poems. Isa 50:10-11 challenges those "who fear Yahweh," "who obey the voice of His Servant" to come forward to become identified with the obedient Servant, and thereby to separate themselves from those who heap abuse on the Servant for their personal aggrandizement. Isa 51:1-2 commands those "who pursue righteousness, who seek Yahweh," to return to Abraham and Sarah, to the roots of the faith. The addressee named as "my people," "my nation," in vs. 4 is clearly those who faithfully respond to the Servant. They are commanded to listen to the presentation of God's salvation that has the same goal set forth first to the Servant in 42:1-4. God's law will go forth, for which the coastlands wait (51:4-5//42:4), and his justice will be for "a light to the nations/peoples" (51:4//42:6; 49:6). Childs, 402, pointed out: "The effect of this promise is that the sharp line once separating Israel from the nations has been overcome, and the new people of God emerges as encompassing all those responding in faith to God." The final imperative to listen in vs. 7 further defines the heart of God's people as those "who know righteousness," "the people in whose heart is my law" (cf. 42:4, 6). God's new people, like Israel of old (10:24; cf. Gen 15:1 [Abraham]; 26:24 [Isaac]; 46:23 [Jacob]), is commanded neither to fear the reproach of men nor to be dismayed at their revilings.

On the other hand, Isa 51:1-8 is closely linked to the following passage, as Kim, 175, mentioned, in that it functions as an overture for 51:9-52:12, which anticipates the continuous chains of double imperatives (cf 51:9, 17; 52:1, 11). For the identification of the addressee in 51:1-8, see Kim, 177-86.

⁵²Cf. Motyer, 402; Childs, 402. The double usage of the verb "comfort" clearly echoes its double usage in Isa 40:11. In order to understand the "how" of the comforting, it is to be noted that the central section of the first three makes a chiasm of its key eschatological terms in vss. 5-6: **A**: righteousness/**B**: salvation/**C**: my arms//**D**: me//**C**¹: my arm (vs. 5)/**B**¹: my salvation/**A**¹: my righteousness (vs. 6). Its chiasmic center highlights the "arm of Yahweh" as a significant eschatological symbol (*contra* McKenzie, *Second Isaiah*, 123; Kim, 200) of God's intervention, which is the very "how" of the comforting. Besides, it clearly shows that the "arm of Yahweh" is inextricably bound up with Yahweh Himself or rather it is none other than Yahweh Himself, the source and origin of that comforting. Motyer, 404, also shows that the central section has a focus on the "arm of Yahweh":

- A** Summons to hear (4a)
- B** Light to the peoples, salvation speeding (4b-5a)
- C** The arm of Yahweh (5b)
- A**¹ Summons to look (6a)
- B**¹ The world and its inhabitants transitory, salvation eternal (6bc).

initial double imperatives (51:17; 52:1, 11), respectively commanding people to awake to a new situation which Yahweh has brought about.⁵³ The two intermediate sections consist of a fervent call to the "arm of Yahweh" to awake (51:9-11) and "a meditative message of reassurance" (51:12-16).⁵⁴ The passionate cry to the "arm of Yahweh" to awake (51:9) forms the bridge between the two sets of three sections.⁵⁵ The urgent divine imperatives of the preceding sections and the repeated divine promises of imminent salvation have roused a deep longing for their immediate fulfillment—hence the passionate cry to Yahweh for action.⁵⁶ The impassioned cry first evokes, without the usual initial imperatives, Yahweh's immediate answer of reassurance (51:12-16),⁵⁷

⁵³Motyer, 402.

⁵⁴See Muilenburg, "Isaiah 40-66," 589, 595-96; Motyer, 402.

⁵⁵Motyer, 402. Muilenburg, "Isaiah 40-66," 597, also mentioned: "The invocation of the 'arm of the LORD' (cf. vs. 5 [in chap. 51]) brings this motif, first sounded in the prologue (40:10), to its highest point thus far and prepares the way for its remarkable development in the two following poems (52:10; 53:1; cf. Luke 1:51)."

⁵⁶See Muilenburg, "Isaiah 40-66," 595-96; Motyer, 402. Childs, 403-404, correctly observed: "It is crucial to recognize from the larger context of vss. 9-11 within chapters 50 and 51 that the people of God have continued to be defined as the new order of those who seek the Lord and identify with the obedient response of the servant. Verses 9ff. thus emerge as the voice of the new people of God, who now bring forth a prayer for God finally to usher in the long awaited eschatological hope of joy and gladness."

⁵⁷To be noted is the remark of Childs, 404-405: "The new element in the divine response to the prayer in vss. 9ff. lies precisely in the new role assigned to those who have responded to the Lord by following in the footsteps of the servant (vss. 1ff.). . . . However, . . . vs. 15a forms a bracket by means of a chiasm with vs. 16b by repeating Israel's ancient covenant formula: I am Yahweh your God (vs. 15a), and you are my people (vs. 16b). This appeal to the Sinai covenant is not strange or out of place for Second Isaiah when one recalls the major role the law plays in the portrayal of the new order of justice (vs. 7). The God of creation who can stir up the sea in obedient response to his will—Yahweh of hosts is his name (Amos 9:5b)—assigns a new role to the faithful remnant [with a promise of his protection]: 'I have put my words in your mouth and hidden you in the shadow of my hand.' For this commission, see also Deut 18:18; Jer 1:9-10, 17-19; 5:14; Isa 49:2; 59:21; cf. Rev 10:9-11. Those who walk in the footsteps of the Servant are assigned a new prophetic task in bringing the good news to Zion, which is an extension of the Servant's task (49:5-6, 8), that is, "to restore the remnant of Israel," and to be "a light to the nations." The execution of this commission is then seen in vss. 17-23 as the message of impending deliverance and restoration for

which opens with "I, even I" (vs. 12), "as if to say 'But I am as alert as ever you might require!'"⁵⁸ However, Yahweh's next reply is humorously dramatic: "You call me to wake up to perform works of salvation, but it is rather for you to wake up to what I have already done: the day of salvation has dawned" (51:17; 52:1, 11).⁵⁹ And then, finally, as if to answer the unspoken question how all this has happened, "Behold, My Servant . . ." (52:13).⁶⁰

The "arm of Yahweh" (cf. 51:5 [2x; first pl. and then sg.], 9; 52:10; 53:1), which is the most significant key phrase here as an eschatological symbol of God's intervention, makes Isa 51:1-52:12 a unitary whole, and then relates it with the Suffering Servant Poem. The internal chiasm of Isa 51:5-6 makes it clear that the "arm of Yahweh" is inextricably bound up with Yahweh Himself or rather is none other than Yahweh Himself. In light of this it might be said that the identity of the Suffering Servant is already hinted at.

The literary analysis of Isa 51:1-52:12 can be given as follows:⁶¹

I. Commands to listen: promises of salvation (51:1-8)

prostrate Jerusalem, the imagery of which thus is the exact opposite of that given to daughter of Babylon (chap. 47).

Note the placement of the commission in the chiasmic center of Isa 51:15-16: **A**: "I am Yahweh your God" (15a)/**B**: Lord of nature, YHWH of hosts (15b)//**C**: Prophetic commission (16a)/**B**¹: Creator of nature (16b α)/**A**¹: "You are my people" (16b β). In a covenant setting, YHWH as Creator and Lord of nature gives to the followers of the Servant not only a prophetic commission but also a promise of divine protection.

⁵⁸Motyer, 410. See also Muilenburg, "Isaiah 40-66," 598; Childs, 404.

⁵⁹Motyer, 402. Motyer, 414, asserted that they had called on Yahweh (51:9) as if he was asleep, but actually it was they who had slept while momentous things were happening. Muilenburg, "Isaiah 40-66," 603, also mentioned: "The fervent mood of 51:9ff. has its counterpart in 52:1ff."

⁶⁰Motyer, 402.

⁶¹Cf. *ibid.* The diagram is a slightly corrected and modified form of Motyer, especially to supplement a significant element of "My people" in Isa 51:16.

God's comfort for Zion (vss. 1-3)
Zion renewed like Eden (vs. 3)

World revelation: eternal salvation (vss. 4-6)
My people/my nation (vs. 4)
The arm of Yahweh (vs. 5)
Universal salvation (vss. 4-6)

Eternal salvation: human transiency (vss. 7-8)
Fear man not! (vs. 7)

II. Appeal and reassurance (51:9-16)

Israel's appeal (vss. 9-11)
The arm of Yahweh (vs. 9)

God's reassurance of salvation (vss. 12-16)
Why fear man? (vss. 12-13)
My people (vs. 16)

III. Commands to respond: experience of salvation (51:17-52:12)

The cup of God's wrath (vss. 17-23)
The end of God's wrath (vs. 22)

Holy Zion: universal salvation (52:1-10)
My people (vss. 4-6)
The arm of Yahweh (vs. 10)
Universal salvation (vs. 10)

The greater Exodus (vss. 11-12)
Departure without fear (vs. 12)

As shown in the diagram above, the parallel between the promises of salvation in Isa 51:1-8 and the commands in Isa 51:17-52:12 suggests that the promises have been fulfilled and that nothing remains but to enter into the experience of salvation.⁶² Thus, Isa 51:1-3 promises Zion will be renewed like Eden, and Isa 51:17-23 declares the cup of Yahweh's wrath removed, and therefore the way is open to awake to what Yahweh has already done (51:17).⁶³ However, as Motyer correctly observed, this view of Isa 51:17-52:12 raises a question: How has the wrath of Yahweh been removed?⁶⁴ In a

⁶²See *ibid.*, 402, 413.

⁶³See *ibid.*, 402-404, 413-15.

⁶⁴*Ibid.*, 413.

similar way, Isa 52:1-2 calls Zion to enter into a new status of holiness (vs. 1) and royalty (vs. 2) because redemption has been accomplished (52:3-10).⁶⁵ How has it been accomplished?⁶⁶ A totally new Exodus is called for (52:11-12). How is it possible?⁶⁷ No light is cast on these questions until Yahweh finally summons His people to "behold My Servant" (52:13),⁶⁸ with whom finally the "arm of Yahweh" is significantly and

⁶⁵As Childs, 406, correctly pointed out, the striking feature of the oracle in vss. 7-10 is its close relation to the prologue of Isa 40-55 (40:1-21, especially the herald of good tidings announcing the return of God to Zion in power as well as the theme of comfort). Arguing, "*In a very real sense, vss. 7-10 [in chap 52] form a suitable conclusion to the eschatological drama first announced in chapter 40 and then unfolded in chapters 40-55,*" Childs cogently explained: "*The structure of the oracle makes clear the summarizing function of the unit.* The call in vs. 7 evokes a response to the coming messengers of good news who announce the inbreaking of the rule of God. Verse 8 then calls attention to the watchmen seeing the return of Yahweh to Zion, who is shortly to be seen by all. Finally, vss. 9-10 invite all Jerusalem to sing a song of praise because God has comforted his people (cf. 40:1) and all the world will see his salvation. *The oracle thus climaxes the prophetic history that has spanned all the succeeding chapters from the prologue of chapter 40*" (ibid., italics mine). Finally he pointedly observed: "Nevertheless, the role of 51:7-10 is not simply a rehearsal of what preceded, but *it has been decisively shaped by the drama that has unfolded, particularly from chapter 49 onward.* Earlier in the corpus the invitation to sing the praises of God had been issued (42:10-12; 44:23; 48:20). However, *it is only following the response evoked by the servant that the voice of those who seek the Lord is heard in bringing to Jerusalem the message of God's good news* This is the voice of those confessing God as King, and singing in joy with the watchmen at the return of God to Zion. *The prologue had announced the prophetic vision of God's rule.* The victories of Cyrus in defeating the oppressor Babylon had confirmed the entrance of God's sovereign rule. However, *in 52:7-10 the voice of the new divine order is heard in its song of praise. The reign of God has not just been announced, but the prophetic drama testifies to its actual reception by Zion for all the earth to see*" (ibid., italics mine).

⁶⁶Motyer, 413, 415-17.

⁶⁷Ibid., 413, 420-22.

⁶⁸Ibid., 413. Motyer, 424, correctly observed: "'See' (*hinnēh*, 'Behold') has a threefold function: (i) By beginning this Song with *hinnēh ʿabdî* ('Behold my Servant') Isaiah brings to a rounded climax the revelation of the Servant which began with *hēn ʿabdî* ('Behold my Servant') in 42:1. (ii) The command to 'Behold' concludes the series of commands which began at 51:1; the Servant is the awaited explanation of the predicted universal salvation with all its related blessings. (iii) *hinnēh* makes a contextual link with 'Behold me!' ('Yes, it is I') in 52:6. The Lord there promised action on behalf of his people in which he would be personally present, and this was followed by this personal coming to Zion (8) after he had bared his arm in salvation (10). It is in the Servant that the Lord fulfills these promises."

conspicuously linked (53:1). In this way the divine promises of salvation in Isa 51:1-8 become the divine commands to enter into the experience of salvation in Isa 51:17-52:12, and all alike rest on the atoning work of the Suffering Servant in Isa 52:13-53:12.⁶⁹

Isaiah 54:1-55:13 has human responses as its keynote, as Motyer rightly pointed out: "Many divine acts are spoken of but the only human acts envisaged are responses: to sing (54:1), to enlarge the tent (54:2), to come to the banquet (55:1), to seek the Lord (55:6)."⁷⁰

Isaiah 54, which opens with three imperatives to sing for joy over a supernaturally gathered family, is divided by three motifs: "family" (vss. 1-5), "marriage" (vss. 6-10), and "city" (vss. 11-17).⁷¹ In vs. 5 the family section concludes with a reference to Yahweh as Husband and this forms a bridge into vss. 6-10 with their marriage-renewal theme.⁷² The concluding note of peace (vs. 10) prepares for the final section in which the storm-tossed city comes to security in peace and righteousness.⁷³

In the family section⁷⁴ two keywords from Isa 52:13-53:12 occur: "the many"

⁶⁹Ibid., 413.

⁷⁰Ibid., 444. For an analysis of Isa 54-55 as a "call to decision," see Ulrich E. Simon, *A Theology of Salvation: A Commentary on Isaiah 40-55* (London: SPCK, 1953), 222-41. As J. R. Wagner, "The Heralds of Isaiah," 220, rightly observed, Isa 54:1-55:13 functions as an epilogue to the Suffering Servant Poem and to Isa 40-55 as a whole.

⁷¹Motyer, 444-52. The significance of the present position of chap. 54 within the larger structure of chaps. 40-55 was found not only by observing the depiction of Zion as an abandoned wife in the chapter closely related to the portrayal in 49:1-6 and 51:17-52:12, but also by focusing on the close continuity between the chapter and the Suffering Servant Poem (52:13-53:12) as well as chap. 55. However, as Childs, 426, argued, "the harder question lies in determining the exact nature of the continuity within the context of the larger prophetic drama of Second Isaiah," and "the key may well be in vs. 17 and in 'the heritage of the servants of the LORD.'"

⁷²Motyer, 444-49.

⁷³Ibid., 444-52; cf. Webb, 214-15.

⁷⁴This section is linked with its previous context of Isa 49:14-26 (see Simon, 223; Motyer, 393).

(52:14-15; 53:11-12) are now become the "many" (more) sons of the barren (54:1); and the "seed" (53:10, "offspring") of the Suffering Servant are now the "seed" (54:3, "descendants") of Zion, which are the results of the atoning work of the Suffering Servant.⁷⁵ In the marriage section,⁷⁶ the new situation of a restored marriage relationship is summed up as a "covenant of my peace" (54:10), which clearly refers back to the Suffering Servant's peace-making work by the punishment which fell on him (53:5).⁷⁷ In the city section, the city's foundation of righteousness (54:14), its people's enjoyment of peace (vss. 13-14), and their status of righteousness before YHWH (vs. 17) doubtlessly refer back to the work done by the Servant (53:5, 11).⁷⁸ The city and all its blessings are now declared to belong to "the servants of Yahweh" (54:17), who are

⁷⁵Cf. Motyer, 444-45. Motyer remarked: "Those who become the Servant's beneficiaries through the reparation-offering become his children (*his offspring*/ 'seed'). In 49:21 Zion asked 'Who bore me these?' Here is the answer (cf. 54:1-3, 13ff.). . . . We stray as sheep (vs. 6), we return as children" (ibid., 440, italics his). See also Childs, 426; Seitz, 467.

⁷⁶This section is linked with its previous context of Isa 50:1-3, which portrays a broken marriage relationship in which the alienated husband came and "called" (vs. 2) his erring wife to be restored. See Simon, 225; Motyer, 447.

⁷⁷Cf. Motyer, 430-31, 447, n. 1, 448-49; Childs, 426. Motyer, 431, argued: "Isaiah opened this sequence of oracles against the background of a peace that was lost (48:18). The Servant stepped forward (49:1) precisely because the wicked cannot enjoy peace (48:22) but needed one to bring them back to God (49:5-6). This has now been done by his substitutionary, penal death. Where there was no peace (48:22) there will be, through the Servant's peace-making work (53:5), a covenant of peace (54:10)." Motyer, 449, asserted: "Just as the Noahic settlement [after the Flood] was formalized into a perpetual covenant, so the work of the Servant leads to a covenant pledging peace in perpetuity." Motyer, 449, rightly contended: "Throughout its history, the divine *covenant* has always been linked with sacrifice (Gen 8:20ff.; 9:8ff.; 15:9-18; Exod 24:4-8; Ps 50:5). The link here between *covenant* and *peace* implies a peace resting on sacrifice--the death of the Servant" (italics his).

⁷⁸Cf. Motyer, 449-52, Childs, 426. As Motyer, 449, observed, the city section, the third section of Isa 54, is linked with the first section, the family section, by the theme of Zion's *sons* (vss. 1, 13) and with the second section, the marriage section, by the note of *peace* (vss. 10, 13), and "in this way it is a summary and conclusion to the whole [of the chapter 54]."

clearly the offspring (53:10) of the Suffering Servant as a result of his saving work.⁷⁹

The servants of Yahweh are identified by the observation of the usage of the term "servant": "Up to this point Isaiah has used 'servant' only in the singular, but from now on it is used only in the plural."⁸⁰ They are also identifiable by the literary structure of the city section in which Zion's sons (54:13) correspond to "the servants of Yahweh" (vs. 17).⁸¹

Isaiah 55, which starts with a threefold imperative to come, is divided by two main sections (vss. 1-5, 6-13), each of which opens with an invitation (vss. 1, 6-7), proceeds to the thought of the word of Yahweh as the key factor (vss. 2-3a, 8-11),

⁷⁹Cf. Motyer, 450-52, 522-23. Motyer, 451-52, aptly commented: "The saving work of the Servant creates servants. Whatever their blessings, their chief dignity is to share his title. . . . According to 53:11, the Servant 'provides righteousness' for those for whom he died. Now the Lord himself validates this gift by affirmation (lit.) 'and their righteousness is from me'. . . . Their status before God ('servants') could not be more honourable, nor could their acceptance before him ('righteousness') be more complete."

⁸⁰Ibid., 451. As for the usage of the term 'servant' only with regard to Yahweh, Motyer's observation is right. However, the characteristic phenomenon was already noticed by Elliger, *DeuteroJesaja*, 162. See also J.D.W. Watts, 244; Ralph L. Smith, *Old Testament Theology: Its History, Method, and Message* (Nashville, TN: Broadman & Holman, 1993), 416; Kim, 253-56. It has long been recognized that the expression "servant of Yahweh" is unique in Isa 40-55. As Childs, 430, pointed out, Elliger, *DeuteroJesaja*, 162, succinctly summarized the issue: Second Isaiah never used the plural form, but names the servant always in the singular, whereas Third Isaiah never used the singular, but always speaks of "servants" of Yahweh (54:17; 63:17; 65:8, 9, 13, 14, 15; 66:14). Then, Elliger suggested that 54:17 must therefore be ascribed to the author of Third Isaiah (ibid., 162-63). Thus, he failed to understand the significance of vs. 17 as a conclusion to chap. 54. As Childs, 430, lamented, a more disastrous case of exegesis is that of J.D.W. Watts, 241, 244-45, who designated vs. 17b as the introduction to chap. 55, thus cutting the crucial link of the "servants" with chap. 54. For the double function of 54:17b not only as a crucial link between Isa 53 and 54 but also as an organic link to Isa 56-66, especially see Childs, 430-31; for the theme of the servants of Yahweh as a major role in Isa 56-66, especially see W.A.M. Beuken, "The Main Theme of Trito-Isaiah: The Servants of YHWH," *JSOT* 47 (1990): 67-87.

⁸¹Cf. Motyer, 450. As Motyer, 450, proposed, the literary structure of the city section is as follows:

- A The beautified city (vss. 11-12)
- B Its foundation of righteousness (vss. 13-14)
- A¹ The secure city (vss. 15-17b)
- B¹ Its status of righteousness (vs. 17c).

promises a new world (vss. 3b-5a, 12-13a), and concludes with a statement about Yahweh (vss. 5b, 13b).⁸²

The first section (vss. 1-5), which opens with the threefold "come" (vs. 1) followed by a threefold "listen" (vss. 2ba, 3a), closes with a threefold guarantee: the covenant (vs. 3ba), the king (vss. 3bβ-5a) and Yahweh (vs. 5b).⁸³ Not only the emphasis on the fact that the feast is gratis, the essence of which is love and forgiveness (see vs. 7), but also the repeated hint of a purchase with a price, though not paid by the invited, inevitably reminds us of Yahweh's salvation with the Servant at its center (see vss. 3-5).⁸⁴ Verse 3ba gives an explanation of the promise in vs. 3aβ that life is found within the blessings of an "everlasting covenant," further defined as the promises to "David," the world's king (vs. 4).⁸⁵ Those invited to the feast enter into the blessings of Davidic, world-wide and enduring rule, within which they find the promised soul-renewal.⁸⁶ The Davidic world-wide rule is stated in terms of "a witness to the peoples" (vs. 4a),⁸⁷ and the role of Davidic witness to the world is fulfilled by the

⁸²Ibid., 452. For the demarcation of Isa 55 from its preceding and following chapters, see Childs, 433. Childs added: "Verses 12-13 form a conclusion to the chapter, but also to the larger corpus of chapters 40-55" (ibid.).

⁸³Motyer, 452.

⁸⁴Ibid., 453.

⁸⁵Ibid.

⁸⁶For a brief and cogent argument from Ps 89, see ibid., 453-55. See also Otto Eissfeldt, "The Promises of Grace to David in Isaiah 55:1-5," in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. Bernhard W. Anderson and Walter Harrelson (New York: Harper & Brothers, 1962), 196-207; Childs, 434-37.

⁸⁷As Motyer, 454, maintained, the idea of world testimony is rooted in Davidic psalms, among which Ps 18 is particularly relevant to the present passage (see the parallel of Ps 18:43 [H 44], "a people I do not know will serve me," with Isa 55:5, "a nation you [sg.] do not know you will call"). Motyer, 454-55, argued: "But even if Isaiah is not innovating in the thought of a Davidic call to the world, it is still proper to ask why it receives such prominence. The answer is that the book of the King (chapters 1-37) portrayed the Messiah as the fulfillment of the ideal in its royal aspects, but now Isaiah brings the values of the Servant-Messiah within the basic Davidic-Messianic model."

Servant with his prophetic task (42:1-4; 49:2-3; 50:4).⁸⁸ Now the Servant here in 55:4 witnesses to the world, not only as the one who suffered for the salvation of the world but also as the one who is to reign as the divinely nominated king.⁸⁹ Thus Motyer argued: "It is for this reason that the soul-renewing blessings of verses 1-3 are to be found within David's reign, for the Servant and David are the same person."⁹⁰ The phrase "because Yahweh" in vs. 5 indicates that Yahweh is the "magnet drawing the nations into the covenanted Davidic blessings," whereas the same phrase in Isa 49:7 explains that Yahweh is the attraction that makes kings stand and princes bow before the Servant.⁹¹ "The Servant is," therefore, "this David who is to come; through whose dying and living again the blessings of David's rule, the 'sure mercies', will be available."⁹²

⁸⁸Ibid., 455. The Servant says in 49:1, "Listen to me, O islands, and pay attention, you peoples from afar," using the term אֲשֶׁר־לְיְהוָה , the key word that begins and ends 55:4, and thus emphasizing David's world-wide witness.

⁸⁹Motyer, 455, commented: "In the tailpiece to the third Song (50:10-11) the true remnant of the people were identified by their listening to the Servant's voice. Now the matching tailpiece to the final Song makes that same voice address the world, not only as the one who suffered for the world's salvation but as the divinely nominated king whose right it is to reign." For the humiliation aspect of the Davidic king in Ps 89, see *ibid.*

⁹⁰Ibid.; cf. J. R. Wagner, "The Heralds of Isaiah," 220-21.

⁹¹Motyer, 455. Motyer added: "In both passages the Lord is the attraction. There he is seen in his appointed Servant and here in this appointed King" (*ibid.*).

⁹²Ibid.; cf. Porúbčan, 479, 481; Paul R. House, *Old Testament Theology* (Downers Grove, IL: InterVarsity, 1998), 292, 295; Childs, 436-37. House pointed out that in Isa 55 at last the King and the Servant is coupled, that is, that the Suffering Servant is the Davidic Messiah. Childs, 436, first mentioned that "one of the striking differences between First Isaiah (1-39) and Second Isaiah (40-55) is that the hope of a future messianic figure plays such a central role in the former (chapters 7, 9, 11), whereas it appears to be either unknown or repudiated by the latter." Then, Childs, 437, argued that "the role of the Davidic covenant in chapter 55 is a strong indication that already within Second Isaiah a link between the imagery of the servant and the messianic Davidic rule has been formed." Furthermore, mentioning the intertextual relations of Isa 55 and Ps 89, Childs, 437, dropped a question, "Is it also possible that the numerous references in the psalm to David, not only as the chosen one, but as God's servant . . . , also serve as another intertextual link to the dominant servant imagery of Second Isaiah?" Thus, he concluded: "In spite of the strikingly different imagery of First and Second Isaiah—the difference is between royal and nonroyal language—there is evidence that a coercion was exerted in the shaping of the whole Isaianic corpus by a common vision of the ultimate rule of God in justice and compassionate love" (*ibid.*).

The second section (vss. 6-13), which opens with a tripartite call on the theme of repentance (6, 7a, 7b), closes with a tripartite substantiation of the call (8-9, 10-11, 12-13).⁹³ The literary structure of Isa 55 has the urgent call to repent (vss. 6-7) as its chiasmic center.⁹⁴ The deadly abyss between God and humans (vss. 8-9) can be bridged only by the individual response of repentance to Yahweh's offer of forgiveness born of love (vs. 7b), shown to the world through the Suffering Servant (Isa 53).⁹⁵ Just like rain and snow as the effective life agent of heaven (vs. 10), the word of Yahweh's mouth as the unfailing agent of the will of God (vs. 11) wills and effectuates the repentance of sinners.⁹⁶ The word of God will bring them into joy and peace (cf. 53:5; 54:10), that is, a new life in a new relationship with God, which is symbolized by a new Exodus (vs. 12a).⁹⁷ The new Exodus is not restricted to personal and interpersonal transformations,

⁹³Motyer, 456.

⁹⁴Ibid., 452. According to Motyer, 452, the literary structure of Isa 55 can be given as follows:

- A** The first picture: individual renewal; needs met (vs. 1)
- B** Hearing the word of YHWH (vss. 2-3a)
- C** The certainty of the promises (vss. 3b-5)
- D** The content of the word: "Repent!" (vss. 6-7)
- C¹** The seriousness of the call (vss. 8-9)
- B¹** The effectiveness of the word of YHWH (vss. 10-11)
- A¹** The second picture: world renewal; the curse lifted (vss. 12-13).

Motyer, 452, added: "The central preoccupation is with the word of the Lord (**B-B¹**), but **A-B** reveals that the imagery of the feast is to be understood as hearing the word, and **B¹-A¹** depicts the outrunning word as the agent in re-creation. It is a safe thing to trust this word (**C**) and also essential because left to ourselves we are astray from the Lord's thoughts and ways (**C¹**). Therefore, the heart of the matter (**D**) must be a personal seeking of the Lord."

⁹⁵Ibid., 457.

⁹⁶Ibid., 457-58. Childs, 437-38, rightly remarked: "The striking element in this imagery is its parallel to the prologue of the book (chapter 40) which sets out in the beginning the drama of God's intervention for Israel's redemption in terms of the writing of the word of God which stands for ever (40:8). Thus, it is completely fitting as a conclusion of the corpus of Second Isaiah that the prophet returns to the subject that undergirds his entire message."

⁹⁷The history of redemption and of the return of the exiles from Babylonian

that is, the transformation of the human heart and that of the human society (vs. 12a), but it includes environmental transformation, that is, transformation of nature (vss. 12b-13a).⁹⁸ Thus, it is ultimately "Paradise Regained," which is as "the fruition of the Servant's work,"⁹⁹ "a memorial (זִכָּרוֹן) to Yahweh," "an everlasting sign (אוֹת) which will not be cut off" (vs. 13b).¹⁰⁰

The terms *דְּבַר* and *לִשְׁנָה* significantly correlate the word of Yahweh and the Suffering Servant (53:10; 55:11). Just as the Suffering Servant was the successful agent of the will of Yahweh (יהוה דְּבַר), so the word of Yahweh here is the unfailing agent of the will of God. The word of Yahweh (40:8; 55:11) links Isa 40 and 55, and thus constitutes an *inclusio* in Isa 40-55. The "arm of Yahweh" (40:10-11; 51:5 [2x], 9; 52:10; 53:1) as the Suffering Servant relates Isa 40 with Isa 51-53, and in an ultimate sense with Isa 54-55.¹⁰¹ It seems, therefore, that Isa 54-55 brings to a conclusion the whole panorama that opens at Isa 40:1.¹⁰²

captivity can finally best be described as the creation of the divine word working itself in accordance to the purpose of the sovereign Creator of heaven and earth, the Holy One of Israel (cf. Childs, 438).

⁹⁸Cf. James D. Smart, *History and Theology in Second Isaiah: A Commentary on Isaiah 35, 40-66* (Philadelphia, PA: Westminster, 1965), 228; Motyer, 458.

⁹⁹Motyer, 458.

¹⁰⁰To be noted is the remark of Smart, 228: "Conquerors in the ancient world were accustomed to set up memorials that would preserve their names and tell of their conquests to future generations. The transformed earth would be the memorial of God's victory, and because it would last forever it would remain forever a sign to all of the power of the living God. What more convincing sign of the reality of God could there be than a transformed earth, a transformed community, and a transformed humanity?"

¹⁰¹Cf. Motyer, 302: "The Lord's *arm* makes its debut here [40:10-11] in chapters 40-55 (cf. 30:30; 33:2), the symbol of personal strength in action (48:14; 51:5, 9; 52:10, note the 'rolling up one's sleeves' metaphor; 53:1, 59:16; 62:8; 63:5, 12). It appears far more often in Isaiah than any other prophet." See also *ibid.*, 252, 263, 404-409, 420, 427, 491, 507, 511, 515, esp. 404, 406, 409, 420, 427, 515.

¹⁰²Cf. Simon, 239; Motyer, 444; Childs, 430-31, 433, 437-38.

In this panorama, as Motyer rightly pointed out, "it is not the Lord's power that is thus revealed, but the Lord's 'name' [vs. 13b], his own inner nature, the sort of God he is."¹⁰³ "The transformed people in a transformed world will be an *everlasting sign*, will 'signify' who and what the Lord is."¹⁰⁴ The arm of Yahweh is, therefore, not just a symbol of the power of God, but of his inherent nature.

As for the relationship of the Suffering Servant Poem with Isa 54:1-55:13,¹⁰⁵ it is to be noted that, on the basis of the atoning work of the Suffering Servant in Isa 52:13-53:12, Zion is called into the covenant of peace (54:10) and the whole world into an everlasting covenant (55:3).¹⁰⁶ As the Suffering Servant accomplished his saving work (52:13-53:12), the call to enter into its benefits extends to both Zion (chap. 54) and the whole world (chap. 55).¹⁰⁷ "Thus," as Motyer spoke to the point, "the double task

¹⁰³Cf. Motyer, 444.

¹⁰⁴Ibid., italics his.

¹⁰⁵Muilenburg, "Isaiah 40-66," 632, frankly admitted the difficulty to find that relationship: "The problem of the relation of this chapter [i.e., 54:1-17] to the poem on the suffering servant is difficult. In every other poem we have encountered transitional devices and echoes of preceding poems, but chap 54 contains relatively few." It seems, however, that his difficulty lies in his argument: "These three strophes [i.e., 52:7-8, 9-10, 11-12] contain the center and climax of the entire collection of poems. The prophet plumbs still greater depths, but the eschatological event which it is his prophetic function to proclaim (40:1-11) is here more powerfully and clearly portrayed than anywhere else. . . . He deals with the great superlatives of eschatology" (ibid., 610). His argument seems to be clearly right (cf. Motyer, 419-20), but seemingly he does not think first about the "how" of Isa 51:1-52:12 and Isa 54-55, that is, the deep valley of the shadow of humiliation, sorrow, and death (52:13-53:12) between the two highest mountains of joy, life, and glory (51:1-52:12; 54-55). See also Muilenburg, "Isaiah 40-66," 638, 641, 646.

¹⁰⁶Motyer, 422-23. Motyer, 492, also argued that the covenant references in 42:6, 49:8, 54:10, and 55:5 are directly related to the Servant and his work. Motyer, 492, explicated: "According to 49:8 and 54:10, it is through the Servant that the people of Jacob/Zion enter into the blessings of restoration and peace; according to 42:6 and 55:3, blessings are covenanted world-wide through the Servant."

¹⁰⁷Ibid., 14. Motyer, 456, also contended: "The rewritten brief of the Servant (49:1-6) arose out of the recognition (48:22) that there is no peace for the wicked. Consequently, there can be no unconditional call into blessing. Wickedness, objectively considered, has been dealt with the Servant's death; wickedness, subjectively considered, calls for repentance. If we may say that chapter 54 details the objective, God-given

committed to the Servant (49:6) has been accomplished."¹⁰⁸ The way is, therefore, open for human responses, pure and simple: to sing over what the Suffering Servant has accomplished (54:1)¹⁰⁹ and to enjoy a feast for which the Suffering Servant has paid (55:1).¹¹⁰

In Isa 51:1-52:12, while the message of comfort (51:1-16) is its background, the center of the stage is occupied by the theme of "the coming of the king in his glory to usher in the time of salvation" (51:17-52:12).¹¹¹ In Isa 54:1-55:13 the theme of "the inauguration of the new covenant" occupies the center of the stage.¹¹² Just as Isa 51:1-52:12 ends with a new Exodus¹¹³ (52:11-12), so Isa 54:1-55:13 closes with it (55:12-13).¹¹⁴ In this light Isa 52:13-53:12 may be supposed to be the "how" of Isa 51:1-52:12 and Isa 54:1-55:13, which is directly connected with the new Exodus. As a concluding remark to the immediate context of the Suffering Servant Poem, Motyer's contention is to be noted:

The three calls to hear promises of a Zion-centered, universal and righteous salvation (51:1-8) and the three matching calls to enjoy the reality of the promised blessings (51:17-52:12) were separated by an appeal to the arm of the Lord for action (51:9). Throughout 51:17-52:12 Isaiah allowed the suspense to

benefits of the Servant's work, chapter 55 answers to its subjectivity in emphasizing the response which brings those benefits into personal experience."

¹⁰⁸Ibid., 423.

¹⁰⁹Ibid., 392, 445.

¹¹⁰Ibid., 444, 453.

¹¹¹Muilenburg, "Isaiah 40-66," 602, 632.

¹¹²Ibid., 632, 642.

¹¹³In contrast to the Exodus from Egypt, the element of peace is described here with the expressions, "not in haste" and "not in flight" (vs. 12).

¹¹⁴In contrast to the Exodus from Egypt, the eschatological motifs of "joy" and "peace" and all the glowing imagery of nature (vs. 12) with its transformation (vs. 13) are mentioned here, and thus a totally new exodus is portrayed.

mount: something must have happened, but what? Now we meet the arm of the Lord (53:1), who accomplishes peace with God (53:5; 54:10), establishes people in righteousness (53:11; 54:17) and summons the whole world to pardon (55:6-7) and pilgrimage (55:12). Indeed, the 'You will go out' of 55:12 uses the same verb as 52:11-12, and the Eden promises of 51:1-3 are fulfilled in 55:12-13. Thus, the single 'See'/'Behold' of 52:13 is the climax of the whole series of commands which began at 51:1 and brings the promises (51:1-8) and blessings (51:17-52:12) to rest on the person and work of the Servant, by whom all is accomplished.¹¹⁵

As previously shown, the Suffering Servant Poem "provides a continuation of a lengthy prophetic narrative extending from chapters 40-55 and climaxing in the sequence that follows in chapters 49ff."¹¹⁶ The interpretation of the Poem thus should be dependent upon a correct assessment of the literary and theological function of the text within its own literary context (chaps 40-45), which provides the basic arena from which the Poem must be analyzed and ultimately interpreted.¹¹⁷ In the light of the unfolding drama of God's plan to redeem Israel and the world in Isa 40-55, "the vicarious role of the Suffering Servant lies at the very heart of the prophetic message" as "the exegetical key that unlocks the awesome mystery of these chapters."¹¹⁸

Literary Genre

Many attempts have been made to solve the problem of the literary genre or *Gattung* of the Suffering Servant Poem, but there is still no consensus among scholars.¹¹⁹ On this situation North commented: "This is hardly surprising for a passage in which such a range of human emotions is evoked."¹²⁰ "It is hard," as Jan L. Koole admitted,

¹¹⁵Motyer, 423.

¹¹⁶Childs, 410.

¹¹⁷Cf. *ibid.*, 410-11.

¹¹⁸Cf. *ibid.*, 418.

¹¹⁹North, *The Second Isaiah*, 234, mentioned, "There is no agreement among form-critics as to the category (*Gattung*) to which the 'we' verses most nearly approximate; e.g. whether to a penitential psalm or to a psalm of thanksgiving."

¹²⁰*Ibid.*

"to classify the pericope from a form-critical point of view."¹²¹ Thus, North hesitated to categorize it: "For the moment it is sufficient to say that the Song consists of the words of a human speaker or speakers, set in a framework of pronouncements by Yahweh."¹²² It seems, therefore, that Whybray correctly observed: "On the whole, commentators, in so far as they have been interested in form-critical questions, have been unwilling to classify it, regarding it as unique in both form and content."¹²³ Though it is not possible here to cover all the attempts made to do so, some of the attempts may be briefly referred to.

Some scholars regarded the Suffering Servant Poem as a "penitential psalm" (*Bußpsalm*)¹²⁴ or as a "funeral dirge" (*Leichenlied*).¹²⁵ Although the existence of penitence or lament material in the confession section of the Poem cannot be denied, it is not possible to consider the whole of the Poem as such. Besides, as Koole rightly pointed out, "a lament of the dead mourns the loss of a loved one, and here, the other way round, the death of the despised Servant is cause for gratitude."¹²⁶

¹²¹Koole, *Isaiah*, 2:260.

¹²²North, *The Second Isaiah*, 234.

¹²³Whybray, *Thanksgiving*, 112.

¹²⁴E.g., Hugo Gressmann, "Die literarische Analyse Deuterocesajas," *ZAW* 34 (1914): 296; idem, *Der Messias*, 305-306. Gressmann considered Isa 53:1-9 as a penitential psalm, which at the same time describes a "funeral song" (*Totenlied*). See also W. Rudolf, "Der exilische Messias: ein Beitrag zur Ebed-Jahwe-Frage," *ZAW* 43 (1925): 92.

¹²⁵E.g., Hedwig Jahnow, *Das hebräische Leichenlied im Rahmen der Völkerdichtung*, BZAW 36 (Giessen: Alfred Töpelmann, 1923), 256-65, followed by Mowinckel, 200-206. Mowinckel saw the Poem as a funeral dirge echoing the penitential psalms, as Muilenburg, "Isaiah 40-66," 614, rightly mentioned. Mowinckel, 206, concluded: "Taken as a whole the Song is in form an 'inverted' funeral dirge, with elements from the penitential psalms, set within a framework of promise. In content it is a 'kerygma', a 'message', a grateful confession of faith in the Servant, and a proclamation about him and his work by those who have been healed by his sufferings and death; and it is set forth as a testimony to the other Jews, but in reality, as the other poems show (42:4; 49:6), to the whole world."

¹²⁶Koole, *Isaiah*, 2:260; for a more detailed criticism, see Hermisson, "The Fourth Servant Song," 32-33.

As an attempt to establish a connection of *Gattung* between the four Servant Poems, Klaus Baltzer interpreted them as stages in an "ideal biography" of a prophet.¹²⁷ However, Baltzer's hypothesis that the Servant Poems originally comprised the biography of a prophet is nothing but conjectural.¹²⁸ His more precise classification of the Suffering Servant Poem into a "trial narrative" (*Prozeßbericht*) before the heavenly court,¹²⁹ followed by Horst D. Preuß,¹³⁰ was also unsupported by convincing evidence¹³¹ and rejected due to faulty arguments.¹³²

¹²⁷Klaus Baltzer, "Zur formgeschichtlichen Bestimmung der Texte vom Gottes-Knecht im Deuterocesaja-Buch," in *Probleme biblischer Theologie. Gerhard von Rad zum 70. Geburtstag*, ed. H. W. Wolff (München: Chr. Kaiser Verlag, 1971), 27-43; idem, *Die Biographie der Propheten* (Neukirchen-Vluyn: Neukirchener Verlag, 1975), 171-77; idem, *Deutero-Isaiah*, 393-94. Without any explanations Motyer, 15, also regarded the Suffering Servant Poem as a "biography."

¹²⁸For more detailed criticisms, see Mettinger, *A Farewell*, 16-17; Whybray, *Thanksgiving*, 164, n. 22. Baltzer suggested that all of the four Servant Poems originally formed a single unit with the character of "ideal biography," a genre familiar from Egyptian burial inscriptions ("Zur formgeschichtlichen Bestimmung, 27-43; idem, *Die Biographie*, 171-77; idem, *Deutero-Isaiah*, 393-94). Three main objections to Baltzer's thesis can be mentioned. First, he failed to present OT parallels or any evidence for the existence of such a custom in ancient Israel (cf. Whybray, *Thanksgiving*, 164, n. 22). Second, being forced to seek for comparative extrabiblical materials, Baltzer settled on the Egyptian genre of the 'ideal biography,' but "what we are told about the 'Servant' is strikingly thin, and devoid of external biographical features," as mentioned by Mettinger, *A Farewell*, 16. Third, Baltzer failed to explain adequately why the originally unified biography should have been dismembered and then incorporated into the passages in which the Servant Poems are now placed (cf. Whybray, *Thanksgiving*, 164, n. 22; Mettinger, *A Farewell*, 16).

¹²⁹Baltzer, "Zur formgeschichtlichen Bestimmung," 41; idem, *Die Biographie*, 176; for the full version of his thesis, see idem, *Deutero-Isaiah*, 394-428.

¹³⁰Horst D. Preuß, *Deuterocesaja: Eine Einführung in seine Botschaft* (Neukirchen-Vluyn: Neukirchener Verlag, 1976), 97-106, esp. 99-100.

¹³¹Cf. Whybray, *Thanksgiving*, 164, n. 22.

¹³²According to Baltzer, the fourth text of God's Servant is part of a "liturgical drama," "built up into a scene in a court of law, in which the Servant is rehabilitated," "the portrait of which is molded by the Moses tradition" (*Deutero-Isaiah*, 394, 428). The "trial narrative" follows on from his "view of 42:1ff. as a scene before the 'heavenly court', which is continued and concluded in chap 53," as is indicated by Koole, *Isaiah*, 2:261. This thesis seems to have at least several problems. First, it fails to do justice to the large middle section 53:2-10 especially in that we cannot clearly distinguish

Both Whybray and Roy F. Melugin independently took Joachim Begrich's form-critical analysis as their starting point. Begrich saw Isa 52:13-53:12 as a unit composed of two speeches of Yahweh (52:13-15; 53:11b-12) with an imitation of the individual psalm of thanksgiving (53:1-11a) in between.¹³³ Westermann like Begrich saw traces of the individual psalm of thanksgiving (or "declarative psalm of praise") in 53:2-11a,¹³⁴ but concluded that its unusual features show that this category of psalm "does no more than form the background" of the composition of the Suffering Servant Poem.¹³⁵

Whybray considered the Suffering Servant Poem as much more than an imitation of a thanksgiving psalm.¹³⁶ He asserted that it corresponds to the type which Hermann

between the pros (vss. 4-6, 10) and cons (vss. 2-3, 7-9) in regard to the arguments of the witnesses about the Servant's fate (see Baltzer, *Deutero-Isaiah*, 404-23, esp. 404; cf. Koole, *Isaiah*, 2:261). Second, the two texts Job 1 and Zech 3, which Baltzer regarded as parallels to the fourth Servant text, cannot be exact parallels, particularly in that in Isa 53:1 there is no appearance of "the Accuser" (see Baltzer, *Deutero-Isaiah*, 401-402). Third, Baltzer found much difficulty in interpreting especially 52:14-15 (see *ibid.*, 398-400). Fourth, the events in the life of God's servant Moses cannot fully explicate the Suffering Servant text, especially the vicarious expiatory suffering and death (see *ibid.*, 394, 419-23; *pace* von Rad, *Old Testament Theology*, 261 and n. 43).

¹³³Joachim Begrich, *Studien zu Deuterjesaja*, BWANT 77 (Stuttgart: W. Kohlhammer, 1938), 56-60; reprint, ed. W. Zimmerli, TB 20 (München: Chr. Kaiser, 1963), 62-66. Begrich here mentioned a noticeable exception in the Suffering Servant Poem to the lament psalm or the thanksgiving psalm, that is, that the sufferer or the saved one himself is not the speaker but the one spoken about. According to Begrich, the purpose of the divine oracles was to give authority to the individual psalm of thanksgiving, the content of which is the prophecy of the prophet's own death and resurrection and the explanation of their necessity and meaning, and to convince those who heard it that it was a true prophecy. For a more detailed criticism, see Whybray, *Thanksgiving*, 110-11, 163, n. 6; Koole, *Isaiah*, 2:260-61.

¹³⁴Westermann, *Isaiah 40-66*, 256-57.

¹³⁵*Ibid.*, 257. Westermann here mentioned two unusual features: "First, the narrator is not the man himself who experienced deliverance—this man's story is given in the third person; and secondly, those who tell of the Servant's anguish and deliverance have themselves been given salvation by what happened to and through the Servant" (*ibid.*). Besides, Westermann failed to explain the oracles of salvation as framework, as was pointed out by Koole, *Isaiah*, 2:261.

¹³⁶Cf. D. F. Payne, "Recent Trends," 4.

Gunkel designated as "the individual psalm of thanksgiving" (*das Danklied des Einzelnen*),¹³⁷ but that it was distinctly set in the third person.¹³⁸ He made a significant observation that in spite of psalmic parallels there is a major difference from the common liturgical pattern in that thanksgiving is not offered by the suffering petitioner himself but in the third person by another group.¹³⁹ So he even formulated a hypothesis in regard to its "setting in life" (*Sitz im Leben*) that Isa 53 was composed for and sung at a Jewish religious assembly of the Babylonian exiles in which the thanksgiving of the individual for deliverance from distress was made in public: *Dankfestliturgie*.¹⁴⁰

Categorizing Isa 53 into a thanksgiving psalm, Whybray had to make a case for the appropriateness of Yahweh's speech (53:11b-12) as part of the structure.¹⁴¹ Thus, even though he admitted, "*The divine oracle* is not normally an element of the individual

¹³⁷Whybray, *Thanksgiving*, 110.

¹³⁸Ibid., 128-34. Whybray called Isa 53 a "corporate third person thanksgiving song for the deliverance of an individual" (ibid., 128-29). Whybray gave Begerich full credit for the discovery that Isa 53 has the form of the third person thanksgiving psalm for an individual (ibid., 132-34). In Begerich's view, this third person style is merely a literary device through which the prophet spoke about the future, and not an actual cultic psalm of thanksgiving for a past event. To Whybray, however, the third person style is not just an imitation of the individual thanksgiving psalm normally uttered in first person but is rather an appropriation of a cultic genre which employed third person style, that is, a liturgical act in which "the friends of the person offering his individual thanksgiving to God add their voices of praise for his deliverance" (ibid., 112).

¹³⁹Ibid., 127.

¹⁴⁰Ibid., 134-36. *Dankfestliturgie*, as Gunkel's coinage (*Einleitung*, 274), was defined as "a composition which combines different *Gattungen* into a single whole, with different sections spoken or sung by different voices, following the action of a cultic liturgy" (Whybray, *Thanksgiving*, 129). However, Whybray finally regarded it as a liturgy moment, but not as a liturgical composition (ibid., 136).

¹⁴¹In his enterprise to find a literary genre in the OT corresponding to the Suffering Servant Song, Whybray, *Thanksgiving*, 110, 163, n. 1, isolated Isa 52:13-15 from it and treated Isa 53 as a unit complete in itself. However, Childs, 411, rightly countered: "Whybray's form-critical argument for contesting the consensus does not carry the weight that he attributes to it." See also Payne, "Recent Trends," 4; Koole, *Isaiah*, 2:261.

thanksgiving,"¹⁴² he presented Ps 91:14-16 as a particularly close parallel to it.¹⁴³ However, the earlier part of Ps 91 bears affinities with wisdom psalms and is totally addressed to the sufferer.¹⁴⁴ Besides, it seems that his alleged *Gattung* and *Sitz im Leben* of Isa 53 can only be explained by his own hypothesis. Hermisson is right in pointing out that Whybray had to "invent the category of the thanksgiving hymn sung by others for the one who is rescued," but that "this is a mere *ad hoc* construction and not a proper *Gattung*."¹⁴⁵ One is left, therefore, with the impression that, on the basis of hypotheses piled upon hypotheses, Whybray seems to have forced the Suffering Servant Poem into a Procrustean bed.¹⁴⁶

To Melugin the Suffering Servant Poem was much less than an imitation of a thanksgiving psalm.¹⁴⁷ He argued that its language and narrative style form "scarcely more than the background."¹⁴⁸ Thus he concluded that, though different from most speeches of that type, it basically functions as a speech of salvation.¹⁴⁹ Even though his

¹⁴²Whybray, *Thanksgiving*, 123, italics his.

¹⁴³*Ibid.*, 124-26.

¹⁴⁴Cf. Payne, "Recent Trends," 4.

¹⁴⁵Hermisson, "The Fourth Servant Song," 33, n. 52.

¹⁴⁶Melugin, in his book review on Whybray's *Thanksgiving* in *JBL* 98 (1979): 596, argued against Whybray: "The author's contention that Psalm 107 and 118:22-24 serve as evidence that such a genre existed remains doubtful. The evidence is not strong enough to lend to this admittedly intriguing hypothesis the status of probability."

¹⁴⁷Cf. Payne, "Recent Trends," 4.

¹⁴⁸Melugin, *The Formation of Isaiah 40-55*, 74, following Westermann, *Isaiah 40-66*, 207. However, Melugin here mentioned that "his [i.e., Begrich's] emphasis on the poem as an imitation of the psalm of thanksgiving is misleading" (*The Formation of Isaiah 40-55*, 74).

¹⁴⁹Melugin, *The Formation of Isaiah 40-55*, 74, following Otto Kaiser, *Der königliche Knecht: Eine traditionsgeschichtlich-exegetische Studie über die Ebed-Jahwe-Lieder bei Deuterojesaja*, *FRLANT* 70, 2nd ed. (Göttingen: Vandenhoeck & Ruprecht, 1962), 88. Otto Kaiser regarded Isa 52:13-53:12 as an "oracle of salvation" (*Heilsorakel*, in Begrich's term [cf. Joachim Begrich, "Das priesterliche Heilsorakel," *ZAW* 52 (1934): 81-92; idem, *Deuterojesaja*, 14-26]) in which the individual

handling of the Suffering Servant Poem "is too brief and cursory to be thoroughly convincing,"¹⁵⁰ his assertion that its structure "is basically the prophet's own creation"¹⁵¹ seems to do more justice to its unique quality than does Whybray's approach to it.¹⁵²

A few scholars called the Suffering Servant Poem a "prophetic liturgy,"¹⁵³ which is defined as "a literary imitation by the prophet of a type of complex liturgical composition originally used in the Israelite cult."¹⁵⁴ According to Whybray, however, it must be generally said that if in the OT prophetic books a passage is described as a prophetic liturgy it is often equal to an acknowledgment of the failure to achieve a more precise understanding of its structure and meaning.¹⁵⁵ Although it is now recognized that there are some psalms properly to be described as liturgies, and also that cultic forms

thanksgiving (53:1-6) plays a secondary role (cf. Whybray, *Thanksgiving*, 111-12, for a brief discussion and criticism on Otto Kaiser's argument). Melugin, *The Formation of Isaiah 40-55*, 74, found the most striking difference from the salvation speech type in the fact that "even the announcement of salvation proper sees the deliverance directly connected with the servant's suffering."

¹⁵⁰Payne, "Recent Trends," 4; cf. Melugin, *The Formation of Isaiah 40-55*, 73-74.

¹⁵¹Melugin, *The Formation of Isaiah 40-55*, 74.

¹⁵²So Payne, "Recent Trends," 5.

¹⁵³See Elliger, *DeuteroJesaja*, 19; Aage Bentzen, *King and Messiah* (London: Lutterworth, 1955), 55; von Rad, *Old Testament Theology*, 2:255-56; Georg Fohrer, *Das Buch Jesaja*, 3 vols., 2nd rev. and enl. ed., ZB (Zurich: Zwingli, 1966-67), 3:160; Antoon Schoors, *Jesaja II* (Roermond, Netherlands: J. J. Romen & Zonen, 1973), 320, cited by Koole, *Isaiah*, 2:261. Engnell, followed by Ringgren, *The Messiah*, 50-53, in his "The Ebed Yahweh Songs," 54-59, 64, further regarded it as a prophetic remodelling of a liturgical composition belonging to the Israelite Annual Festival of the enthronement of Yahweh closely resembling the Mesopotamian Tammuz liturgies (cf. Muilenburg, "Isaiah 40-66," 614; Whybray, *Thanksgiving*, 163, n. 10). Although arguing that "judging from the change of speaking subjects the song is, conceivably, a liturgy," Engnell admitted that "owing to its peculiarity as regards both motif and situation, it cannot be ranked with any of Gunkel's usual categories" ("The Ebed Yahweh Songs," 75, italics his).

¹⁵⁴Cf. Whybray, *Thanksgiving*, 112; cf. 163, n. 11. Whybray added that it "is characterized by the combination of different types of speech (*Gattungen*), each sung or spoken by a different person or group of persons" (ibid., 112).

¹⁵⁵Ibid., 112.

were used by some of the prophets, the term "prophetic *liturgy*" should be carefully used.¹⁵⁶ The Suffering Servant Poem as a whole "does not resemble any of the liturgies in the Psalter, nor does it correspond to any series of cultic actions known to have been practiced in Israel."¹⁵⁷

Johannes Lindblom regarded Isa 53:2-12 as "a prophetic revelation in the form of a vision"¹⁵⁸ and as "a symbolic narrative, an allegorical picture."¹⁵⁹ These verses, together with Isa 52:13-53:1, which he saw as "a narrative of historical facts,"¹⁶⁰ form a compositional unity.¹⁶¹ Thus, the first part of the Poem describes "a sequence of actual events,"¹⁶² as a declaration by Yahweh concerning His Suffering Servant who will be highly exalted, whereas the second is its parallel in symbolic and allegorical language.¹⁶³ Lindblom alleged that in the Suffering Servant Song "reality comes first, the symbol

¹⁵⁶Ibid., 112., italics his. Koole, *Isaiah*, 2:261, also asserted that the term should be used with great caution, and that "the expression should be reserved for compositions which were actually performed on certain occasions by various speakers or singers, and such a regular performance is unlikely in the case of Isa 53."

¹⁵⁷Whybray, *Thanksgiving*, 112. Von Rad, *Old Testament Theology*, 2:255-56, also admitted: "It must be remembered that not only several of its component forms . . . but also the specific contents of the 'dirge' in particular, go far beyond anything which could have been found in the context of worship."

¹⁵⁸Lindblom, 46. He mentioned that "I regard the fourth Servant Song, comprising 53:2-12, as a prophetic revelation in the form of a vision," and that "in one and the same vision the great drama is played out in different scenes, linked together with great artistic skill" (ibid.). He called it "a prophetic revelation" (ibid., 44), "a prophetic revelation, reproduced by the prophet in the form of a vision," "a visionary narrative" (ibid., 43), a "prophetic vision" (ibid., 47), or "a vision in which the prophet sees with his inward eye what is described here" (ibid., 44).

¹⁵⁹Ibid., 47. Lindblom also called it "a symbolical and allegorical picture" (ibid., 48; cf. 50).

¹⁶⁰Ibid., 48.

¹⁶¹Ibid., 37.

¹⁶²Ibid., 48

¹⁶³Ibid., 42, 48.

afterwards,"¹⁶⁴ that is, that "the description of reality comes first; and then follows the symbolic narrative."¹⁶⁵ According to him, its object "is to make the obscure reality clear and obvious to understanding and emotion."¹⁶⁶ Against his contention, however, a question is to be raised: Which is more obscure, "reality" or "symbol"? Which is clearer and more obvious, "a narrative of historical facts" or "a symbolical and allegorical picture"? Besides, though he argued that the task of the exegete here is "to explain the symbolical narrative as such, and then to analyze the historical reality which the symbolical narrative points to," it seems in reality that he worked the other way around.¹⁶⁷ Moreover, although Lindblom mentioned that the Suffering Servant Poem has the literary form of a vision in it, "[in] genre-criticism 'vision' means a description which is introduced by the announcement that the prophet has personally seen something."¹⁶⁸ Furthermore, although Lindblom contended that Isa 53:2-12 has many parallels in other allegorical passages in the OT, he did not say which of these he is referring to.¹⁶⁹ Whybray is correct in observing that the differences between Isa 53:2-12 and other OT parabolic or allegorical passages are "so great that the passage would in fact have to be regarded as an example so exceptional as to make the comparison valueless."¹⁷⁰

¹⁶⁴Ibid., 47.

¹⁶⁵Ibid., 50.

¹⁶⁶Ibid.; cf. p. 48.

¹⁶⁷See *ibid.*, 48-49.

¹⁶⁸Koole, *Isaiah*, 2:261.

¹⁶⁹So Whybray, *Thanksgiving*, 113, pointed out. Lindblom, 103, simply said: "There are many analogies to the allegorical pictures in Deutero-Isaiah in other parts of the literature of the Old Testament. A careful examination of the allegories and parables found, particularly, in the prophetic literature substantially supports the explanation of the Servant Songs here set forth."

¹⁷⁰Whybray, *Thanksgiving*, 113.

As clearly shown thus far, the literary pattern or type of the Suffering Servant Poem is unique and thus it does not correspond to any literary genre or *Gattung* to be found elsewhere in the OT or in the extrabiblical literature.¹⁷¹ Therefore, I only concur with Muilenburg,¹⁷² without categorizing the Poem, that it is composed of two divine oracles (52:13-15; 53:11b-12) with a confessional lament (53:1-11a) between them. This reserve also contributes to the insistence that the Suffering Servant Poem should be interpreted within its wider and immediate contexts.¹⁷³

Literary Structure

The Suffering Servant Poem is generally divided into five strophes of three verses each. According to Motyer, the structure of the Suffering Servant Poem can be chiastically presented:¹⁷⁴

- A** Enigma: exaltation and humiliation (52:13-15)
 - YHWH's testimony to His Servant (13) merging into a description of the Servant's suffering and of reactions to it (14-15)
- B** Revelation: human testimony, based on divine revelation, witnessing to the fact and meaning of the Servant's suffering and death (53:1-9)
 - b¹** Suffering observed & misunderstood (1-3)
 - b²** Suffering explained (4-6)
 - b³** Suffering, voluntary & undeserved (7-9)
- A¹** Solution: exaltation through sin-bearing (10-12)
 - The explanation of the Servant's suffering (10-11b) merging into YHWH's testimony to His Servant (11c-12)

Jacques B. Doukhan recently proposed a chiastic structure of the Suffering

¹⁷¹Payne, "Recent Trends," 5, concluded: "It is precisely the uniqueness of Isaiah 53 which has defied, and evidently continues to defy, a generally agreed form-critical analysis." Childs, 411, observed a consensus recently growing that the passage is unique, and argued: "Although traditional psalmic conventions lie in the background of the text, the structure is basically a new literary creation, differing in both form and content from the common oral patterns."

¹⁷²Muilenburg, "Isaiah 40-66," 614.

¹⁷³Cf. Childs, 411.

¹⁷⁴Motyer, 423.

Servant Poem, which consists of five strophes of three verses each:¹⁷⁵

- A Exaltation of the Servant (52:13-15)
- B Humiliation of the Servant (53:1-3)
- C Atonement by the Servant (53:4-6)
- B¹ Humiliation of the Servant (53:7-9)
- A¹ Exaltation of the Servant (53:10-12)

The above chiasmic structures, though well outlined, seem to be derived primarily from the perspective of themes or contents of the Poem. Thus, more recently Ronald Bergey, focusing on its thematic, structural, and vocal alternation as well as verbal repetition, suggested a chiasmic structure of six stanzas:¹⁷⁶

- A "My Servant's" Success and Exaltation (52:13-15)
- B¹ "We" considered him insignificant (53:1-3)
- B² "Our" recognition of his sufferings for "us" (53:4-6)
- B^{1'} "He" suffered and died, though innocent (53:7-9)

¹⁷⁵Doukhan, *The Messianic Riddle*, 24. Similar kinds of structures have been given by many other scholars. North already noticed five strophic divisions of the Poem: (1) 52:13-15, the future exaltation of the Servant, (2) 53:1-3, the Man of Sorrows, (3) vss. 4-6, his vicarious sufferings, (4) vss. 7-9, his ignominious death, (5) vss. 10-12, his resurrection and reward (*Isaiah 40-55*, 130; idem, *The Second Isaiah*, 234-46). F. Derek Kidner outlined the beautiful structure of the fourth Servant Poem by mentioning: "The poem, unusually symmetrical, is in five paragraphs of three verses each. It begins and ends with the Servant's exaltation (first and fifth stanzas); set within this is the story of his rejection in sections two and four, which in turn frame the centerpiece (vss. 4-6) where the atoning significance of the suffering is expounded. God and man, reconciled, share the telling (see the 'my' and 'I' of the outer sections, and the 'we' and 'our' of 53:1-6)" ("Isaiah," *The New Bible Commentary*, Complete rev. 3rd ed., ed. D. Guthrie and J. A. Motyer [London: Intervarsity, 1970], 618; reprint, *The Eerdmans Bible Commentary* [Grand Rapids, MI: Eerdmans, 1987], 618; idem, "Isaiah," *New Century Bible: 21st Century Edition*, 4th ed., ed. D. A. Carson et al. [Downers Grove, IL: InterVarsity, 1994], 662-63). Youngblood pointed out that the fourth Servant Poem contains five stanzas of three verses apiece, and that each successive stanza is longer than the one preceding it (*The Book of Isaiah*, 157). See also Muilenburg, "Isaiah 40-66," 614; Lindsey, "The Career of the Servant in Isaiah 52:13-53:12," 313-14; Raab, 77-78.

¹⁷⁶Cf. Ronald Bergey, "The Rhetorical Role of Repetition in the Suffering Servant Poem (Isa 52:13-53:12)," *JETS* 40 (1997): 178-88, esp. 179.

B^{2'} "His" sufferings according to Yahweh's will (53:10-11b)

A¹ "My servant's" accomplishments and reward (53:11c-12)

However, Bergey's structure, although rhetorically well divided, does not seem to catch the cultic intention of the author of the Poem. According to my literary analysis, the Suffering Servant Poem seems to have a chiasmic structure with a clear cultic intention:¹⁷⁷

A 52:13-15 [עָבְדִי¹⁷⁸ (vs. 13)]

[רָבִים (vs. 14); מְלָכִים/גּוֹיִם רָבִים (vs. 15)]¹⁷⁹

מִשְׁחָת¹⁸⁰ (vs. 14)

יָזָה¹⁸¹ (vs. 15)

B 53:1-3 [plant imagery, שָׂרֵשׁ/יוֹנֵק (vs.2)]¹⁸²

[three passive verbal forms of the Servant's suffering {נִבְרָה/נִדְרָע/נִבְרָה}

¹⁷⁷The terms, which have no cultic connotations, are placed in the brackets, i.e., [].

¹⁷⁸The term עָבְדִי recurs chiasmically in **A¹**, and thus seems to make the Poem a unified whole.

¹⁷⁹Especially the term רָבִים is chiasmically positioned in **A¹**, and it shows the universal scope of the Servant's vicarious expiation.

¹⁸⁰The term מִשְׁחָת here seems to play a role of *double entendre*, that is, the role to signify not only the Servant's suffering but also the misunderstood unsuitability to serve as a priest as well as a cultic sacrificial victim.

¹⁸¹The term יָזָה ("sprinkle": *Hiphil* impf. 3 m. s. of נָזַח) here denotes the Servant's priestly purifying activity. Thus this cultic term seems to be placed with a clear cultic intention since it constitutes a chiasm with the two terms of cultic priestly performance in **A¹**, that is, with יַצְדִּיק ("make/declare righteous": *Hiphil* impf. 3 m.s. of צָדַק) in 53:11 and יִפְגִּיעַ ("intercede": *Hiphil* impf. 3 m.s. of פָּגַע) in 53:12. All three verbs not only denote priestly activities of the Servant but also have exactly the same verbal form and aspect, that is, *Hiphil* impf. 3 m.s.

¹⁸²The plant term שָׂרֵשׁ in itself is employed in Isa 11:10 as a Messianic term, and thus it might have some possibility of reminding the hearer/reader of the promised Davidic Messiah of botanical symbols in Isa 4:2; 11:1 (cf. Zech 3:8). It seems that non-cultic imagery is used here, for they, that is, the "we" are not enlightened yet. This botanical imagery chiasmically corresponds to the zoological imagery in **B¹**.

(vs. 3)}}¹⁸³

C 53:4-6 two significant verbs of expiation (טָבַל/נָשָׂא [vs. 4]), each with a punishment term¹⁸⁴

[five passive verbal forms of the Servant's suffering {מַעֲנָה/מַכָּה/נִגְוֶעַ (vs. 4); מָדָבָא/מָחַל (vs. 5)}]¹⁸⁵

two sin terms (פָּשַׁע [vs. 5]; עֲוֹן [2x; vss. 5-6])¹⁸⁶

[two benefits of expiation {נִרְפָּא/שְׁלוֹם (vs. 5)}]¹⁸⁷

B¹ 53:7-9 [five passive verbal forms of the Servant's suffering {יִבָּל/נִעְנָה/נִגְשָׁה

(vs. 7); נִגְזַר/לָקָה (vs. 8)}]¹⁸⁸

animal imagery, שָׁה/[רָחַל] (vs. 7)¹⁸⁹

¹⁸³The term נִבְזָה (2x; *Niphal* ptc. m. s. of בָּזָה) literally means "despised," and the term יָדוּעַ (*Qal* pass. ptc. m. s. cstr. of יָדַע) has the literal meaning of "acquainted with." The terms, chiasmically distributed, express the passivity of the Servant in his humiliation and sufferings. From the human perspective of the "we," the sufferings are seen to be inflicted on the Servant by God.

¹⁸⁴In light not only of the two sin terms in vss. 5-6 but also two significant clauses of vicarious expiation with a sin term each in A¹, the two significant verbs of expiation here seem to clarify הִלִּינוּ ("our griefs/sickness") and מַכָּאֲבֵינוּ ("our sorrows/pains") as terms of punishment inflicted on sin. The chiasitic center C highlights the Servant's vicarious expiatory sacrifice through these two verbs of expiation and two nouns of punishment, which is finally emphasized in the concluding section A¹ through the two significant clauses of vicarious expiation as well as the expiatory sacrificial offering אֲשָׁם. The two verbs of expiation appear chiasmically in A¹.

¹⁸⁵The term נִגְוֶעַ (*Qal* pass. ptc. m. s. of נָגַע) literally means "stricken," מַכָּה (*Hophal* ptc. m. s. cstr. of נָקָה) "smitten," מַעֲנָה (*Pual* ptc. m. s. of עָנָה) "afflicted," מָחַל (*Poal* ptc. m. s. of חָלַל) "pierced" or "wounded," and מָדָבָא (*Pual* ptc. m. s. of דָּבָא) "crushed." All of these five passive participle verbal forms with strong nuances of suffering, concentrated on the chiasitic center of the Poem, significantly emphasize the passivity and severity of the Servant's suffering.

¹⁸⁶The sin terms פָּשַׁע (vs. 5; cf. פִּשְׁעֵיִם [2x] in vs. 12), עֲוֹן (3x; vss. 5, 6, 11), and חַטָּא (vs. 12) are three major *termini technici* of sin.

¹⁸⁷נִרְפָּא and שְׁלוֹם (*Niphal* ptc. m. s. of רָפָא) are benefits of the vicarious expiation made by the Suffering Servant.

¹⁸⁸The term נִגְשָׁה (*Niphal* pf. 3 m. s.) means "he was oppressed," נִעְנָה (*Niphal* ptc. m. s.) "afflicted," יִבָּל (*Hophal* impf. 3 m. s.) "he was led," לָקָה (*Qal* pass. pf. 3 m. s. paus.) "he was taken away," and נִגְזַר (*Niphal* pf. 3 m. s.) "he was cut off." Thus, all of the five passive verbal forms highly emphasize the passivity of the Servant's suffering.

¹⁸⁹The animal term שָׁה here in the Poem seems to play a role of *double entendre*,

one sin term (פִּשְׁעַ [vs. 8])

A¹ 53:10-12 [one verbal form with a passive nuance of the Servant's suffering

{דָּכְאוּ (vs. 10)}¹⁹⁰

reparation offering (אָשָׁם [vs. 10])

יִצְדִּיק (vs. 11)

[עֲבָדִי (vs. 11)]

[רָבִים (vs. 11); רָבִים/עֲצוּמִים/רָבִים (vs. 12)]

סָבַל עוֹן (vs. 11); נָשָׂא חָטָא (vs. 12)

[one passive verbal form of the Servant's suffering {נִמְנָה (vs. 12)}]¹⁹¹

יִפְגִּיעַ (vs. 12)

Two imageries, that is, plant imagery (יֹנֵק and שָׂרֵשׁ) and animal imagery (שָׂה and רָחֵל), make a chiasm, and thus the cultic animal term שָׂה contributes to the chiastic structure of the Suffering Servant Poem:

B 53:1-3 שָׂרֵשׁ/יֹנֵק (vs. 2)

B¹ 53:7-9 רָחֵל/שָׂה (vs. 7)

Besides, the terms אָשָׁם (as a term for an offering) and מִשְׁחָת (as a noun related to a term of unacceptability for a sacrificial victim) are chiastically placed in the outer wings and contribute to the chiastic structure:

A 52:13-15 מִשְׁחָת (vs. 14)

A¹ 53:10-12 אָשָׁם (vs. 10)

that is, the role of the Servant as a sacrificial victim as well as his self-submission.

¹⁹⁰The term דָּכְאוּ (*Piel* inf. cstr. of דָּכָא with 3 m. s. suffix) means "to crush him," that is, "to make him crushed." The term הִקְלִי (*Hiphil* pf. 3 m. s. of הִקְלָה) in vs. 10 is related to the Servant's suffering, but with an active nuance in that it literally means "He [Yahweh] caused him [the Servant] to be sick," and thus that the Servant has a more agent role of "being sick." See Waltke and O'Connor, 352-59.

¹⁹¹The term as a *Niphal* perfect 3 m. s. means "he was numbered," and thus it denotes the passivity of the Servant's suffering.

Further, the term *מִשְׁחָת* (now as a noun related to a term of unacceptability for a priest as well as a sacrificial victim) and the clauses *נִשָּׂא הַטָּא/סָבַל עֹן* (as expressions for a function of a priest as well as a sacrificial victim) make a chiasm and thus contribute to the total chiasmic structure:

A 52:13-15 *מִשְׁחָת* (vs. 14)

A¹ 53:10-12 *עֹן סָבַל* (vs. 11); *נִשָּׂא הַטָּא* (vs. 12)

The verbs *יָנַה*, *יִצְדִיק* and *יִפְגִיעַ* (as terms for priestly activity), and the clauses *סָבַל עֹן/נִשָּׂא הַטָּא* (now as a term of function as a priest) are chiasmatically placed in the Poem and thus contribute to its chiasmic structure:

A 52:13-15 *יָנַה* (vs. 15)

A¹ 53:10-12 *יִצְדִיק* (vs. 11); *יִפְגִיעַ* (vs. 12)

עֹן סָבַל (vs. 11); *נִשָּׂא הַטָּא* (vs. 12)

Significantly the three verbs not only denote priestly activities of the Servant but also have the same verbal form and aspect (*Hiphil* impf. 3 m.s.).

Therefore, the Suffering Servant Poem, although non-cultic terms (*עֲבָדִי* and *רַבִּים* in the outer wings and *יִוָּנֶה*, *שָׂרַשׁ*, *רָחַל*, and eight passive verbal forms of suffering in the inner wings) are chiasmatically positioned in it, has a cultic-oriented chiasmic structure, especially because cultic allusive terms/clauses are chiasmatically positioned in it. Besides, the nearer we approach the chiasmic center, although suffering terms permeate all panels of the Poem, the more prominent the Servant appears as a sacrificial victim: suffering, dying, and finally dead. On the other hand, the farther we move from the center, the more prominent the Servant shows up as a priest performing his priestly roles. Thus, although the sanctuary is not explicitly mentioned in the Poem, we have here a cultic sacrificial animal, a cultic expiatory offering, a cultic priest, and cultic priestly activities. Moreover, the nearer we draw to the chiasmic center, the beneficiary of the expiation narrows down to Israel exclusively, whereas the farther we step back from it, the

beneficiary broadens to the many people of the world inclusively. Furthermore, it is also very interesting to know that the stage for the Hebrew cultic orientation of the Poem has been prepared at least from Isa 52:1 onward (vss. 1, 11; cf. vs. 12), which was already indicated in the preceding chapter of this research.

As we read the Suffering Servant Poem, we cannot help but acknowledge von Rad's observation:

The unusual aspect of this great poem is that it begins with what is really the end of the whole story, the Servant's glorification and the recognition of his significance for the world. This indicates, however, one of the most important factors in the whole song--the events centering on the Servant can in principle only be understood in the light of their end. It is only thus that all the preceding action can be seen in its true colors.¹⁹²

The Poem also reminds us of an intriguing literary device, which opens the first chapter of a story with the title, "Beginning of the End," and its last chapter with the title, "End of the Beginning."¹⁹³ This literary device gives the reader or hearer some dramatic effect. The first part arouses in one's mind some curiosity about and some expectation for what is about to happen. Then the last part leaves in one's heart some reverberation of what has already happened. In light of this device, the Suffering Servant Poem can be also structured as follows:

A Beginning of the End of the Servant's Life (52:13-15)

B The Servant's Life Story Proper (53:1-9)

A¹ End of the Beginning of the Servant's Life (53:10-12)

Therefore, it seems that this structure of the Poem wonderfully corresponds to that

¹⁹²von Rad, *Old Testament Theology*, 2:256. Childs, 412, noted: "It is highly significant that the divine oracle in 52:13 begins, not with the servant's humiliation, but with his exaltation, a theme that returns to climax the second divine speech concerning the servant in 53:11ff. His exaltation in 52:13, '[he] shall prosper, be exalted,' also forms the initial perspective from which the voice of the 'we' speaks. This group confess finally to have understood his true role in their salvation." See also Sawyer, *Prophecy and the Biblical Prophets*, 92-93; Webb, 210.

¹⁹³For such an example, see A. J. Cronin's representative religious novel, *The Keys of the Kingdom* (Boston: Little, Brown and Company, 1945).

of the Book of Isaiah as a whole from the perspective of Messianic portraits:

- A Beginning of the End (chaps. 1-39; the King: His Glorious Kingdom of Justice and Righteousness)
- B The Story Proper (chaps. 40-55; the Servant: His Advent as a Vicarious Expiatory Sufferer)
- A¹ End of the Beginning (chaps. 56-66; the Warrior: His Advent as a Judging Conqueror)

The Speakers and Their Audience

The interpretation of the Suffering Servant Song largely depends on the identification of the speakers and their audience in it.¹⁹⁴ Thus the identification of them is indispensable to the process of its interpretation. The one who is speaking is naturally the prophet Isaiah, but we have to find out for whom he is speaking and also to whom he is speaking.

In 52:13-15 the speaker is clearly Yahweh himself, as is evident from the phrase "my Servant" (vs. 13). The audience must be Israel, since "many nations (or Gentiles)" and "kings" are referred to in the third person plural ("they," "their," "them"; see vs. 15).

In 53:1-11a the speaker cannot be identified with the Servant because the Servant is referred to in the third personal singular ("he," "him," "his") and the speaker in the first person plural ("we," "our," "us").¹⁹⁵ The lexical link on the root *שמע* between 52:15b

¹⁹⁴Seitz, 460, remarked: "The greatest challenge of this profound tribute to the suffering servant—decisive for exegesis—involves a correct appraisal of who is speaking." Childs, 411, also mentioned: "Especially difficult, but crucial to its interpretation, is the determining of the antecedents of the references in 52:15 and 53:12, as well as the understanding the voice of the confessing 'we' in the middle section." North, *Isaiah 40-55*, 130, already remarked: "Here the speaker in 52:13-15 and 53:11-12 must be Yahweh (cf. 'My Servant'). Who the speakers ('we') are in 53:1-10 is not indicated and is the most vigorously debated question[, or rather one of the most vigorously debated questions] arising out of the interpretation of the Song" (cf. *idem, The Second Isaiah*, 234).

¹⁹⁵Cf. Doukhan, *The Messianic Riddle*, 25.

and 53:1a suggests that the speaker cannot be the kings and the nations, either.¹⁹⁶ For the speaker who already got the "report" (שְׁמָעוּ) in 53:1a cannot also be the one who is supposed to "hear" (שָׁמַעַתְּ) this report in 52:15b.¹⁹⁸ How can the speaker who exclaims, "Who has believed our report?" be identified with the kings and the nations in light of the fact that the latter are portrayed as those who "shut their mouths" and never "heard" this report.¹⁹⁹ Therefore, the speaker here should be Israel, but not the Gentiles.²⁰⁰ An investigation of the first person plural ("we," "our," "us") in the book of Isaiah also reveals that whenever it is used, except at 1:18a, it always refers to Israel.²⁰¹ On the

¹⁹⁶Ibid.; Koole, *Isaiah*, 2:275-76; Seitz, 465.

¹⁹⁷Elsewhere in the book of Isaiah the term occurs three times (28:9, 19; 37:7). Elsewhere in the OT it occurs 23 times (1 Sam 2:24; 4:19; 2 Sam 4:4; 13:30; 1 Kgs 2:28; 10:7; 2 Kgs 19:7; 2 Chr 9:6; Ps 112:7; Prov 15:30; 25:25; Jer 10:22; 49:14, 23; 52:46 (3x); Ezek 7:26 (2x); 16:56; 21:7; Dan 11:44; Obad 1:1). The term belongs to one of the three subgroups of the feminine reduplicated pattern, and the subgroup of concrete nouns, to which it belongs, denotes the "result or product of an act" (see Waltke and O'Connor, 90). Thus the term literally means "what is heard" (see, e.g., Mowinckel, 200; Westermann, *Isaiah 40-66*, 260; Hermisson, "The Fourth Servant Song," 35; Doukhan, *The Messianic Riddle*, 25). Oswalt correctly argued: "In most of its other occurrences in the OT, the word describes a 'heard' thing, and thus may be translated by 'rumor' or 'report' (cf. LXX and AV). However, the use of 'report' here suggests something told by 'us,' which does not seem correct" (*Isaiah 40-66*, 374, n. 57). For a more detailed discussion on שְׁמָעוּ in Isa 53:1, see Delitzsch, 2:286-87; Nyberg, 48-49; Koole, *Isaiah*, 2:276. As for שְׁמָעוּ here, Koole asserted that the rendering "what we have heard" is probably the most correct one" (ibid.).

¹⁹⁸See, e.g., Koole, *Isaiah*, 2:276; Doukhan, *The Messianic Riddle*, 25. Mowinckel, 199-200, mentioned: "The speakers have themselves seen the Servant grow up in their midst; therefore they are Jews. They have already 'heard' what foreign nations and kings had not yet heard (52:15)."

¹⁹⁹Cf. Doukhan, *The Messianic Riddle*, 25; Koole, *Isaiah*, 2:276. Koole rightly argued "it is strange that the nations who, without previously hearing of the Servant, now pay tribute to him, would talk about 'our' unbelief" (ibid.).

²⁰⁰Cf. Koole, *Isaiah*, 2:276; Doukhan, *The Messianic Riddle*, 26-27.

²⁰¹See Doukhan, *The Messianic Riddle*, 26. Delitzsch already observed: "Whenever a 'we' is suddenly introduced in a prophecy, it is always Israel that speaks, since the prophet takes the nation along with himself (16:6; 24:16; 42:24; 64:5, etc.)" (2:286; cf. Oswalt, *Isaiah 40-66*, 381 [see also, however, 384, n. 4]). Childs, 413, argued further that "from a form-critical perspective, the confessing 'we' of the Old Testament is always Israel and not the nations (Hos 6:1ff.; Jer 3:21ff.; Dan 9:4ff., etc.)."

basis of the observations in Isa 52:15b-53:1a and in the whole context of Isaiah, it is reasonable to conclude that the speaker is Israel, who first saw the Servant entirely from a human perspective (vss. 1-3) and then from an enlightened viewpoint (vss. 4-6, 7-11a).²⁰² If the speaker in 53:1-11a is Israel, then the audience must be the Gentiles, since Yahweh, like the Servant, is referred to in the third person singular ("Yahweh": vss. 1, 6, 10 [2x]; "him": vs. 2; "God": vs. 4).

In 53:11b-12 the speaker is again Yahweh himself, as is evident not only from the phrase "my Servant" (vs. 11b) but also from the first person singular "I" (vs. 12a). The audience is again Israel, since "the many" (vs. 11b) are referred to in the third person plural ("their"; vs. 11b).²⁰³

In the Suffering Servant Poem, therefore, the Servant is clearly distinguished from the people of Israel, whereas he is closely related to them.²⁰⁴ In terms of the speakers and their audience, the pericope of the Suffering Servant again shows a chiasmic structure:

- A Yahweh: speaker; Israel: audience (52:13-15)
- B Israel: speaker; Gentiles: audience (53:1-11a)
- A¹ Yahweh: speaker; Israel: audience (53:11b-12)

Summary

This literary analysis has clearly shown that not only Isa 40-55 but also the Suffering Servant Poem in itself is an exquisite masterpiece of Hebrew literature. Among the views on the literary structure of the book of Isaiah, Motyer's view is

²⁰²For the history of interpretation of אֲנִי in vs. 8bβ, see Koole, *Isaiah*, 2:310-11; cf. Oswalt, *Isaiah 40-66*, 396. Koole is right in concluding that "the prophet continues and elaborates on the confession of the 'we' in solidarity with his people (5:13; 10:12; 22:4, etc.); cf. 42:24 and the change of person in Ps 59:12 [H 13] and 78:1ff" (*Isaiah*, 2:310).

²⁰³See also "the many" in vs. 12aα and its parallel "the numerous" in vs. 12aβ.

²⁰⁴See also Doukhan, *The Messianic Riddle*, 27.

generally acknowledged to be quite convincing and vital to the understanding of the book of Isaiah, especially to that of the Suffering Servant Poem. Thus Motyer's view was mainly employed, with minor modifications, for my study.

The book of Isaiah seems to be structured around three Messianic portraits: the King (chaps. 1-39), the Servant (chaps. 40-55), and the Warrior (chaps. 56-66). Thus it can be said that the Servant section is thematically in the chiasmic center of the book of Isaiah. Besides, in a significant sense the Suffering Servant Poem, along with the second and third Servant Poems, is shown to be in the chiasmic center of the Servant section. Therefore, it is not too much to say that the Suffering Servant Poem is in the chiasmic center of the book of Isaiah as a whole.

In that center Cyrus and the Servant are contrasted in parallel with each other. Evidently there are significant implications in the paralleled contrast of Cyrus and the Servant. First, the Servant is to be interpreted as the Messiah who delivers not only Israel, but also the Gentiles, from universal/spiritual captivity to sin, but not in the way that Cyrus who liberated Israel from national/physical bondage in Babylon. Not only their missions, but also the scopes of their missions are completely different. Cyrus accomplished his mission through political and military means, whereas the Servant fulfilled his mission of vicarious expiation through spiritual means. Thus the means of the fulfillment of their missions are totally different also.

My investigation of the place of the Suffering Servant Poem among the Servant Poems (42:1-9; 49:1-13; 50:4-11) shows that they are lexically, thematically, and structurally interrelated. The first and second Servant Poems are linked by the phrases "a covenant for the people" and "a light to the nations," and that chiasmically. The second and fourth Servant Poems are interrelated by the universal response, whereas the third and fourth ones are correlated by the motif of "hiding of the face." The second, third, and fourth Servant Poems are related not only by a motif of humiliation but also

terms that describe the motif, which identifies the Servant as the Suffering Servant.

Through the motifs of humiliation and "hiding of the face" the suffering of the Servant gradually becomes intensified and portrayed in detail that the Suffering Servant Poem can be said to be the climax of the Servant Poems. The introductory phrase, "Behold, my servant" (42:1; 52:13), seems to play the role not only of the architectonic bridge to connect the first Servant Poem with the fourth but also of the outer bracket to categorize the four Servant Poems. Significantly the motif of "justice," which is the primary *Leitwort* for the intervention of Yahweh's Servant into world history and thus for his ultimate task in it, ironically keeps running throughout the Servant Poems, from the first Servant Poem to the fourth.

According to Motyer's diagram, the position of the first Servant Poem shows that the Servant is Yahweh's answer to the world's plight. Then, each position of the second, third, and fourth Servant Poems informs that Israel's double need of release from national bondage and forgiveness of sins is met by Yahweh's double reply of liberation and atonement, the agents of which are Cyrus and the Servant. Cyrus's task, the deliverance from Babylonian captivity, is accomplished, whereas the Servant's task, the greater deliverance from spiritual captivity to sin, is about to be enacted, of which another evidence is that from Isa 49 onward neither the name Cyrus nor the name Babylon occurs again. Thus, Cyrus leaves the stage of world history, and instead the Servant suddenly steps back onto the stage.

The literary analysis of Isa 51:1-52:12 reveals that it is linked lexically, thematically, and logically with Isa 52:13-53:12. The "arm of Yahweh" (cf. 51:5 [2x; pl. and then sg.], 9; 52:10; 53:1), which is the most significant key phrase here as an eschatological symbol of God's intervention, makes Isa 51:1-52:12 a unitary whole, and then relates it with the Suffering Servant Poem.

The parallel between the divine promises of salvation in Isa 51:1-8 and the divine

commands in Isa 51:17-52:12 suggests that the promises have been fulfilled and the way is open to the experience of salvation. No light is cast on the question "How is it possible?" until Yahweh finally summons His people, "Behold My Servant" (52:13). It is possible only because of the atoning work of the Suffering Servant in Isa 52:13-53:12.

The literary analysis of Isa 54:1-55:13 shows that it is lexically, thematically, and logically interrelated to Isa 52:13-53:12. It has human responses (54:1-2; 55:1-3, 6) as its keynote clearly related to Yahweh's salvific acts done through the Suffering Servant.

In Isa 54 its most significant key word or phrase is related to the term "servant." Up to Isa 53 the term has been used only in the singular, but just from Isa 54 onward it is used only in the plural, the "servants of Yahweh" (vs. 17; cf. vss. 1, 3). They are clearly the "many" (53:11), who are justified, and without doubt the "seed" (vs. 10) of the Suffering Servant as the result of his work of atonement.

The terms "peace" (54:10, 13) and "righteousness" (54:14, 17) also reflect the effects or benefits of the atonement fulfilled by the Suffering Servant (53:5, 11). The term "covenant" (54:10; 55:3) relates Isa 54 with Isa 55, and then Isa 54:1-55:13 with Isa 51:1-52:12, and ultimately the Suffering Servant Poem with its preceding and following texts. The theme of the coming of the King to Zion in his glory to usher in the time of salvation occupies the center of the stage in Isa 51:1-52:12, whereas the theme of the inauguration of the new covenant occupies the center of the stage in Isa 54:1-55:13. Both themes come under the umbrella of the atonement of the Suffering Servant in Isa 52:13-53:12.

Just as Isa 51:1-52:12 ends with a new Exodus (52:11-12), so Isa 54:1-55:13 closes with it (55:12-13). Thus, Isa 52:13-53:12 can be the "how" of the new Exodus of its preceding and following texts. The Exodus from Egypt proceeds to the inauguration of the old covenant and then to the cultic service through the sanctuary. It seems, however, that in the reverse order the cultic service of the Suffering Servant proceeds to

the inauguration of the new covenant and then to the new Exodus.

The terms *צִלָּהּ* and *יְהוָה* (53:10; 55:11) significantly correlate the Suffering Servant and the word of Yahweh. Just as the Suffering Servant was the successful agent of the will of Yahweh (*יְהוָה יְהוָה*), so the word of Yahweh as the unfailing agent of the will of God wills and effectuates the repentance of sinners, and regains the Paradise, which is the fruition of the Servant's work. Then, the word of Yahweh (40:8; 55:11) links Isa 40 and 55, and thus constitutes an *inclusio* in Isa 40-55. The "arm of Yahweh" (40:10-11; 51:5 [2x], 9; 52:10; 53:1) as the Suffering Servant significantly relates Isa 40 with Isa 51-53, and in an ultimate sense with Isa 54-55. It seems, therefore, that Isa 54-55 brings to a conclusion the whole panorama which opens with Isa 40.

The literary analysis of the immediate context of the Suffering Servant Poem, therefore, can be summed up: First, Isa 52:13-53:12 as a self-contained unit is lexically, thematically, and logically related to both the preceding text unit (51:1-52:12) and the following one (54:1-55:13); second, the Suffering Servant Song portrays the significant foundational event as the *causa sine qua non* of the events described in the preceding and the following texts.

Regarding the genre of the Suffering Servant Poem, its literary pattern or type is so unique that it does not correspond to any literary genre or *Gattung* to be found elsewhere either in the OT or in the extrabiblical literature. Therefore, I only concur with Muilenburg, without classifying the Poem, that it consists of two divine oracles (52:13-15; 53:11b-12) with a confessional lament (53:1-11a) between them.

The Suffering Servant passage has a chiasmic structure with a clear cultic intention. Two imageries, that is, plant imagery (*יִנְיָקָה* and *שֶׁרֶשׁ*) and animal imagery (*עֶשֶׂה* and *רֶחֶל*), are chiasmatically positioned in the Poem, and thus the cultic animal *עֶשֶׂה* contributes to the chiasm. The terms *זֶבֶח* (as a term for offering) and *מִשְׁחָה* (as a noun related to a term of unacceptability for a sacrificial victim) are chiasmatically placed in the Poem and contribute

to its chiastic structure. Furthermore, the term *מִשְׁחָת* (now as a term of unacceptability for a sacrificial victim as well as a priest) and the clauses *עֹן/נִשָּׂא הָטָא* (as expressions for function of a sacrificial victim as well as a priest) form a chiasm and contribute to the chiastic structure. The verbs *הָנָה*, *יִצְדֵּיק* and *יִפְגִּיעַ* (as verbs of priestly activity), and the clauses *עֹן/נִשָּׂא הָטָא* (now as expressions for function as a priest) are chiastically positioned in the Poem and thus contribute to its chiastic structure. Significantly the three verbs not only denote priestly activities of the Servant but also have the same verbal form and aspect (*Hiphil* impf. 3 m.s.).

Therefore, the Suffering Servant Poem, although non-cultic terms are also chiastically positioned in it, has a cultic-oriented chiastic structure, especially because cultic allusive terms/clauses are chiastically placed in it. Although the sanctuary is not explicitly mentioned in the Poem, we have here a cultic sacrificial animal, a cultic expiatory offering, a cultic priest, and cultic priestly activities.

The Suffering Servant Poem also has an unusual, intriguing literary structure, which indicates, above all things, that the event centering on the Suffering Servant can be properly understood only in the light of its end. Besides, from the perspective of Messianic portraits, this structure seems to wonderfully correspond to that of the Book of Isaiah as a whole.

The identification of the speakers and their audience in the suffering Servant Poem was done by investigating not only the usage of the personal pronouns but also the lexical link on *שמע* between Isa 52:15b and 53:1a. In 52:13-15 and 53:11b-12 the speaker is Yahweh and the audience is Israel, whereas in 53:1-11a the speaker is Israel and the audience is the Gentiles. The Suffering Servant, though a major *dramatis persona*, is always referred to the third person singular, and thus he is neither the speaker nor the audience. In terms of the speakers and their audience, therefore, the pericope of the Suffering Servant also shows a chiastic structure.

My literary analysis as well as Motyer's literary structure in regard to Isa 40-55 clearly shows that the four Servant Poems are integral parts of the Isaianic corpus and thus are to be interpreted in their own contexts, both wider and immediate. Nevertheless, they can be regarded as a distinct group which reveals a significant aspect of Isaianic theology. Furthermore, it is evident that literarily and thematically the Suffering Servant Poem as the longest of all the Servant Poems reaches its climax. In conclusion, the cultic language in the Poem is most probably used as a vehicle to reveal God's plan of salvation through the Servant's substitutionary or vicarious suffering and death by reminding its readers or hearers of the Hebrew cultic system.

CHAPTER V

SUMMARY AND CONCLUSIONS

This research was initiated for the purpose of discovering the nature or meaning of the suffering of Yahweh's Servant in the Suffering Servant Poem (Isa 52:13-53:12). For that purpose I investigated cultic allusions in the Poem. Thus, focusing mainly on the lexical study of the allusions, I would like to summarize other parts of my research as briefly as possible.

My survey of literature shows that the background of the Suffering Servant Poem is to be found in the Israelite cultus, but not in ancient Near Eastern mythological cults, and that thus the degree and the nature of the Servant's sufferings are to be determined by a penetrating as well as comprehensive study of the text, specifically from the Hebrew cultic perspective. However, there has never been any careful, comprehensive study of Hebrew cultic allusions in the Poem in connection with Yahweh's Suffering Servant.

The Suffering Servant Poem does not have just one point of contact, but many points of contact with the Hebrew cult. The contact is significantly made through the allusions to the Hebrew cultus. My lexical study on the allusions is carried out by lexicographical, text-critical, and contextual investigations, specifically for nine terms and two clauses. The nine terms are *מִשְׁחָת*, *יָנָה*, *שָׁה*, *אָשָׁם*, *נִצְדִיק*, *נִפְגֵּיעַ*, and the three major sin terms *אָטָה*, *עֲוֹן*, and *פְּשָׁע*, and the two clauses are *עֲוֹן סָבַל* and *נִשְׂאָה אָטָה*. They can be divided into two categories, cultic technical terms and terms that, although not technical cultic terms, can be similarly used in cultic contexts. To the former belong *מִשְׁחָת*, *יָנָה*, *שָׁה*, *אָשָׁם*, two major sin terms *אָטָה* and *עֲוֹן*, and the two clauses *עֲוֹן סָבַל* and

אֲשֶׁר אֶשְׂאָ; to the latter נִצְדָּיק, נִפְגָּיעַ, and a major sin term פְּשָׁע.

Not all of the terms and clauses investigated in the lexical study have proven to be equally convincing with respect to the main point at issue here. Their cumulative weight, however, must be impressive, especially when all these terms and clauses appear in a single pericope of the Suffering Servant Poem. In view of the fact that even a single word or phrase is significant in the intertextual allusion of the Hebrew Bible, the remarkably high density of cultic allusions in the Poem cannot escape our attention. Without considering their intertextuality with Pentateuchal ritual texts, the Suffering Servant Poem would simply be unintelligible in many respects. Thus, in the lexical study I have tried to find out the specific, ultimate loci of the allusive words and clauses, that is, their original cultic contexts, to identify their significations and concepts in those contexts, and then to reveal their meanings and functions as authorial intentions in the context of the Suffering Servant Poem.

Although the sanctuary itself is not mentioned in the Poem, the Servant of Yahweh is portrayed as a cultic sacrificial animal, a cultic expiatory offering, and a cultic priest performing significant cultic activities.

The Suffering Servant is depicted in the Poem as a cultic sacrificial animal. For the term אֵזֶה in Isa 53:7, which is the representative animal of, as well as the individual term for, "small cattle/livestock," alludes to a cultic animal, that is, a young or kid of either sheep or goats and of either gender. Verses 7-8a, in which vs. 7 seems to make a chiasm with vs. 8a, give us the impression that the Servant of Yahweh "was taken away" (אָזַל) "like a lamb" or "like a ewe," that is, that just like an innocent, sacrificial animal he was killed innocent. The expressions "like a lamb that is led to the slaughter" (vs. 7b α) and "like a ewe that is silent/dumb before her shearers" (vs. 7b β) vividly portray not only the Servant's "passive attitude" to the worst condition of the oppression and affliction (vs. 7a α) but also his "willing and hopeful submission" to the will of God for

his mission (cf. 42:4a; 49:4b; 50:5-10). This fact is even confirmed and emphasized by the double mention of the fact that "He did not open His mouth" (vs. 7a β ,c). The Servant's silence was "eloquent silence" that speaks not only his total submission to God's will but also his full trust in God (cf. Ps 38:12-15 [H 13-16]).

The Servant's willing and waiting submission forms a striking contrast to the iniquitous disobedience of the Israelites, whether individually or corporately, to the will of God (53:6a). Thus the Servant must have taken the place of the iniquitous, disobedient people, since they were not taken to the slaughter (cf. Jer 12:1-3, esp. 3b; Isa 65:11-12). The Servant far transcends sacrificial animals in that he surrendered his own life as Victim consciously, willingly and hopefully to the will of God.

The Servant of Yahweh is described in the Poem as voluntarily submitting himself as a cultic sacrificial offering. For the term זָבַח in Isa 53:10 is a technical term for an expiatory offering, that is, reparation offering (so-called "guilt offering"; Lev 5:14-6:7 [H 5:26]; 7:1-7; Num 5:6-7).

The answer to the question not only about the specific occurrence of זָבַח in the Poem but also its particular cultic significance and function seems to have many dimensions. The answer is shown to depend not only on the understanding of the reparation offering itself in Pentateuchal ritual texts but also particularly on the Isaianic prophetic text in its own context. First, the זָבַח offering in the Poem may be thought to be related to the Israelites' desecration of Yahweh as "the Holy One of Israel" as well as to their desecration of the Servant, "My Servant" (5x in Isaiah), as his holy property. Second, the employment of the term here partially lies in its comprehensiveness to make ourselves right with God as well as our fellowmen. Third, זָבַח was probably used here to provide expiation not only for inadvertent sins but also for intentional sins, although the זָבַח offering also expiates some deliberate sins as well as inadvertent sins. Fourth, it is possible that the author of the Suffering Servant Poem must have known the

Messianic passage Ps 40:6-8 [H 7-9] very well, and that thus he has referred to the offering זָבַח which the passage does not say God has not desired/required. Fifth, it is highly possible that the author of the Poem employed the term from the perspective of Judah's Babylonian captivity due to מַעַל , the key word occurring in ritual texts only with the reparation offering, which also occurs in relation to the three Judahite kings Uzziah (2 Chr 26:16, 18), Ahaz (2 Chr 28:19, 22; 29:19) and Hezekiah (2 Chr 29:6; 30:7), each significantly mentioned in the narratives of Isaiah (6, 7, and 36-39). Especially מַעַל was the direct cause not only of the Assyrian exile of the northern kingdom Israel (1 Chr 5:25 [cf. vs. 26]; 2 Chr 30:7 [cf. vs. 6]), but also of the destruction of Jerusalem and the subsequent Babylonian exile of the southern kingdom Judah (1 Chr 9:1; 2 Chr 36:14; cf. vss. 17-20). Such tragic consequences of מַעַל had already been warned by Yahweh (Lev 26:40; Ezek 14:13; 15:8; 17:20; cf. 39:23), and then later acknowledged by Nehemiah (Neh 1:8) and Daniel (Dan 9:7). Sixth, the use of the term זָבַח in Isa 53:10 seems to be relevant to Israel's socio-economic injustice as a main issue for Isaiah (e.g., קָשָׁע ; 3x in זָבַח ritual texts; 6x in Isaiah), requiring טַפְּסָמָה , a key term in the Servant poems (42:1, 3, 4; 49:4; 50:8; 53:8). Seventh, the employment of the term זָבַח in Isa 53 seems to be related to the healing aspect of restoration to the covenant community and Yahweh in regard to the state of humans' mortality resulting from sin (cf. זָבַח for a case of physical ritual impurity in Lev 14 [9x]). Eighth, the priestly doctrine of repentance seems to be related to the use of זָבַח in the Servant Poem, because the doctrine demands remorse (זָבַח "feel guilt"; due to the action of conscience) and rectification (זָבַח "reparation, reparation offering"), which is reinforced by confession in Num 5:7, and that will flower in Israel's prophets.

Sinners have incurred damages to God as well as to their community by their sinning, but Yahweh's Servant, by giving his life as Reparation Offering, makes full compensation for the damages. Thus Yahweh's Servant provided for sinners a legal

aspect of restoration to the right relationship with God as well as their community.

What has been left for Israel and the nations to do now is only their confession and repentance (even though, in Pentateuchal ritual texts, these precede the sacrifice), which is depicted not only in the confession of the "we" in the Poem (Isa 53:4-6) but also in the prophetic appeal for repentance (שוב) along with God's promise of forgiveness (סלה) in 55:7.

Therefore, קָטַף in Isa 53:10, which carries all its cultic significance as the cultic technical term for reparation offering, succinctly and significantly reveals the Servant's vicarious expiatory death. However, קָטַף in Isa 53:10 is different from the קָטַף as prescribed for the Hebrew cult not only in that it is a "human sacrifice," but also in that the קָטַף sacrifice here is heightened to a corporate offering (cf. Num 28-29). Besides, although the expiatory system provided for the physically, ritually impure the healing aspect of restoration to the covenant community and Yahweh, neither חַטָּאת offerings nor קָטַף offerings, nor the Hebrew cultic system itself could provide healing even for the wounds or sicknesses/diseases which speak of humans' mortality resulting from sin. On the contrary, the vicarious suffering and death of Yahweh's Servant as an קָטַף provides not only the wounds but also the sicknesses/diseases (cf. Isa 53:3aβ, 4-5, 8bβ, 10aα) with healing (vs. 5b; cf. 30:26b; 33:24a) and spiritual restoration (e.g., Ps 103:3-4a; Isa 33:24b; cf. 53:11). Therefore, Yahweh's Servant far transcends the Levitical expiatory offerings and even the Hebrew cult itself.

The Servant of Yahweh is portrayed in the Poem as a cultic priest performing significant cultic activities. First, the Servant is depicted as doing purificatory/expiatory sprinkling of blood, especially in the light of the observations already made. The verb הִזָּק in Isa 52:15a is shown to be regarded as a cultic technical term in accordance with all the other passages [19x] where it is used in the OT, and that it should be interpreted in its proper cultic sense, that is, "sprinkle." The term הִזָּק in Isa 52:15 succinctly portrays the

Servant's priestly activity of purification and expiation, which is supported by the chiasmic structure of Isa 52:13-15 with the parenthetical, first נָקַד clause as its center (A: vs. 13/B: vs. 14a/C: vs. 14b//C¹: vs. 15aα/B¹: vs. 15aβ/A¹: vs. 15b). Besides, the significant position and function of Isa 52:13-15, which is a kind of prologue to and a summary of the main themes (along with the motif of a great reversal) of the Poem, also supports the Servant's priestly activity of נָקַד. Furthermore, the correspondences between Yahweh's speech sections (52:13-15 and 53:11b-12) seem to lend support to the rendering "sprinkle" here. Contextually the antecedent cultic overtones in Isa 52 (vss. 1, 11) already prepare us for the cultic allusions in the Suffering Servant pericope, and particularly the term נָקַד, in turn, for further cultic language later in the pericope. Therefore, the interpretation of Isa 52:14-15a is to be: "Just as previously, due to the terrible disfigurement of the Servant, many were appalled at him, so now, because of his purificatory and expiatory work for many nations, kings will shut their mouths."

Second, the Servant of Yahweh is delineated as doing a priestly mediatorial sin-bearing and reflects divine sin-bearing. In the Suffering Servant Poem there are two significant cultic clauses involving the Servant's sin-bearing: עָוֹן לְבַלְעָם (Isa 53:11) and אֲשֶׁר אֲשַׁמְרֵם (vs. 12). Among four kinds of sin-bearings representative, priestly mediatorial sin-bearing (Exod 28:38; Lev 10:17) and divine exonerative/forgiving sin-bearing (Exod 34:7; Num 14:18) are shown to be closely related to the Suffering Servant.

The sin-bearing of Yahweh's Servant is shown to be significantly unique in many respects. First, the Servant did bear sins, but he did not bear his own sins and died for them. Although he was righteous, he bore sins of the "we" as well as "the many," suffered and died for them (Isa 53:11-12; cf. vss. 4-6, 8). In this respect especially the goat for Yahweh on the Day of Atonement (along with all the other daily expiatory sacrifices), which was slain to be offered, corresponds to the Suffering Servant who bore all the sins of wrongdoers, suffered and ultimately died on their behalf. Second, the

Servant was allowed by Yahweh to bear others' sins and die for them (cf. vss. 6b, 10a), which is unique in that Yahweh declined not only Moses' offer of vicarious sin-bearing (Exod 32:32-33; cf. Deut 24:16) but also refuted against Israel's public consciousness of substitutionary sin-bearing (Ezek 18:19-20; cf. vss. 2-4). Third, the Servant's sin-bearing is totally different from Ezekiel's prophetic symbolic sin-bearing (Ezek 4:4-6) in that the Servant went far beyond symbolism to make his sin-bearing a reality of vicarious expiatory suffering and death. Fourth, the Servant's sin-bearing is completely different from the interpersonal reconciliatory sin-bearing (Gen 50:17; Exod 10:17; 1 Sam 15:25; 25:28), since there is no indication that the forgiver in the latter would consequently bear a weight of responsibility. Fifth, the Servant's sin-bearing may share some aspects of the priestly mediatorial suffering (Exod 28:38; Lev 10:17), but unlike the priest or the high priest, the Suffering Servant went further and beyond to free others by bearing and then dying for their culpability (יָצַו; 53:5 [pl.], 6 [sg.], 11 [pl.]), thereby obtaining for them acceptance or justification (vs. 11). As for evidence of the vicarious nature of the Suffering Servant's expiation, there is no need to look further than the fact that as Priest he bore others' sins upon himself and as Victim he died for those sins. Sixth, just as Yahweh bears sins of the people and grants forgiveness to them, so the Servant bears the sins of the "many" as well as the "we" and makes and declares them righteous. Thus, far above and beyond the priest and the high priest, the Suffering Servant uniquely and vividly represents Yahweh himself. Seventh, it is significant that, although expiation through the Hebrew cult essentially focuses on Israel as the covenant people of Yahweh, forgiveness has been also provided for the "many" through the Servant. Last but not least, the Suffering Servant reminds us of Yahweh who bears all evils of the people. Significantly, although the clause עֲשֵׂה אֲשֶׁר is not employed in the Poem, forgiveness has been provided for עֲשֵׂה (Isa 53:5 [pl.], 8 [sg.]) and thus for עֲשֵׂה (vs. 12). This is really innovative, since forgiveness has never been granted to עֲשֵׂה with עֲשֵׂה

("inexpiable defiant sin") through the Hebrew cult. Forgiveness for such a sin and sinner is totally outside the cultic system, and it has been directly granted by God if the sinner repented (e.g., 2 Chr 33:12-13), as shown in the divine exonerative/forgiving sin-bearing (Exod 34:7; Num 14:18).

Therefore, the Servant of Yahweh went far beyond the scope of the Hebrew cultic system especially not only by forgiving עֲוֹנוֹתָם , as in Exod 34:7, but also by providing forgiveness for the "many" beyond Israel. Forgiveness by Yahweh carries with it a cost that he must bear, that is, "divine suffering" in the ultimate sense, which is dramatically shown by the suffering and death of his Servant, the Servant of Yahweh. In this Servant who bears their sins and carries their pains/diseases, and thus who makes forgiveness and healing available to them, can we recognize the God by whom the Israelites are borne and carried, that is, the merciful, living God contrasted with the useless, burdensome idols of the Babylonians in Isa 46? And in this Servant as "the plenipotentiary of God," can we recognize the God who bears/carries sins in Exod 34:7, that is, the God who is just but merciful, who is merciful but just, and who is just and merciful? More precisely, then, what is the identity of the Servant? Is he God in human flesh, God the incarnated (cf. his whole "righteous" life [Isa 53:7, 9b, 11]; his life after death [vs. 10]; his exaltation ["high, lifted up, greatly exalted" [52:13b] just like God])?

Third, Yahweh's Servant is described in the Poem as making a priestly cultic declaration of justification. The term קִדְּשָׁה in Isa 53:11 is shown to be a significant term with legal-cultic connotations, not only in that it denotes the Servant's function of judicial character as Priest but also in that it has a firm basis in his vicarious expiatory sacrifice as Victim.

The Servant's act in regard to קִדְּשָׁה cannot be an acknowledgment that the "many" are righteous by themselves, because the Poem makes it clear that they have been

guilty (53:11b β , 12c α). From a purely legal perspective, the "many" should be acknowledged and declared guilty or unrighteous. However, in the case of Isa 53:11b α the Servant declares them righteous because it also involves making them righteous. The Servant declares the many righteous because, although they have been unrighteous, now they are righteous through the Servant. Here another perspective, that is, a cultic perspective, should also be taken into consideration. Such a fact seems to be hinted even in the literary features of vs. 11b (an internal parallelism and a chiasm) and much more confirmed by the external chiasms that it makes with vs. 12c, where the Hebrew cult clearly stands in the background. Thus vs. 11b α should be interpreted in the sense that the Servant "shall make and declare the many righteous" by his taking upon himself the sins of the many.

Isa 53:11b α reveals not only the objects of the acquittal and justification but also its agent, whereas vs. 11b β reveals the ground for it. Yahweh's Servant, the Righteous One, acquits and justifies the many by bearing their sins. Although a very significant text of promise, Isa 45:25, leaves us to question the "how" of "all the seed of Israel" being justified, we now come to see the Suffering Servant Poem answer it. The many, who are acquitted and justified, seem to be portrayed in vs. 12a as a portion or booty of the Servant as Victor. The answer of Isa 53:11b seems to be confirmed in the chapter following the Suffering Servant Poem, specifically by the righteous standing of "the servants of Yahweh" in 54:14 and 17.

Such a legal-cultic interpretation of קִיְּדִיָּק in Isa 53:11 seems to be supported by another significant OT passage, Dan 8:14, which shows a unique usage of the legal term קִדְּקָן (קִדְּקָנָא), and that not only in a cultic context but also with the sanctuary as its subject. For the term קִדְּקָנָא in Dan 8:14 seems to reflect Daniel's understanding of its legal-cultic connotations. Although righteousness and expiation are not closely related in the OT, the term קִיְּדִיָּק seems to be employed in the Servant Poem to emphasize the forensic

aspect of his justifying work as Priest, which is accomplished by his vicarious expiatory sacrifice as Victim.

The Servant of Yahweh far transcends the priest of the Hebrew cult. In the Hebrew cult the priest after his cultic investigation could pronounce his cultic declarations only in certain cases of physical ritual cleanness or uncleanness. As for the cases of moral cleanliness, however, there is not a single case for the priestly declaration of cleanness or forgiveness in the OT. In a judicial case the priestly declaration of someone's being righteous is only a legal acknowledgement of someone's innocence, but not making someone righteous. On the contrary, the Servant of Yahweh is portrayed in the Suffering Servant Poem as pronouncing his declaration in regard to the moral cleanness of the "many" as a result of his moral cleansing (i.e., justification) of them.

Fourth, the Servant of Yahweh is depicted as doing a priestly intercession. The term *פָּגַעַתְּ* (*פָּגַעַתְּ Hiphil*) with *לְ* in Isa 53:12 is shown to be used in the sense of priestly intercession. Strictly speaking, originally the verb *פָּגַעַתְּ* in the *Qal* or in the *Hiphil* may not be a cultic technical term per se. However, especially the usage of *פָּגַעַתְּ Qal* plus *בְּ* in Jer 7:16 points to the direction of a priestly intercession by its paralleling major intercession verb *פָּלַלְתָּ Hithpael* with *בְּעַד*. Besides, one of two basic distinct meanings of *פָּגַעַתְּ Hiphil* is "entreat passionately" or "intercede." Thus, the verb *פָּגַעַתְּ* is similar in its usage to another major intercession verb *עָתַר (Qal as well as Hiphil)*. So *פָּגַעַתְּ Hiphil* with *לְ* plus someone (Isa 53:12) points to the Servant's intercession, more specifically his priestly intercession. It is also suggested by the immediately preceding and paralleling cultic clause (*אֲשָׁא קָטָא*) in the same verse. It seems quite natural, therefore, that the verb *פָּגַעַתְּ Hiphil*, although it may not be a cultic technical term, is elevated to a cultic status through Isaiah's unique and innovative employment of it in Isa 53:12, and thus that it is clearly used here with a cultic connotation.

However, the Servant's intercession far surpasses a priestly intercession, because

he did not intercede for the rebels simply with prayers of intercession but with his life, suffering, and death. His intercession was done by bearing the sin of the many, which is clearly emphasized by the semantic connection (between vss. 6 and 12) made by the same verb *פָּגַע* *Hiphil*. In vs. 6 God's will through the Servant is expressed by *פָּגַע* *Hiphil* plus *כֹּ*: "But Yahweh has caused the iniquity of us all to fall on him." Now in vs. 12 the Servant's will is expressed by *פָּגַע* *Hiphil* plus *לְ*: "and he interceded for the rebels." The semantic connection evidently shows that there was a mutual agreement between God's will and the Servant's, that is, the agreement regarding the vicarious event. The Servant was to be the vicarious 'intercessor' (*מְפָגֵעַ*, *Hiphil* ptcp. of *פָּגַע*; cf. Isa 59:16).

Ironically the unacceptability of the Servant not only for a sacrificial animal but also for a priest is first mentioned in the Poem. The term *מִשְׁחָת* in Isa 52:14 is text-critically shown to be a noun derived from the verb *שָׁחַת*, but not from *שָׁחַ*, and as a *hapax legomenon* thus means "disfigurement." The term *מִשְׁחָת* has cultic overtones through its association with another nominative *מִשְׁחָת* (Lev 22:25; cf. Mal 1:14) and the verb *שָׁחַת* *Piel* (Exod 32:7//Deut 9:12; cf. 32:15).

In Moses' narrative of the golden calf incident, Yahweh denounced the Israelites for having corrupted (*שָׁחַת* *Piel*) themselves through apostasy (Exod 32:7//Deut 9:12; cf. 32:15). Through their apostasy to idolatry the Israelites in their entirety became to have a moral defect separating them from God. Because of spiritual corruption they became like defective animals (*מִשְׁחָת*//*מִיָּם* in Lev 22:25; cf. Mal 1:14) or disqualified priests (*מִיָּם* [5x] in Lev 21:17-23) that are unable to come into God's presence in the sanctuary, and thus Yahweh was about to destroy (*שָׁחַת* *Hiphil*; cf. Deut 9:26; 10:10) them. Similarly, Isaiah, in the introduction of his prophetic book, denounced the sinful, iniquitous and rebellious people as children who act corruptly (*שָׁחַת* *Hiphil*, Isa 1:4). Thus, the Israelites of Isaiah's day was doomed to God's destruction like the Israelite people who had apostatized to the golden calf at Mt. Sinai (cf. 4:4-6).

However, through the metaphor of transfer (גִּשְׁאֵ/סַבֵּל) not only Israel's corruption (i.e., sins) but also God's punishment upon it (i.e., its consequences) was transferred to Yahweh's Servant. Thus, as a result of his vicarious suffering under God's punishment, the Servant had his appearance/form "disfigured" (52:14). The disfigurement caused amazement (אִמָּז) to the "many" (52:14a) and misunderstanding to the "we" (53:3). From the human perspective, the Servant of Yahweh was (morally and physically) suitable for neither a sacrificial victim nor a priest (52:14; 53:3). However, the Poem makes it clear that it is not Yahweh's Servant himself (morally; cf. vss. 7, 9b) but his "appearance/form" itself (physically) that was "corrupt/disfigured," and that the disfigurement is due to his substitutionary suffering.

My lexical study on the cultic allusions in the Suffering Servant Poem clearly shows: (1) the Hebrew sacrificial cult is the background of the Suffering Servant Poem; (2) the death of the Servant is clearly mentioned, and that as a violent death; and (3) his suffering and death is vicarious and expiatory.

Cultic allusions occur only in the fourth Servant Poem, but not in the other Servant Poems. Although the motif of suffering also appears in the second and third Servant Poems, the possibility is there that the suffering can be considered as the consequences of the mission of the Servant not only as "the covenant of the people" but also as "the light to the nations." Now the Suffering Servant Poem clarifies that the suffering is the very means of the mission of the Servant in world history, which is vividly and intensely portrayed by the cultic allusions, and which is subtly but profoundly described by the term מִשְׁפָּט ("justice," not "poetic justice") that ironically keeps running throughout the Servant Poems.

Many of these cultic allusions and their associated terms, which were dealt with in my lexical study, occur together primarily in Pentateuchal ritual texts, especially in the Levitical text of the reparation offering (Lev 5:14-6:7 [H 5:26]; 7:1-7) and in the text of

the Day of Atonement (Lev 16). Most of these allusive words or clauses were given in their original contexts enough significations, and thus it must be that as allusions to the cult they sound clear voice in their new context. Besides, the Suffering Servant Poem itself has a cultic-oriented chiasmic structure, which is shown in my literary analysis to be mentioned a little bit later. Furthermore, if these data are put together with Isaianic theological horizon of vicarious expiation, then the convergence of the various lines of evidence shows that the linguistic and conceptual backgrounds to the Suffering Servant Poem are to be found in the Hebrew sacrificial cult. The Isaianic theological horizon seems to be partially shown by the fact that major allusive terminology of expiation and forgiveness occurs *seriatim* in the book of Isaiah (כפר [6:7; 27:9], then סבל עון/נשא הטא [53:11-12], and finally סלח [55:7]). This confluence of evidence (i.e., verbal, thematic, and structural parallels) lends these allusions a high level of certainty, and thus this fact much more clearly indicates that the author of the Suffering Servant Poem has cultic intentions in mind, that he derived the meanings and significance of the Servant's suffering and death from the Hebrew sacrificial cult, and that he intended his readers or hearers to employ the vicarious expiatory system of the Hebrew cult as the primary frame of reference. Thus, if there is any doubt concerning the source or significance of a given allusion, then the first port of call ought to be those Pentateuchal ritual texts that concerns vicarious expiations. For all of these allusions are decisive pointers to the Hebrew sacrificial cult, and they are significant for the meaning of the Suffering Servant Poem, and thus they significantly contribute to the cultic interpretation of the Poem.

Therefore, I can conclude that, although the Suffering Servant Poem is to be prophetically understood, it should be interpreted from the perspective of the Hebrew cult, specifically through the concepts and functions of the allusive terms and clauses in the Hebrew ritual texts. The reason is that only by identifying and understanding each of the antecedents of those allusions I can say for sure what it meant to the author of the

Poem, and then what he intended to his readers/hearers. However, I have to recognize that those cultic allusions only provide the means to facilitate an innovative new idea that far transcends all that are cultically alluded in the great Poem of Yahweh's Suffering Servant. In the Suffering Servant all the Hebrew cultic images reached their complete transformation and fulfillment as an innovative and creative idea of vicarious expiatory suffering and death.

My literary analysis of Isa 40-55 as well as the Suffering Servant Poem itself is shown to clearly support my Hebrew cultic interpretation of the Poem. Among the views on the literary structure of the book of Isaiah Motyer's view is mainly employed only with minor modifications for my study. The book of Isaiah seems to be structured around three Messianic portraits: the King (chaps 1-39), the Servant (chaps 40-55), and the Warrior (chaps 56-66). Thus it can be said that the Servant section is in the chiasmic center of the book of Isaiah. Besides, in a significant sense the Suffering Servant Poem, along with the second and third Servant Poems, is shown to be in the chiasmic center of the Servant section. Therefore, it is not too much to say that the Suffering Servant Poem is in the chiasmic center of the book of Isaiah as a whole. In that center Cyrus and the Servant are contrasted in parallel with each other, of which the latter is Yahweh's answer to the world's plight. Evidently there are significant implications in the paralleled contrast of Cyrus and the Servant. First, the Servant is to be interpreted as the Messiah who delivers not only Israel but also the Gentiles from universal/spiritual captivity to sin, but not as Cyrus who liberates Israel from national/physical bondage in Babylon. Not only their missions but also the scopes of their missions are completely different. Next, Cyrus accomplishes his mission through political and military means, whereas the Servant fulfills his mission of expiation through spiritual means. Thus the means of the fulfillment of their missions are totally different also. There is plenty of room, therefore, to be secured for a cultic interpretation of the Suffering Servant Poem.

My investigation of the place of the Suffering Servant Poem among the Servant Poems (42:1-9; 49:1-13; 50:4-11) shows that they are lexically, thematically, and structurally interrelated. The first and second Servant Poems are linked by the phrases "a covenant for the people" and "a light to the nations," and that chiastically. The second and fourth Servant Poems are interrelated by the universal response, whereas the third and fourth Servant Poems are correlated by the motif of "hiding of the face." The second, third, and fourth Servant Poems are related not only by a motif of humiliation but also terms that describe the motif, which identifies the Servant as the Suffering Servant. Through the motifs of humiliation and "hiding of the face" the suffering of the Servant gradually becomes intensified and portrayed in detail that the Suffering Servant Poem can be said to be the climax of the Servant Poems. Significantly the motif of "justice," which is the primary *Leitwort* for the intervention of Yahweh's Servant into world history and thus for his ultimate task in it, ironically keeps running throughout the Servant Poems, from the first Servant Poem to the fourth. Finally, the introductory phrase, "Behold, my servant" (42:1; 52:13), seems to play the role not only of the architectonic bridge to connect the first Servant Poem with the fourth but also of the outer bracket to categorize the four Servant Poems.

My literary analysis as well as Motyer's literary structure in regard to Isa 40-55 clearly shows that the four Servant Poems are integral parts of the Isaianic corpus and thus are to be interpreted in their own contexts, both wider and immediate. Nevertheless, they can be regarded as a distinct group which reveals a significant aspect of Isaianic theology. Furthermore, it is evident that the Suffering Servant Poem as the longest of all the Servant Poems reaches their climax literarily and thematically.

The literary analysis of the immediate context of the Suffering Servant Poem can be recapitulated: First, Isa 52:13-53:12 as a self-contained unit is lexically, thematically and logically related to the preceding text (51:1-52:12) and the following (54:1-55:13);

second, the Suffering Servant Poem portrays the significant foundational event as the *causa sine qua non* of the events described in the preceding and the following texts.

The literary analysis of the Suffering Servant Poem itself shows that very significantly the Poem has a cultic-oriented chiasmic structure with a clear cultic intention. Although two imageries, i.e., plant imagery (יֹנֵק and שָׂרֵשׁ) and animal imagery (הָפֶה and רֶחֶל), make a chiasm, the cultic animal term פֶּה contributes to it. Besides, the terms אֶשֶׁם (as a term for offering) and מִשְׁחָת (as a noun related to a term of unacceptability for a sacrificial victim) are chiasmatically placed in the Poem and contribute its chiasmic structure. Further, the term מִשְׁחָת (now as a term of unacceptability for a sacrificial victim as well as a priest) and the clauses נִשָּׂא חֹטְא/סִבֵּל עֹן (as expressions for function of a sacrificial victim as well as a priest) make a chiasm and contribute the chiasmic structure. The verbs נָהַג, יִצְדִּיק and יִפְגִּיעַ (as verbs of priestly activity), and the clauses נִשָּׂא חֹטְא/סִבֵּל עֹן (now as expressions for function as a priest) are chiasmatically positioned in the Poem and thus contribute its chiasmic structure. Significantly the three verbs not only denote priestly activities of the Servant but also have the same verbal form and aspect (*Hiphil* impf. 3 m.s.). Thus, the Suffering Servant Poem has a cultic-oriented chiasmic structure, especially because cultic allusive terms/clauses are chiasmatically placed in it.

In conclusion, the Suffering Servant Poem should be interpreted not only in its wider context of Isa 40-55, including its relations to other Servant Poems, but also its immediate context of Isa 51-52:12 and 54-55. Besides, it is to be remembered that not only the cultic allusions in the Suffering Servant Poem but also their chiasmic placement in it is most probably used as a vehicle to reveal God's plan of salvation through the Servant's vicarious and substitutionary suffering and death by reminding its readers or hearers of the Hebrew cultic system. Furthermore, since the Suffering Servant Poem itself is an exquisite masterpiece of Hebrew literature, it should be handled with a

delicate eye for Hebrew literature and a nice distinction of meaning in regard to the words and expressions in it. Thus, only when one makes much account of the continuity with its surrounding passages, its cultic intention, and its exquisite artistry, the Suffering Servant Poem can be properly interpreted.

BIBLIOGRAPHY

- Ackroyd, Peter R. "An Interpretation of the Babylonian Exile: A Study of 2 Kings 20 and Isaiah 38-39." *Scottish Journal of Theology* 27 (1974): 329-52.
- _____. "Isaiah 36-39: Structure and Function." In *Von Kanaan bis Kerala: Festschrift für Prof. Mag. Dr. Dr. J.P.M. van der Ploeg O.P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979: Überreicht von Kollegen, Freunden und Schülern*, edited by W. C. Delsman et al., 3-21. *Alter Orient und Altes Testament* 211. Kevelaer: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener Verlag, 1982.
- _____. *Studies in the Religious Tradition of the Old Testament*. London: SCM Press, 1987.
- Aitken, K. T. "Hearing and Seeing: Metamorphoses of a Motif in Isaiah 1-39." In *Among the Prophets: Language, Image and Structure in the Prophetic Writings*, edited by Philip R. Davies and David J. A. Clines, 12-41. *Journal for the Study of the Old Testament: Supplement Series*. Vol. 144. Sheffield: Sheffield Academic Press, 1993.
- Alexander, J. A. *Commentary on the Prophecies of Isaiah*. Reprint of the 1875 revised ed. by John Eadie. Introduction by Merrill F. Unger. With Editor's preface by John Eadie. 2 vols in 1. Grand Rapids, MI: Zondervan Pub. House, 1953.
- _____. *The Later Prophecies of Isaiah*. New York: Wiley and Putnam, 1847.
- Alter, Robert. *The World of Biblical Literature*. London: SPCK, 1992.
- Andersen, Francis I., and A. Dean Forbes. *The Vocabulary of the Old Testament*. Rome: Editrice Pontificio Istituto Biblico, 1992. Reprint of the original edition of 1989 with the correction of errors.
- Andersen, Francis I., and David Noel Freedman. *Amos: A New Translation with Introduction and Commentary*. Anchor Bible. Vol. 24A. New York: Doubleday, 1989.
- Anderson, Bernhard W. "Exodus Typology in Second Isaiah." In *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, edited by Bernhard W. Anderson and Walter Harrelson, 177-95. New York: Harper & Brothers Publishers, 1962.

- Andreasen, Niels-Erik. "Translation of *Nisdaq/Katharisthēsetai* in Daniel 8:14." In *Symposium on Daniel: Introductory and Exegetical Studies*, edited by Frank B. Holbrook, 475-96. Daniel and Revelation Committee Series. Vol. 2. Washington, DC: Biblical Research Institute, 1986.
- The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. Edited by Ignace J. Gelb et al. Chicago, IL: The Oriental Institute, 1956-.
- Atallah, Wahib. *Adonis dans la littérature et l'art grecs*. Études et Commentaires 62. Paris: C. Klincksieck, 1966.
- Austel, Hermann J. "שָׁמֵם (shāmēm) Be Desolate, Appalled." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:936-37.
- Averbeck, Richard E. "אָפֶּטֶחַ." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 1:557-66.
- _____. "הַטָּאָה." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 2:93-103.
- _____. "כַּפָּר." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 2:689-710.
- Aytoun, Robert A. "The Servant of the Lord in the Targum." *Journal of Theological Studies* 23 (1921): 172-80.
- Bailey, Daniel P. "Translator's Preface." In *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, edited by Bernd Janowski and Peter Stuhlmacher and translated by Daniel P. Bailey, ix-xv. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004.
- Balentine, Samuel E. *Leviticus*. Interpretation: A Bible Commentary for Teaching and Preaching. Louisville, KY: John Knox Press, 2002.
- _____. *Prayer in the Hebrew Bible: The Drama of Divine-Human Dialogue*. Overtures to Biblical Theology. Minneapolis, MN: Fortress Press, 1993.
- _____. "The Prophet as Intercessor: A Reassessment." *Journal of Biblical Literature* 103 (1984): 161-73.
- Baltzer, Klaus. *Deutero-Isaiah: A Commentary on Isaiah 40-55*. Translated by Margaret Kohl. Edited by Peter Machinist. Hermeneia: A Critical Historical Commentary on the Bible. Minneapolis, MN: Fortress Press, 2001.
- _____. *Die Biographie der Propheten*. Neukirchen-Vluyn: Neukirchener Verlag, 1975.

- _____. "Zur formgeschichtlichen Bestimmung der Texte vom Gottes-Knecht im Deuterocesaja-Buch." In *Probleme biblischer Theologie: Gerhard von Rad zum 70. Geburtstag*, edited by H. W. Wolff, 27-43. München: Chr. Kaiser Verlag, 1971.
- Barr, James. *Comparative Philology and the Text of the Old Testament*. Oxford: Clarendon Press, 1968.
- _____. *Comparative Philology and the Text of the Old Testament: With Additions and Corrections*. Winona Lake, IN: Eisenbrauns, 1987.
- Barré, Michael L. "Textual and Rhetorical-critical Observations on the Last Servant Song (Isaiah 52:13-53:12)." *Catholic Biblical Quarterly* 62 (2000): 1-27.
- Barstad, Hans M. "The Future of the 'Servant Songs': Some Reflections on the Relationship of Biblical Scholarship to Its Own Tradition." In *Language, Theology, and the Bible: Essays in Honour of James Barr*, edited by Samuel E. Balentine and John Barton, 261-70. New York: Oxford University Press, 1994.
- _____. *The Religious Polemics of Amos*. Supplements to *Vetus Testamentum* 34. Edited by J. A. Emerton et al. Leiden: E. J. Brill, 1984.
- Barthélemy, Dominique. *Critique textuelle de l'Ancien Testament*. Vol. 2. *Orbis Biblicus et Orientalis* 50/2. Göttingen: Vandenhoeck & Ruprecht, 1986.
- _____. *Études d'Histoire du Texte de l'Ancien Testament*. *Orbis Biblicus et Orientalis* 21. Göttingen: Vandenhoeck & Ruprecht, 1978.
- _____. "Le grand rouleau d'Isaïe trouvé près de la Mer Morte." *Revue biblique* 57 (1950): 530-49.
- Bartlett, J. R. "Edom: Edom in History." *Anchor Bible Dictionary*. Fully revised ed. Edited by Geoffrey W. Bromiley et al. Grand Rapids, MI: Eerdmans, 1979. 2:287-95.
- _____. "The Moabites and Edomites." In *Peoples of Old Testament Times*, edited by D. J. Wiseman, 229-58. Oxford: Clarendon Press, 1973.
- Baudissin, W.W.F. Graf von. *Adonis und Ešmun: Eine Untersuchung zur Geschichte des Glaubens an Auferstehungsgötter und an Heilgötter*. Leipzig: J. C. Hinrich, 1911.
- Beale, Gregory K. *The Use of Daniel in Jewish Apocalyptic Literature and the Revelation of St. John*. Lanham, MD: University Press of America, 1984.
- Beall, Todd S., William A. Banks, and Colin Smith. *Old Testament Parsing Guide*. Revised and updated ed. Nashville, TN: Broadman & Holman Publishers, 2000.

- Beck, B. "בָּקָר, *bāqār*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis. Grand Rapids, MI: Eerdmans, 1975. 2:209-16.
- Beek, M. A. "Der Ersatzkönig als Erzählungsmotiv in der altisraelitischen Literatur." In *Volume du Congrès, Genève, 1965*, edited by G. W. Anderson et al., 24-32. Supplements to *Vetus Testamentum* 15. Leiden: E. J. Brill, 1966.
- Begrich, Joachim. "Das priesterliche Heilsorakel." *Zeitschrift für die alttestamentliche Wissenschaft* 52 (1934): 81-92.
- _____. *Studien zu Deuterocesaja*. Beiträge zur Wissenschaft vom Alten und Neuen Testament 77. Stuttgart: W. Kohlhammer, 1938; reprint, edited by W. Zimmerli. Theologische Bücherei 20. München: Chr. Kaiser, 1963.
- Behrens, Emil. *Assyrisch-babylonische Briefe kultischen Inhalts aus der Sargonidenzeit*. Leipziger semitistische Studien. Bd. 2. Hft. 1. Leipzig: J. C. Hinrich, 1906.
- Bentzen, Aage. *King and Messiah*. London: Lutterworth Press, 1955.
- Bergey, Ronald. "The Rhetorical Role of Repetition in the Suffering Servant Poem (Isa 52:13-53:12)." *Journal of the Evangelical Theological Society* 40 (1997): 177-88.
- Berlin, Adele. "Literary Exegesis of Biblical Narrative: Between Poetics and Hermeneutics." In *"Not in Heaven": Coherence and Complexity in Biblical Narrative*, edited by Jason P. Rosenblatt and Joseph C. Sitterson, Jr., 120-28. Indiana Studies in Biblical Literature. Bloomington & Indianapolis, IN: Indiana University Press, 1991.
- Bernhardt, Karl-Heinz. *Das Problem der altorientalischen Königsideologie im Alten Testament: Unterbesonderer Berücksichtigung der Geschichte der Psalmenexegese dargestellt und kritisch gewürdigt*, ed. G. W. Anderson et al. Supplements to *Vetus Testamentum* 8. Leiden: E. J. Brill, 1961.
- Beuken, W.A.M. "The Main Theme of Trito-Isaiah: The Servants of YHWH." *Journal for the Study of the Old Testament* 47 (1990): 67-87.
- _____. "*Mišpāt*: The First Servant Song and Its Content." *Vetus Testamentum* 22 (1972): 1-30.
- _____. "Servant and Herald of Good Tidings: Isaiah 61 as an Interpretation of Isaiah 40-55." In *The Book of Isaiah: Le livre d'isaïe: Les oracles et leurs relectures unité et complexité de l'ouvrage*, edited by Jacques Vermeylen, Bibliotheca Ephemeridum Theologicarum Lovaniensium 81:411-42. Louvain: Leuven University Press, 1989.
- The Bible in Aramaic: Based on Old Manuscripts and Printed Texts*. Edited by Alexander Sperber. The Targum and the Hebrew Bible. Vol. 4B. Leiden: E. J. Brill, 1973.
- Biblia hebraica stuttgartensia*. Stuttgart: Deutsche Bibelstiftung, 1977.

- Blenkinsopp, Joseph. *Isaiah 40-55: A New Translation with Introduction and Commentary*. Anchor Bible. Vol. 19A. New York: Doubleday, 2002.
- Blocher, Henri. *Songs of the Servant*. London: Intervarsity Press, 1975.
- Block, Daniel I. *The Book of Ezekiel: Chapters 1-24*. New International Commentary of the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1997.
- _____. "New Year." *International Standard Bible Encyclopedia*. Fully revised ed. Edited by Geoffrey W. Bromiley et al. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979. 3:529-32.
- Bollier, John A. "The Righteousness of God: A Word Study." *Interpretation* 8 (1954): 404-13.
- Brandon, S.G.F. "Divine Kings and Dying Gods." *Hibbert Journal* 53 (1954-55): 327-33.
- _____. "The Myth and Ritual Position Critically Considered." In *Myth, Ritual, and Kingship: Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel*, edited by Samuel H. Hooke, 261-91. Oxford: Clarendon Press, 1958.
- Brassey, Paul Del. *Metaphor and the Incomparable God in Isaiah 40-55*. BIBAL Dissertation Series. Vol. 9. North Richland Hills, TX: BIBAL Press, 2001.
- Bright, John. *Jeremiah: Introduction, Translation, and Notes*. Anchor Bible. Vol. 21. Garden City, NY: Doubleday & Co., 1965.
- Brooke, George J. "On Isaiah at Qumran." In *"As Those Who Are Taught": The Interpretation of Isaiah from the LXX to the SBL*, edited by Claire Mathews McGinnis and Patricia K. Tull, 69-85. Atlanta, GA: Society of Biblical Literature, 2006.
- Brownlee, William Hugh. "Certainly *Mašahuti!*" *Bulletin of the American Schools of Oriental Research* 134 (1954): 27-28.
- _____. *The Meaning of the Qumrân Scrolls for the Bible: With Special Attention to the Book of Isaiah*. New York: Oxford University Press, 1964.
- _____. "The Servant of the Lord in the Qumran Scrolls, I." *Bulletin of the American Schools of Oriental Research* 132 (1953): 8-15.
- Brueggemann, Walter. *A Commentary on Jeremiah: Exile and Homecoming*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1998.
- _____. *To Pluck Up, to Tear Down: A Commentary on the Book of Jeremiah 1-25*. International Theological Commentary. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1988.
- Bullock, C. Hassel. *An Introduction to the Old Testament Prophetic Books*. Chicago: Moody Press, 1986.

- Burkert, Walter. *Structure and History in Greek Mythology and Ritual*. Berkeley, CA: University of California Press, 1979.
- Burrows, Millar. *The Dead Sea Scrolls*. New York: Viking Press, 1955.
- Callaway, Joseph A. "Isaiah in Modern Scholarship." *Review and Expositor* 65 (1968): 397-407.
- Canale, Fernando. "From Vision to System: Finishing the Task of Adventist Theology, Part III: Sanctuary and Hermeneutics." *Journal of the Adventist Theological Society* 17 (2006): 36-80.
- Cannon, W. W. "Isaiah 61:1-3 an Ebed-Jahweh Poem." *Zeitschrift für die alttestamentliche Wissenschaft* 47 (1929): 284-88.
- Carpenter, Eugene, and Michael A. Grisanti. "עֶבֶד." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:706-10.
- _____. "אֲשֵׁר." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 1:553-57.
- Carrol, Robert P. *Jeremiah*. Old Testament Library. Philadelphia, PA: Westminster Press, 1986.
- Cassuto, Umberto. *A Commentary on the Book of Exodus*. Translated by Israel Abrahams. Jerusalem: Magnes Press, 1967.
- _____. *The Goddess Anat: Canaanite Epics of the Patriarchal Age*. Translated by Israel Abrahams. Jerusalem: Magnes Press, 1971.
- Ceresko, Anthony R. "The Rhetorical Strategy of the Fourth Servant Song (Isaiah 52:13-53:12): Poetry and the Exodus—New Exodus." *Catholic Biblical Quarterly* 56 (1994): 42-55.
- Chamberlain, John V. "The Functions of God as Messianic Titles in the Complete Qumran Isaiah Scroll." *Vetus Testamentum* 5 (1954): 366-72.
- Childs, Brevard S. *Isaiah*. Old Testament Library. Louisville, KY: Westminster John Knox Press, 2001.
- Chisholm, Robert B., Jr. "A Theology of Isaiah." In *Biblical Theology of the Old Testament*, edited by Roy B. Zuck, 305-40. Chicago: Moody Press, 1991.
- Clements, R. E. "Isaiah 53 and the Restoration of Israel." In *Jesus and The Suffering Servant: Isaiah 53 and Christian Origins*, edited by William H. Bellinger, Jr., and William R. Farmer, 39-54. Harrisburg, PA: Trinity Press International, 1998.

- Clines, David J. A. *I, He, We, and They: A Literary Approach to Isaiah 53*. Journal for the Study of the Old Testament: Supplement Series. Vol. 1. Edited by David J. A. Clines, Philip R. Davies, and David M. Gunn. Sheffield: JSOT Press, 1976.
- _____. "New Year." *Interpreter's Dictionary of the Bible, Supplementary Volume*. Edited by K. Crim et al. Nashville, TN: Abingdon Press, 1976. 625-29.
- Cohen, Eugene Joseph. "Jewish Concepts of the Servant of the Lord in Deutero-Isaiah." Ph.D. dissertation, Boston University, 1954.
- Cohen, Mark E. *The Cultic Calendars of the Ancient Near East*. Bethesda, MD: CDL Press, 1993.
- Colpe, Carsten. "Zur mythologischen Struktur der Adonis-, Attis- und Osiris-Überlieferungen." In *lišan miturti: Festschrift für Wolfram Freiherrn von Soden zum 19.4.1968 gewidmet von Schülern und Mitarbeitern*, edited by Wolfgang Röllig, *Alter Orient und Altes Testament* 1:23-44. Kevelaer: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener Verlag, 1969.
- A Concise Dictionary of Akkadian*. Edited by Jeremy Black, Andrew George, and Nicholas Postgate. With the assistance of Tina Breckwoldt et al. 2nd (corrected) printing. Wiesbaden: Harrassowitz Verlag, 2000.
- A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Edited by William L. Holladay. 12th corrected impression. Leiden: E. J. Brill & Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1991.
- Conrad, J. "שָׁחַט *šāḥat*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004. 14:583-95.
- Cornelius, I. "חֵשֶׁב." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 2:310-11.
- Cover, Robin C. "Sin, Sinners (OT)." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 6:31-40.
- Cronin, A. J. *The Keys of the Kingdom*. Boston: Little, Brown and Company, 1945.
- Cross, Frank Moore. *Canaanite Myth and Hebrew Epic: Essays in History of the Religion of Israel*. Cambridge, MA: Harvard University Press, 1973.
- Dahood, Mitchell. "Phoenician Elements in Isaiah 52:13-53:12." In *Near Eastern Studies in Honor of William Foxwell Albright*, edited by Hans Goedicke, 63-73. Baltimore, MD: Johns Hopkins University Press, 1971.
- Davidson, Richard M. "The Meaning of *Nišdaq* in Daniel 8:14." *Journal of the Adventist Theological Society* 7 (1996): 107-19.

- Davies, Andrew. *Double Standards in Isaiah: Re-evaluating Prophetic Ethics and Divine Justice*. Edited by R. Alan Culpepper, Rolf Rendtorff, and David E. Orton. Biblical Interpretation Series. Vol. 46. Leiden: E. J. Brill, 2000.
- De Langhe, R. "Myth, Ritual, and Kingship in the Ras Shamra Tablets." In *Myth, Ritual, and Kingship: Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel*, edited by Samuel H. Hooke, 122-48. Oxford: Clarendon Press, 1958.
- De Liagre Böhl, F.M.Th. "Prophetentum und stellvertretendes Leiden in Assyrien und Israel." In *Opera Minora: Studies en Bijdragen op Assyriologisch en Oudtestamentisch Terrein*, 63-80. Groningen, Netherlands: J. B. Wolters, 1953.
- De Moor, Johannes C. *The Seasonal Pattern in the Ugaritic Myth of Ba^clu: According to the Version of Ilimilku*. Alter Orient und Altes Testament. Bd. 16. Edited by Kurt Bergerhof et al. Kavelaer: Butzon & Bercker, 1971.
- De Vaux, Roland. "Sur quelques rapports entre Adonis et Osiris." *Revue biblique* 42 (1933): 31-56.
- _____. *The Bible and the Ancient Near East*. Translated by Damian McHugh. London: Darton, Longman & Todd, 1972.
- De Vries, S. J. "Sin, Sinners." *Interpreter's Dictionary of the Bible*. Edited by G. A. Buttrick et al. Nashville, TN: Abingdon Press, 1962. 4:361-76.
- De Waal Malefijt, Annemarie. *Religion and Culture: An Introduction to Anthropology of Religion*. New York: Macmillan Co., 1968.
- The Dead Sea Scrolls of St. Mark's Monastery*. Vol. 1. Edited by Millar Burrows. With the assistance of John C. Trever and William H. Brownlee. New Haven, CT: The American Schools of Oriental Research, 1950.
- Delitzsch, Franz J. *Biblical Commentary on the Prophecies of Isaiah*. 2 vols. Translated from the 4th ed. With an introduction by S. R. Driver. Edinburgh: T & T Clark, 1890.
- Dentan, Robert C. "The Literary Affinities of Exodus XXXIV 6f." *Vetus Testamentum* 13 (1963): 34-51.
- Dhorme, Edouard P. "L'emploi métaphorique des noms de parties du corps en hébreu et en akkadien." *Revue biblique* 29 (1920): 465-506.
- _____. *L'emploi métaphorique des noms de parties du corps en hébreu et en akkadien*. Paris: J. Gabalda & Co., 1923.
- _____. *Les Religions de Babylonie et d'Assyrie*. Paris: Presses Universitaires de France, 1949.
- The Dictionary of Classical Hebrew*. Edited by David J. A. Clines et al. Vol. 4. Sheffield: Sheffield Academic Press, 1998.

- Dix, G. H. "The Influence of Babylonian Ideas on Jewish Messianism." *Journal of Theological Studies* 26 (1924): 241-56.
- Dohmen, C. "כֶּבֶשׂ *kebeś*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1995. 7:43-52.
- Dommershausen, W. "חָלַל *chālal* II." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1980. 4:417-21.
- Douglas, Mary. "Atonement in Leviticus." *Jewish Studies Quarterly* 1 (1993-94): 109-30.
- Doukhan, Jacques B. *The Messianic Riddle*. Forthcoming.
- _____. "The Seventy Weeks of Dan 9: An Exegetical Study." *Andrews University Seminary Studies* 17 (1979): 1-22.
- Dreytza, Manfred. "זָרַע." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 1:1146-47.
- Driver, Godfrey R. *Canaanite Myth and Legends*. Old Testament Studies 3. Edinburgh: T. & T. Clark, 1956.
- _____. "Isaiah 52:13-53:12: The Servant of the Lord." In *In Memoriam Paul Kahle*, edited by M. Black and G. Fohrer, Beiheft zur *Zeitschrift für die alttestamentliche Wissenschaft*, 103:90-105. Berlin: Alfred Töpelmann, 1968.
- Driver, Samuel R., and George B. Gray. *A Critical and Exegetical Commentary on the Book of Job*. International Critical Commentary. Edinburgh: T. & T. Clark, 1921.
- Duhm, Bernhard. *Das Buch Jesaja*. Handkommentar zum Alten Testament, Abt. 3, Bd. 1. Göttingen: Vandenhoeck & Ruprecht, 1892.
- _____. *Das Buch Jesaja: Übersetzt und erklärt*. 5. Aufl. Mit einem biographischen Geleitwort von Walter Baumgartner. Göttingen: Vandenhoeck & Ruprecht, 1968.
- _____. *Die Theologie der Propheten als Grundlage für die innere Entwicklungsgeschichte der israelitischen Religion*. Bonn: Adolph Marcus, 1875.
- Dumbrell, W. J. "The Role of the Servant in Isaiah 40-55." *Reformed Theological Review* 48 (1989): 105-13.
- Dürr, Lorenz. "Hebr. נִפְּטָה = akk. *napištu* = Gurgel, Kehle." *Zeitschrift für die alttestamentliche Wissenschaft* 43 (1925): 262-69.

- _____. "Neue Studien zum leidenden Gottesknecht." *Zeitschrift der deutschen morgenländischen Gesellschaft* 78 (1924): LXVII-LXVIII.
- _____. *Ursprung und Ausbau der israelitisch-jüdischen Heilandserwartung: Ein Beitrag zur Theologie des Alten Testaments*. Berlin: Schwetschke, 1925.
- Eaton, John H. *Kingship and the Psalms*. London: SCM, 1976; 2nd ed. Sheffield: JSOT Press, 1986.
- Ebeling, Erich. *Tod und Leben nach den Vorstellungen der Babylonier, I. Teil: Texte*. Berlin und Leipzig: Walter de Gruyter, 1931.
- Edsman, Carl-Martin. "Zum sakralen Königtum in der Forschung der letzten hundert Jahre." In *La Regalità Sacra/The Sacred Kingship*, edited by Geo Widengren et al., *Studies in the History of Religions*, 4:3-17. Leiden: E. J. Brill, 1959.
- Eichrodt, Walther. *Theology of the Old Testament*. 2 vols. Translated by J. A. Baker. Old Testament Library. Philadelphia, PA: Westminster Press, 1961.
- Eissfeldt, Otto. *The Old Testament: An Introduction*. Translated by P. R. Ackroyd. Oxford: Basil Blackwell, 1965.
- _____. "The Promises of Grace to David in Isaiah 55:1-5." In *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, edited by Bernhard W. Anderson and Walter Harrelson, 196-207. New York: Harper & Brothers Publishers, 1962.
- Ekblad, Eugene Robert, Jr. *Isaiah's Servant Poems According to the Septuagint: An Exegetical and Theological Study*. Leuven: Peeters, 1999.
- Elliger, Karl. *DeuteroJesaja in Seinem Verhältnis zu Tritojesaja*. Beiträge zur Wissenschaft vom Alten und Neuen Testament 63. Stuttgart: W. Kohlhammer Verlag, 1933.
- _____. "Jes 53,10: alte Crux—neuer Vorschlag." In *Mitteilungen des Instituts für Orientforschung der deutschen Akademie der Wissenschaften zu Berlin*. Berlin: Akademie-Verlag, 1969. 15/2:228-33.
- _____. *Leviticus*. Handbuch zum Alten Testament. Bd. 4. Tübingen: J.C.B. Mohr, 1966.
- Ellison, Henry Leopold. *Exodus*. Daily Study Bible Series (Old Testament). Philadelphia, PA: Westminster Press, 1982.
- Emerton, J. A. "Comparative Semitic Philology and Hebrew Lexicography." In *Congress Volume: Cambridge, 1995*, edited by J. A. Emerton, 1-24. Supplements to *Vetus Testamentum* 66. Leiden: E. J. Brill, 1997.

- _____. "What Light Has Ugaritic Shed on Hebrew?" In *Ugarit and the Bible: Proceedings of the International Symposium on Ugarit and the Bible (Manchester, September 1992)*, edited by George J. Brooke, Adrian H.W. Curtis, and John F. Healey. Ugaritisch-Biblische Literatur. Münster: Ugarit-Verlag, 1994. 11:53-69.
- Engnell, Ivan. "The Ebed Yahweh Songs and the Suffering Servant in Deutero-Isaiah." *Bulletin of the John Rylands Library* 31 (1948): 54-93.
- _____. *Studies in Divine Kingship in the Ancient Near East*. Uppsala: Almqvist & Wiksells, 1943; 2nd ed., Oxford: Basil Blackwell, 1967.
- Esaias, Pars II*. Edited by Roger Gryson. *Vetus Latina: die Reste der altlateinischen Bible*. Bd. 12. Freiburg: Herder, 1993.
- Evans, Craig A. "On the Unity and Parallel Structure of Isaiah." *Vetus Testamentum* 38 (1988): 129-47.
- _____. *To See and Not Perceive: Isaiah 6.9-10 in Early Jewish and Christian Interpretation*. Journal for the Study of the Old Testament: Supplement Series 64. Sheffield: Sheffield Academic Press, 1989.
- Evans-Pritchard, E. E. *Essays in Social Anthropology*. New York: Free Press of Glencoe, 1963.
- _____. *Theories of Primitive Religion*. Oxford: Clarendon Press, 1965.
- Even-Shoshan, Abraham. *A New Concordance of the Bible: Thesaurus of the Language of the Bible, Hebrew and Aramaic Roots, Words, Proper Names, Phrases and Synonyms*. Jerusalem: Kiryat Sefer Pub. House, 1981.
- Fabry, H.-J. "נָשָׂא nāsā'." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1999. 10:27-28, 39-40.
- Fahlgren, Karl. *Sjödaka, nahestehende und entgegengesetzte Begriffe im Alten Testament*. Uppsala: Almqvist & Wiksell, 1932.
- Falkenstein, Adam. "C. J. Gadd and S. N. Kramer, *Ur Excavations Texts VI, Literary and Religious Texts*. First Part." *Bibliotheca orientalis* 22 (1965): 279-83.
- _____. "Zu 'Inannas Gang zur Unterwelt.'" *Archiv für Orientforschung* 14 (1942): 113-38.
- The Fifty-Third Chapter of Isaiah According to the Jewish Interpreters*. Vol 2. The Library of Biblical Studies. Edited by H. M. Orlinsky. New York: Ktav, 1969.
- Fischer, Johann. *Das Buch Isaias: Übersetzt und erklärt*. 2 vols. Edited by F. Feldmann. Die heilige Schrift des Alten Testaments 7/1. Bonn: Peter Hanstein, 1937-39.

- _____. *Isaias 40-55 und die Perikopen vom Gottesknecht: Eine kritisch-exegetische Studie*. Alttestamentliche Abhandlungen. Bd. 6, Hft. 4/5. Münster: Aschendorff, 1916.
- Fisher, Milton C., and Bruce K. Waltke. "נָקָא (nāqâ) Be Clear, Free, Innocent, Desolate, Cut Off." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:596-98.
- Fohrer, Georg. *Das Buch Jesaja*. 3 vols. 2nd rev. and enl. ed. Zürcher Bibelkommentare. Zürich: Zwingli Verlag, 1966-67.
- _____. "Stellvertretung und Schuldopfer in Jes 52,13-53,12." In *Studien zu alttestamentlichen Texten und Themen (1966-1972)*, edited by Georg Fohrer, Beihefte. zur *Zeitschrift für die alttestamentliche Wissenschaft*, 155:24-43. Berlin: Walter de Gruyter, 1981.
- _____. "Stellvertretung und Schuldopfer in Jes 52,13-53,12 vor dem Hintergrund des Alten Testaments und das Alten Orients." In *Das Kreuz Jesu: Theologische Überlegungen*, edited by Paul Rieger, 1-31. Göttingen: Vandenhoeck & Ruprecht, 1969.
- Fontenrose, Joseph E. *The Ritual Theory of Myth*. Folklore Studies 18. Berkeley, CA: University of California Press, 1966.
- France, R. T. "The Servant of the Lord in the Teaching of Jesus." *Tyndale Bulletin* 19 (1968): 26-52.
- Frankfort, Henri. *Kingship and the Gods: A Study of Ancient Near Eastern Religion as the Integration of Society & Nature*. Chicago: University of Chicago Press, 1948.
- _____. *The Problem of Similarity in Ancient Near Eastern Religions*. Oxford: Clarendon Press, 1951.
- Frazer, James G. *Adonis, Attis, Osiris: Studies in the History of Oriental Religion*. New York: Macmillan Co., 1906.
- Fredericks, D. C. "נָקָא." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:132-34.
- Freedman, David Noel, and B. E. Willoughby. "נָסָא nāsā." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1999. 10:24-27, 29-36, 37-39.
- Fretheim, Terrence E. *Exodus*. Interpretation: A Bible Commentary for Teaching and Preaching. Louisville, KY: John Knox Press, 1991.
- _____. "Suffering God and Sovereign God in Exodus: A Collision of Images." *Horizons in Biblical Theology: An International Dialogue* 11 (1989): 31-56.

- _____. *The Suffering of God: An Old Testament Perspective*. Overtures to Biblical Theology. Vol. 14. Philadelphia, PA: Fortress Press, 1984.
- Friedman, Richard Elliott. "The Biblical Expression *Mastâr Pânîm*." *Hebrew Annual Review* 1 (1977): 139-47.
- Frymer-Kensky, Tikva. "Marduk." *The Encyclopedia of Religion*. Edited by Mircea Eliade. New York: Macmillan Co., 1987. 9:201-202.
- _____. "The Tribulations of Marduk: The So-called 'Marduk Ordeal Text'," *Journal of the American Oriental Society* 103 (1983): 131-41.
- Futato, Mark D. "The Book of Isaiah: Chapter 1-39 by John N. Oswalt." *Westminster Theological Journal* 49 (1987): 420-21.
- Gaebelein, Jr., P. W. "Tammuz." *International Standard Bible Encyclopedia*. Fully revised ed. Edited by Geoffrey W. Bromiley et al. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979. 4:725-26.
- Gaiser, Frederick J. "A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom by T.N.D. Mettinger." *Interpretation* 40 (1986): 310, 312.
- Galland, Corina. "A Short Structural Reading of Isaiah 52:13-53:12." In *Structuralism and Biblical Hermeneutics: A Collection of Essays*, edited and translated by Alfred M. Johnson, Jr., 197-206. Pittsburgh Theological Monograph Series. Vol. 22. Pittsburg, PA: Pickwick Press, 1979.
- Gane, Roy E. *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy*. Winona Lake, IN: Eisenbrauns, 2005.
- _____. *Isaiah: "Comfort My People."* Adult Teacher's Sabbath School Bible Study Guide. Silver Spring, MD: Sabbath School Publications Board, 2004.
- _____. *Leviticus, Numbers*. NIV Application Commentary. Grand Rapids, MI: Zondervan Pub. House, 2004.
- _____. *Who's Afraid of the Judgment?* Nampa, ID: Pacific Press, 2006.
- Gaster, Theodor H. *Thespis: Ritual, Myth and Drama in the Ancient Near East*. Revised ed. Garden City, NY: Doubleday & Co., 1961.
- _____. "Myth, Mythology." *Interpreter's Dictionary of the Bible*. Edited by G. A. Buttrick et al. Nashville, TN: Abingdon Press, 1962. 3:481-87.
- Gelston, A. "Isaiah 52:13-53:12: An Eclectic Text and a Supplementary Note on the Hebrew Manuscript Kennicott 96." *Journal of Semitic Studies* 35 (1990): 187-211.
- The Geneva Bible: A Facsimile of the 1560 Edition*. With an introduction by Lloyd E. Berry. Madison, WI: University of Wisconsin Press, 1969.

- Gerstenberger, E. "פּלל" *pll.* *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2001. 11:567-77.
- Gesenius' Hebrew Grammar*. 2nd ed. Edited and enlarged by Emil Kautzsch. Translated by G. W. Collins. Revised by Arthur E. Cowley. Oxford: Clarendon Press, 1910.
- Gibson, J.C.L. *Canaanite Myths and Legends*. 2nd ed.; originally edited by Godfrey R. Driver in 1956. Edinburgh: T. & T. Clark, 1978.
- Gileadi, Avraham. *The Apocalyptic Book of Isaiah: A New Translation with Interpretative Key*. Provo, UT: Hebraeus, 1982.
- _____. *The Literary Message of Isaiah*. New York: Hebraeus, 1994.
- _____. "A Holistic Structure of the Book of Isaiah." Ph.D. dissertation, Brigham Young University, 1981.
- Ginsberg, H. L. "Interpreting Ugaritic Texts." *Journal of the American Oriental Society* 70 (1950): 156-60.
- _____. "Poems about Baal and Anath." In *Ancient Near Eastern Texts*, 3rd ed., edited by James B. Pritchard, 129-142. Princeton, NJ: Princeton University Press, 1969.
- _____. "Introduction." In *The Book of Isaiah: A New Translation*, 1st ed., edited by H. L. Ginsberg et al., 7-21. Philadelphia, PA: Jewish Publication Society of America, 1972.
- Gispén, Willem H. *Exodus*. Translated by Ed van der Maas. Bible Student's Commentary. Grand Rapids, MI: Zondervan Pub. House, 1982.
- Glueck, Nelson. *H ^עבד in the Bible*. Translated by Alfred Gottschalk. Edited by Elias L. Epstein. Cincinnati, OH: Hebrew Union College Press, 1967.
- Goldingay, John E. "The Prophecy of Isaiah: An Introduction and Commentary by J. Alec Motyer." *Anvil* 11 (1994): 159-60.
- Goossens, G. "Les substituts royaux en Babylonie." *Ephemerides Theologicae Lovanienses* 25 (1949): 383-400.
- Gordon, Cyrus H. *Ugaritic Literature: A Comprehensive Translation of the Poetic and Prose Texts*. Rome: Pontificium Institutum Biblicum, 1949.
- _____. *Ugaritic Textbook: Grammar, Texts in Transliteration, Cuneiform Selection, Glossary, Indices*. Rome: Pontifical Biblical Institute, 1965.
- Gosse, Bernard. "Isaïe 34-35: Le chatiment d'Edom et des nations, salut pour Sion." *Zeitschrift für die alttestamentliche Wissenschaft* 102 (1990): 396-406.

- _____. "Isaïe 52,13-53,12 et Isaïe 6." *Revue biblique* 98 (1991): 537-43.
- Görg, M. "גָּזָרִי gāzar." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1975. 2:459-61.
- Grabbe, Lester L. "The Seasonal Pattern and the 'Baal Cycle'." *Ugarit-Forschungen* 8 (1976): 57-63.
- Gray, George Buchanan. *A Critical and Exegetical Commentary on the Book of Isaiah I-XXXIX*. Edited by Charles A. Briggs et al. International Critical Commentary. Edinburgh: T. & T. Clark, 1928.
- Gray, John. *The Legacy of Canaan: The Ras Shamra Texts and Their Relevance to the Old Testament*. Supplements to *Vetus Testamentum* 5. 2nd rev. ed. Edited by G. W. Anderson et al. Leiden: E. J. Brill, 1965.
- _____. "The Ras Shamra Texts: A Critical Assessment." *Hibbert Journal* 53 (1954-55): 115-26.
- Greenhalgh, S. "A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom by T.N.D. Mettinger." *Catholic Biblical Quarterly* 48 (1986): 117-118.
- Gressmann, Hugo. *Der Messias*. Forschungen zur Religion und Literatur des Alten und Neuen Testaments 43. Göttingen: Vandenhoeck & Ruprecht, 1929.
- _____. *Der Ursprung der israelitisch-jüdischen Eschatologie*. Göttingen: Vandenhoeck & Ruprecht, 1905.
- _____. "Die literarische Analyse Deuterocesajas." *Zeitschrift für die alttestamentliche Wissenschaft* 34 (1914): 254-97.
- Grisanti, Michael A. "פָּגַע." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:575-76.
- Grogan, Geoffrey W. "Isaiah." *The Expositor's Bible Commentary*. Grand Rapids, MI: Zondervan Pub. House, 1986. 6:3-354.
- Guillaume, Alfred. "Some Readings in the Dead Sea Scroll of Isaiah." *Journal of Biblical Literature* 76 (1957): 40-43.
- Gunkel, Hermann. "Knecht Jahves." *Die Religion in Geschichte und Gegenwart: Handwörterbuch in gemeinverständlicher Darstellung*. Edited by Friedrich Michael Schiele and Leopold Zscharnak. Tübingen: J.C.B. Mohr, 1912. 3:1540-43.
- _____. "Knecht Jahves." *Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*. 2nd rev. ed. Edited by Hermann Gunkel and Leopold Zscharnak. Tübingen: J.C.B. Mohr, 1929. 3:1540-43.

- Gurney, Oliver R. "Tammuz Reconsidered: Some Recent Developments." *Journal of Semitic Studies* 7 (1962): 147-60.
- Haag, Herbert. "Das Opfer des Gottesknechts (Jes 53,10)." *Trierer Theologische Zeitschrift* 86 (1977): 81-98.
- _____. *Der Gottesknecht bei Deuterojesaja*. Erträge der Forschung 233. Darmstadt: Wissenschaftliche Buchgesellschaft, 1985.
- _____. "Ebed Jahwe Forschung 1948-1958." *Biblische Zeitschrift* 3 (1959): 174-204.
- Habel, Norman C. *The Book of Job: A Commentary*. Old Testament Library. Philadelphia, PA: Westminster Press, 1985.
- Haller, Max. *Das Judentum: Geschichtsschreibung, Prophetie und Gesetzgebung nach dem Exil*. Rev. & exp. 2nd ed. Göttingen: Vandenhoeck & Ruprecht, 1925.
- Hamilton, Victor P. *The Book of Genesis: Chapters 1-17*. New International Commentary of the Old Testament. Vol. 1. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1990.
- _____. "נֹזֵה." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:69-70.
- _____. "נֹשֵׂא." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:160-63.
- _____. "פָּגַעַ (pāga) Encounter, Meet, Reach, Entreat, Make Intercession." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:714-15.
- _____. "פָּלַל (pālal) Intervene, Interpose, Pray." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:725-26.
- _____. "שָׁחַת (shāḥat) Destroy, Corrupt." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:917-18.
- Hamp, V. "פָּרַר." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis. Grand Rapids, MI: Eerdmans, 1975. 2:308-12.
- Handy, Lowell K. "Tammuz." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 6:318.
- Hanson, Paul D. *Isaiah 40-66*. Interpretation. Louisville, KY: John Knox Press, 1995.

- _____. "The World of the Servant of the Lord in Isaiah 40-55." In *Jesus and The Suffering Servant: Isaiah 53 and Christian Origins*, edited by William H. Bellinger, Jr., and William R. Farmer, 9-22. Harrisburg, PA: Trinity Press International, 1998.
- Harrelson, Walter. "Myth and Ritual School." *The Encyclopedia of Religion*. Edited by Mircea Eliade. New York: Macmillan Co., 1986. 10:282-285.
- Harris, R. Laird. "כַּפַּר (kāpar) I, Make an Atonement, Make Reconciliation, Purge." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 1:452-53.
- Harrison, Roland K. *Introduction to the Old Testament*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1969.
- Hartley, John E. *The Book of Job*. New International Commentary of the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1988.
- _____. *Leviticus*. Word Biblical Commentary. Vol. 4. Dallas, TX: Word Books, Publishers, 1992.
- _____. "הַשֶּׁבַח." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 2:303-10.
- _____. "צֹֹן (ṣōn) Flock, Sheep." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:749.
- _____. "שֶׁה (śeh) Lamb, Sheep." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:871-72.
- Hasel, Gerhard F. *Covenant in Blood*. Mountain View, CA: Pacific Press Pub. Assn., 1982.
- _____. "The 'Little Horn,' the Heavenly Sanctuary, and the Time of the End: A Study of Daniel 8:9-14." In *Symposium on Daniel: Introductory and Exegetical Studies*, edited by Frank B. Holbrook, 378-461. Daniel and Revelation Committee Series. Vol. 2. Washington, DC: Biblical Research Institute, 1986.
- Hauret, Charles. "L'interprétation des psaumes selon l'école 'Myth and Ritual.'" *Recherches de science religieuse* 33 (1959): 321-42; 34 (1960): 1-34.
- Hausmann, J. "סָלַח sālāḥ." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1999. 10:258-65.

- Hayes, John H. *Amos: The Eighth-Century Prophet: His Times and His Preaching*. Nashville, TN: Abingdon Press, 1988.
- Hebrew and English Lexicon of the Old Testament*. Edited by Francis Brown, S. R. Driver, and Charles A. Briggs. Oxford: Clarendon Press, 1907.
- Heimerdinger, Jean Marc. "The Book of Isaiah: Chapters 1-39 by John N. Oswalt." *Churchman* 100 (1986): 347-48.
- Held, Moshe. "The Root ZBL/SBL in Akkadian, Ugaritic, and Biblical Hebrew." *Journal of the American Oriental Society* 88 (1968): 90-96.
- Helfmeyer, F. J. "זָרוּעַ זָרֹאֵ." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1980. 4:131-40.
- Heller, Jan. "Hiding of the Face: A Study of Isa 53:3." *Communio Viatorum* 1 (1958): 263-66.
- Henning-Hess, Heike. "Bemerkungen zum Ascham-Begriff in Jes 53,10." *Zeitschrift für die alttestamentliche Wissenschaft* 109 (1997): 618-26.
- Hermisson, Hans-Jürgen. "The Fourth Servant Song in the Context of Second Isaiah." In *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, edited by Bernd Janowski and Peter Stuhlmacher and translated by Daniel P. Bailey, 16-47. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004.
- _____. *Sprache und Ritus im altisraelitischen Kult: Zur "Spiritualisierung" der Kultbegriffe im Alten Testament*. Neukirchen-Vluyn: Neukirchener Verlag, 1965.
- Hess, Richard S. "The Prophecy of Isaiah: An Introduction and Commentary." *Themelios* 20/2 (1995): 25.
- Hessler, Eva. *Das Heildrama: Der Weg zur Weltherrschaft Jahwes (Jes 40-55)*. Hildesheim: Georg Olms Verlag, 1988.
- Hill, Andrew E. "סֵתֵר." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:301-303.
- Hillers, Delbert R. "Bērît ʿām: 'Emancipation of the People.'" *Journal of Biblical Literature* 97 (1978): 175-82.
- _____. *Covenant: The History of a Biblical Idea*. Baltimore, MD: Johns Hopkins University Press, 1969.
- _____. *Lamentations: A New Translation with Introduction and Commentary*. 2nd rev. ed. Anchor Bible. Vol. 7A. New York: Doubleday, 1992.
- Hillyer, Norman. "The Servant of God." *Evangelical Quarterly* 41 (1969): 143-60.

- Hiner, Jim, Jr. "The Basis of God's Judgment against the Nations in Amos 1-2." M.A. thesis, Andrews University, Seventh-day Adventist Theological Seminary, 1992.
- Hofius, Otfried. "The Fourth Servant Song in the New Testament Letters." In *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, edited by Bernd Janowski and Peter Stuhlmacher and translated by Daniel P. Bailey, 163-88. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004.
- Holbrook, Frank B. "Christ's Inauguration as King-Priest." *Journal of the Adventist Theological Society* 5 (1994): 136-52.
- Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*. 13th corrected impression. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1998.
- _____. *Jeremiah 1*. Hermeneia: A Critical Historical Commentary. Philadelphia, PA: Fortress Press, 1986.
- Hollander, John. *The Figure of Echo: A Mode of Allusion in Milton and After*. Berkeley, CA: University of California Press, 1981.
- Holmgren, Fredrick Carlson. "The Concept of Yahweh as *Go'el* in Second Isaiah." Th.D. dissertation, Union Theological Seminary, New York, 1963.
- Hooke, Samuel H. *Babylonian and Assyrian Religion*. London: Hutchinson House, 1953.
- _____. *The Origins of Early Semitic Ritual*. London: Oxford University Press, 1938.
- _____. *Prophets and Priests*. London: T. Murby & Co., 1938.
- _____. "The Theory and Practice of Substitution." *Vetus Testamentum* 2 (1952): 2-17.
- _____. "Traces of the Myth and Ritual Pattern in Canaan." In *Myth and Ritual: Essays on the Myth and Ritual of the Hebrews in Relation to the Culture Pattern of the Ancient East*, edited by Samuel H. Hooke, 68-86. London: Oxford University Press, 1933.
- Hooker, Morna D. *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament*. London: SPCK, 1959.
- Horsnell, M.J.A. "Myth, Mythology." *International Standard Bible Encyclopedia*. Fully revised ed. Edited by Geoffrey W. Bromiley et al. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979. 3:455-63.
- Horton, Michael S. *Covenant and Salvation: Union with Christ*. Louisville, KY: Westminster John Knox Press, 2007.

- House, Paul R. *Old Testament Theology*. Downers Grove, IL: InterVarsity Press, 1998.
- _____. *Lamentations*. Word Biblical Commentary. Vol. 23B. Nashville, TN: Thomas Nelson Publishers, 2004.
- Hrozný, Friedrich. "Bemerkungen zu den babylonischen Chroniken BM. 26472 und BM. 96152." *Wiener Zeitschrift für die Kunde des Morgenlandes* 21 (1907): 375-83.
- Hubbard, Robert L., Jr. "The Book of Isaiah: Chapters 1-39 by John N. Oswalt." *Trinity Journal* 8 (1987): 93-98.
- _____. "The Divine Redeemer: Toward a Biblical Theology of Redemption." In *Reading the Hebrew Bible for a New Millennium: Form, Concept, and Theological Perspective*, edited by Wonil Kim et al., 1:188-204. Harrisburg, PA: Trinity Press International, 2000.
- Hyatt, James P. "The Sources of the Suffering Servant Idea." *Journal of Near Eastern Studies* 3 (1944): 79-86.
- International Standard Bible Encyclopedia*. Fully rev. ed. Edited by Geoffrey W. Bromiley. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979. S.v. "Vassal."
- Isaiah*. Edited by The Peshitta Institute. The Old Testament in Syriac According to the Peshitta Version. Part III, fascicle 1. Leiden: E. J. Brill, 1987.
- Isaias*. Edited by Joseph Ziegler. Septuaginta: *Vetus Testamentum Graecum*. Vol. 14. Göttingen: Vandenhoeck & Ruprecht, 1939.
- Jacob, Edmond. *Theology of the Old Testament*. Translated by Arthur W. Heathcote and Philip J. Allcock. New York: Harper & Row Publishers, 1958.
- Jacobsen, Thorkild. "Dumuzi." *The Encyclopedia of Religion*. Edited by Mircea Eliade. New York: Macmillan Co., 1987. 4:512-13.
- _____. "The Myth of Inanna and Bilulu." *Journal of Near Eastern Studies* 12 (1953): 160-87.
- _____. "Toward the Image of Tammuz." *History of Religions* 1 (1962): 189-213.
- Jahnou, Hedwig. *Das hebräische Leichenlied im Rahmen der Völkerdichtung*. Beihefte zur *Zeitschrift für die alttestamentliche Wissenschaft* 36. Giessen: Alfred Töpelmann, 1923.
- Janowski, Bernd. "He Bore Our Sins: Isaiah 53 and the Drama of Taking Another's Place." In *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, edited by Bernd Janowski and Peter Stuhlmacher, translated by Daniel P. Bailey, 48-74. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004.

- Jeremias, Alfred. *The Old Testament in the Light of the Ancient East: Manual of Biblical Archaeology: Manual of Biblical Archaeology*. 2 vols. Translated by C. L. Beaumont. Edited by Canon C.H.W. Johns. Theological Translation Library. Vols. 28-29. London: Williams & Norgate, 1911.
- Jeremias, Friedrich. "Semitische Völker in Vorderasien." In P. D. Chantepie de la Saussaye, *Lehrbuch der religionsgeschichte*, 4th ed., edited by Alfred Bertholet and Edvard Lehmann, 1:555-56. Tübingen: J.C.B. Mohr, 1925.
- Jeremias, Jörg. "מִשְׁפָּטֵי יְהוָה im ersten Gottesknechtslied (Jes 42:1-4)." *Vetus Testamentum* 22 (1972): 31-42.
- Johnson, Aubrey R. "The Role of the King in the Jerusalem Cultus." In *The Labyrinth: Further Studies in the Relation Between Myth and Ritual in the Ancient World*, edited by S. H. Hooke, 71-111. New York: Macmillan Co., 1935.
- _____. *Sacral Kingship in Ancient Israel*. 2nd ed. Cardiff, England: University of Wales Press, 1967.
- Johnson, B. "אֲדָקָה *ādaq*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2003. 12:239-64.
- Justesen, Jerome P. "On the Meaning of *ādaq*." *Andrews University Seminary Studies* 2 (1964): 53-61.
- Kaiser, Otto. *Der königliche Knecht: Eine traditionsgeschichtlich-exegetische Studie über die Ebed-Jahwe-Lieder bei Deuterocesaja*. Forschungen zur Religion und Literatur des Alten und Neuen Testaments 70. 2nd ed. Göttingen: Vandenhoeck & Ruprecht, 1962.
- _____. *Isaiah 1-12: A Commentary*. Completely rewritten 2nd ed. Translated by John Bowden. Edited by Peter Ackroyd et al. Old Testament Library. Philadelphia, PA: Westminster Press, 1983.
- Kaiser, Walter C., Jr. *The Messiah in the Old Testament*. Studies in Old Testament Biblical Theology. Grand Rapids, MI: Zondervan Publishing House, 1995.
- _____. "נָשָׂא (*nāšā*) Lift, Carry, Take." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:600-602.
- _____. "סָלַח (*sālah*) Forgive, Pardon." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:626.
- _____. *Toward an Old Testament Theology*. Grand Rapids, MI: Zondervan Pub. House, 1978.

- _____. "זרע (zr^c)." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 1:253-54.
- Kapelrud, Arvid S. *Baal in the Ras Shamra Texts*. Copenhagen: G.E.C. Gad, 1952.
- _____. "The Identity of the Suffering Servant." In *Near Eastern Studies in Honor of William Foxwell Albright*, edited by Hans Goedicke, 307-14. Baltimore, MD: Johns Hopkins University Press, 1971.
- _____. "The Role of the Cult in Old Israel." In *The Bible in Modern Scholarship: Papers Read at the 100th Meeting of the Society of Biblical Literature, December 28-30, 1964*, edited by James P. Hyatt, 44-56. Nashville, TN: Abingdon Press, 1965.
- _____. "Second Isaiah and the Suffering Servant." In *Hommages à André Dupont-Sommer*, 297-303. Paris: Adrien-Maisonneuve, 1971.
- Kaufmann, Yehezkel. *The Babylonian Captivity and Deutero-Isaiah*. Translated by C. W. Efraymson. History of the Religion of Israel. Vol. 4. New York: Union of American Hebrew Congregations, 1970.
- Kautz, J. R., III. "Moab." *International Standard Bible Encyclopedia*. Fully rev. ed. Edited by Geoffrey W. Bromiley et al. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979. 3:389-96.
- Kellermann, D. "אֲשָׁמָּה ^{ʿāshām}." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1974. 1:429-37.
- _____. "סָבַל ^{sābal}." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1999. 10:139-44.
- Kennedy, A.R.S., and J. Barr, "Sacrifice and Offering." *Dictionary of the Bible*. Edited by James Hastings. Rev. ed. by Frederick Clifton Grant and Harold Henry Rowley, 868-76. New York: Charles Scribner's Sons, 1963.
- Kidner, F. Derek. "Isaiah." *The New Bible Commentary*. 3rd ed., completely revised. Edited by D. Guthrie and J. A. Motyer. London: Inter-Varsity Press, 1970. 588-625; reprint, *The Eerdmans Bible Commentary*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1987. 588-625.
- _____. "Isaiah." *New Century Bible: 21st Century Edition*. 4th ed. Edited by D. A. Carson et al. Downers Grove, IL: InterVarsity Press, 1994. 588-625.
- Kilian, R. "Anmerkungen zur Bedeutung von אֲשָׁמָּה im ersten Gottesknechtlied." In *Die Freude an Gott—unsere Kraft: Festschrift für O. B. Knoch*, edited by Johannes J. Degenhardt, 81-88. Stuttgart: Verlag Katholisches Bibelwerk, 1991.

- Kim, Hyun Chul Paul. *Ambiguity, Tension, and Multiplicity in Deutero-Isaiah*. Studies in Biblical Literature. Vol. 52. New York: Peter Lang, 2003.
- Kirk, Geoffrey S. *Myth: Its Meaning and Functions in Ancient and Other Cultures*. London: Cambridge University Press, 1970.
- Kitchen, Kenneth A. "The Fall and Rise of Covenant, Law and Treaty." *Tyndale Bulletin* 40 (1989): 118-35.
- Kiuchi, Nobuyoshi. *The Purification Offering in the Priestly Literature: Its Meaning and Function*. Journal for the Study of the Old Testament: Supplement Series. Vol. 56. Sheffield: JSOT Press, 1987.
- Klein, Jacob. "Akitu." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 1:138-40.
- Knierim, Rolf P. "אָשָׁם ^{āšām} Guilt." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 1:191-95.
- _____. *Die Hauptbegriffe für Sünde im Alten Testament*. 2. Aufl. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1967.
- _____. "חַטָּא ^{ḥṭā} to Miss." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 1:406-11.
- _____. "עֲוֹן ^{āwōn} Perversity." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:862-66.
- _____. "מַעַל ^{māl} to Be Unfaithful." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:680-82.
- _____. "פְּשָׁע ^{peša} Crime." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:1033-37.
- Knight, George A. F. *Servant Theology: A Commentary on the Book of Isaiah 40-55*. Rev. and updated ed. International Theological Commentary. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1984.
- Knohl, Israel. "The Priestly Torah versus the Holiness School: Ideological Aspects." In *Proceedings of the Tenth World Congress of Jewish Studies, Division A: The Bible and Its World*, 51-57. Jerusalem: Magnes Press, 1990.
- _____. *The Sanctuary of Silence: The Priestly Torah and the Holiness School*. Minneapolis, MN: Fortress Press, 1995.

- Koch, Klaus. "Is There a Doctrine of Retribution in the Old Testament?" In *Theodicy in the Old Testament*, edited with an introduction by James L. Crenshaw, 57-87. Issues in Religion and Theology. Vol. 4. Philadelphia, PA: Fortress Press, 1983.
- _____. "חָוֹן *chāwōn*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1980. 4:309-19.
- _____. "חָוֹן *chāwōn*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1999. 10:546-62.
- _____. "חָוֹן *chāwōn* to Be Communally Faithful, Beneficial." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:1046-62.
- Koehler, Ludwig, and Walter Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament*. Revised by Walter Baumgartner and Johann J. Stamm. With assistance from Benedikt Hartmann et al. Translated and edited by M.E.J. Richardson. Leiden: E. J. Brill, 1994-.
- König, Eduard. *Das Buch Jesaja*. Gütersloh: C. Bertelsmann, 1926.
- Koole, Jan L. *Isaiah, Part 3*. Vol. 1. Translated by Anthony P. Runia. Historical Commentary on the Old Testament. Kampen: Kok Pharos, 1997.
- _____. *Isaiah, Part 3*. Vol. 2. Translated by Anthony P. Runia. Historical Commentary on the Old Testament. Leuven: Peeters, 1998.
- Kopf, Lothar. "Das arabische Wörterbuch als Hilfsmittel für die hebräische Lexikographie." *Vetus Testamentum* 6 (1956): 286-302.
- _____. *Studies in Arabic and Hebrew Lexicography*. Edited by M. H. Goshen-Gottstein. With the assistance of S. Assif. Jerusalem: Magnes Press, 1976.
- Kramer, Samuel N. "Dumuzi's Annual Resurrection: An Important Correction to 'Inanna's Descent'." *Bulletin of the American Schools of Oriental Research* 183 (1966): 31.
- _____. "Introduction." In *Mythologies of the Ancient World*. 1st ed., edited and with an introduction by Samuel N. Kramer, 7-13. Garden City, NY: Doubleday & Co., 1961.
- _____. *The Sacred Marriage Rite: Aspects of Faith, Myth, and Ritual in Ancient Sumer*. Bloomington, IN: Indiana University Press, 1969.
- Kraus, F. R. "Zu Moortgat, 'Tammuz.'" *Wiener Zeitschrift für die Kunde des Morgenlandes* 52 (1953-55): 36-80.

- Kruse, Colin G. "The Servant Songs: Interpretive Trends Since C. R. North." *Studia Biblica et Theologica* 8 (1978): 3-27.
- Kümmel, Hans Martin. "Ersatzkönig und Sündenbock." *Zeitschrift für die alttestamentliche Wissenschaft* 80 (1968): 289-318.
- _____. *Ersatzrituale für den hethitischen König*. Studien zu den Boğazköy-Texten. Hft. 3. Wiesbaden: Otto Harrassowitz, 1967.
- Kutscher, Eduard Yechezkel. *The Language and Linguistic Background of the Isaiah Scroll (IQIs^a)*. Leiden: E. J. Brill, 1974.
- Kutscher, Raphael. "The Cult of Dumuzi/Tammuz." In *Bar-Ilan Studies in Assyriology, Bar-Ilan Studies in Near Eastern Languages and Culture*, edited by Jacob Klein and Aaron Skaist, 29-44. Ramat Gan: Bar-Ilan University Press, 1990.
- _____. "Tammuz." *Encyclopaedia Judaica*. Edited by Cecil Roth and Geoffrey Wigoder. Jerusalem: Keter Pub. House, 1971. 15:787-88.
- Laato, Antti. *The Servant of YHWH and Cyrus: A Reinterpretation of the Exilic Messianic Programme in Isaiah 40-55*. Edited by Tryggve N.D. Mettinger and Stig I.L. Norin. Coniectanea Biblica Old Testament Series. Vol. 44. Stockholm: Almqvist & Wiksell International, 1992.
- Labat, René. *Le caractère religieux de la royauté assyro-babylonienne*. Paris: A. Maisonneuve, 1939.
- _____. "Le sort des substituts royaux en Assyrie au temps des Sargonides." *Revue d'assyriologie et d'archéologie orientale* 40 (1945-46): 123-42.
- The Labyrinth: Further Studies in the Relation Between Myth and Ritual in the Ancient World*. Edited by Samuel H. Hooke. New York: Macmillan Co., 1935.
- Lambert, W. G. "The Great Battle of the Mesopotamian Religious War: The Conflict in the Akītu House." *Iraq* 25 (1963): 189-90.
- _____. "Myth and Ritual as Conceived by the Babylonians." *Journal of Semitic Studies* 13 (1968): 104-12.
- _____. "A Neo-Babylonian Tammuz Lament." In *Studies in Literature from the Ancient Near East: Dedicated to Samuel Noah Kramer*, edited by Jack M. Sasson, American Oriental Series, 65:211-15. New Haven, CT: American Oriental Society, 1984.
- _____. "A Part of the Ritual for the Substitute King." *Archiv für Orientforschung* 18 (1957-58): 109-12.
- _____. "The Ritual for the Substitute King—A New Fragment." *Archiv für Orientforschung* 19 (1959-60): 119.

- Lambrechts, Pierre. "La 'résurrection' d'Adonis." In *Mélanges Isidore Lévy*, Annuaire de l'institut de philologie et l'histoire orientales et slaves 13:207-40. Brussels: Secrétariat des Éditions de l'Institut, 1955.
- Lanczkowski, G. "Kultgeschichtliche Methode: I. Religionsgeschichtlich." *Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*. 3rd rev. ed. Tübingen: J.C.B. Mohr, 1960. 4:90-91.
- Landsberger, Benno. *The Date Palm and Its By-products According to the Cuneiform Sources*. Edited by Ernst Weidner. *Archiv für Orientforschung*. Beiheft 17. Graz: Ernst Weidner, 1967.
- Landy, Francis. "The Construction of the Subject and the Symbolic Order: A Reading of the Last Three Suffering Servant Songs." In *Among the Prophets: Language, Image and Structure in the Prophetic Writings*, edited by Philip R. Davies and David J. A. Clines, 60-71. *Journal for the Study of the Old Testament: Supplement Series*. Vol. 144. Sheffield: Sheffield Academic Press, 1993.
- Lang, B. "כִּפֶּר *kipper*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1995. 7:288-303.
- Langdon, Stephen H. *The Babylonian Epic of Creation*. Oxford: Clarendon Press, 1923.
- Leupold, Herbert C. *Exposition of Isaiah*. 2 vols. Grand Rapids, MI: Baker Book House, 1968.
- Leveen, Jacob. "יזה in Isaiah LII. 15." *Journal of Jewish Studies* 7 (1956): 93-94.
- Levine, Baruch A. "Cult." *Encyclopaedia Judaica*. 2nd ed. Edited by Fred Skolnik and Michael Berenbaum. Detroit, MI: Macmillan Reference USA in association with the Keter Pub. House, 2007. 5:1155-62.
- _____. *In the Presence of the Lord: A Study of Cult and Some Cultic Terms in Ancient Israel*. *Studies in Judaism in Late Antiquity*. Vol. 5. Edited by Jacob Neusner. Leiden: E. J. Brill, 1974.
- _____. "Leviticus, Book of." *Anchor Bible Dictionary*. Edited David Noel Freedman et al. New York: Doubleday, 1992. 4:311-21.
- Lindblom, Johannes. *The Servant Songs in Deutero-Isaiah: A New Attempt to Solve an Old Problem*. Lund: C.W.K. Gleerup, 1951.
- Lindhagen, Curt. "Important Hypotheses Reconsidered: IX. The Servant of the Lord." *Expository Times* 67 (Oct. 1955-Sept. 1956): 279-83, 300-302.
- _____. *The Servant Motif in the Old Testament*. Uppsala: Almqvist & Wiksells, 1950.
- Lindsey, F. Duane. "Isaiah's Songs of the Servant, Part 1: The Call of the Servant in Isaiah 42:1-9." *Bibliotheca Sacra* 139/1 (1982): 12-31.

- _____. "Isaiah's Songs of the Servant, Part 2: The Commission of the Servant in Isaiah 49:1-13." *Bibliotheca Sacra* 139/2 (1982): 129-45.
- _____. "Isaiah's Songs of the Servant, Part 3: The Commitment of the Servant in Isaiah 50:4-11." *Bibliotheca Sacra* 139/3 (1982): 216-29.
- _____. "Isaiah's Songs of the Servant, Part 4: The Career of the Servant in Isaiah 52:13-53:12." *Bibliotheca Sacra* 139/4 (1982): 312-29.
- _____. "Isaiah's Songs of the Servant, Part 5: The Career of the Servant in Isaiah 52:13-53:12 (Concluded)." *Bibliotheca Sacra* 140/1 (1983): 21-39.
- _____. *A Study in Isaiah: The Servant Songs*. Chicago: Moody Press, 1985.
- Lipiński, Edward. "Sin." *Encyclopedia Judaica*. 2nd ed. Edited by Fred Skolnik and Michael Berenbaum. Detroit, MI: Macmillan Reference USA in association with the Keter Publishing House, 2007. 14:1587-91.
- Lisowsky, Gerhard. *Konkordanz zum Hebräischen Alten Testament*. 2. Aufl. Stuttgart: Deutsche Bibelgesellschaft, 1981.
- Livingston, Eric Murray. "A Study of קָדַשׁ (*q̄dq*) in Daniel 8:14, Its Relation to the 'Cleanse' Semantic Field, and Its Importance for Seventh-day Adventism's Concept of Investigative Judgment." Ph.D. dissertation, University of New England, 2007.
- Livingston, G. Herbert. "אַשָׁם (*āsham*) Be Desolate, Be Guilty, to Offend, to Acknowledge Offense, to Trespass." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 1:78-80.
- _____. "חָטָא (*ḥāṭā*) Miss, Miss the Way, Sin, Incur Guilt, Forfeit, Purify from Uncleaness." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 1:277-79.
- _____. "פָּשָׁע (*pāsha*) Rebel, Transgress, Revolt." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:741-42.
- Lu, Jeffrey S. "שׁוּר." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 4:72-73.
- Luc, Alex. "חָטָא." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 2:87-93.
- _____. "עֲוֹן." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:351

- _____. "פִּשַׁע." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:706.
- Luzzatto, Samuel Davide. יִשְׁעִיָּה סֵפֶר: *Il Profeta Isaia*. Padova: A. Bianchi, 1855.
- Maass, F. "טהר *chr* to Be Pure." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:482-86.
- _____. "כִּפֶּר *kpr pi.* to Atone." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:624-35.
- Maccoby, Hyam. *Ritual and Morality: The Ritual Purity System and Its Place in Judaism*. Cambridge: Cambridge University Press, 1999.
- Macholz, Christian. "Das 'Passivum divinum,' seine Anfänge im Alten Testament und der 'Hofstil'." *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 81 (1990): 247-53.
- Maiberger, P. "פָּגַע *pāga*^c." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2003. 12:470-76.
- Mandelkern, Solomon. *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae*. Jerusalem: Schocken Press, 1925.
- Martens, Elmer A. *God's Design: A Focus on Old Testament Theology*. 3rd ed. N. Richland Hills, TX: BIBAL Press, 1998.
- Marti, Karl. *Das Buch Jesaja: Erklärt*. Tübingen: J.C.B. Mohr, 1900.
- Martin, Alfred, and John A. Martin. *Isaiah: The Glory of the Messiah*. Chicago: Moody Press, 1983.
- Mays, James Luther. *Amos: A Commentary*. Old Testament Library. Philadelphia, PA: Westminster Press, 1969.
- McKane, William. *Jeremiah*. Vol. 1. International Critical Commentary. Edinburgh: T & T Clark, 1986.
- McKenzie, John L. *Second Isaiah: Introduction, Translation, and Notes*. Anchor Bible. Vol. 20. Garden City, NY: Doubleday & Co., Inc., 1968.
- _____. *A Theology of the Old Testament*. Garden City, NY: Doubleday & Co., 1974.
- Meek, Theophile J. "The Book of Lamentations." *Interpreter's Bible*. Nashville, TN: Abingdon Press, 1981. 6:3-38.

- Melugin, Roy F. "Concentricity and Continuity: The Literary Structure of Isaiah by Robert H. O'Connell." *Journal of Biblical Literature* 116 (1997): 345-46.
- _____. *The Formation of Isaiah 40-55*. Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft. Beih. 141. Berlin: Walter de Gruyter, 1976.
- _____. "Thanksgiving for a Liberated Prophet: An Interpretation of Isaiah Chapter 53 by R. N. Whybray." *Journal of Biblical Literature* 98 (1979): 596.
- Mettinger, Triggve N. D. "The 'Dying and Rising God': A Survey of Research from Frazer to the Present Day." In *David and Zion: Biblical Studies in Honor of J.J.M. Roberts*, edited by Bernard F. Batto and Kathryn L. Roberts, 373-86. Winona Lake, IN: Eisenbrauns, 2004.
- _____. "Die Ebed-Jahwe-Lieder: Ein fragwürdiges Axiom." *Annual of the Swedish Theological Institute* 11 (1977-78): 68-76.
- _____. "The Elusive Essence: YHWH, El and Baal and the Distinctiveness of Israelite Faith." In *Die Hebräische Bibel und ihre zweifache Nachgeschichte: Festschrift für Rolf Rendtorff zum 65. Geburtstag*, edited by Erhard Blum, Christian Macholz, and Ekkehard W. Stegemann, 393-417. Neukirchen-Vluyn: Neukirchener Verlag, 1990.
- _____. *A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom*. Translated by Frederick H. Cryer. Scripta Minora 3. Lund: CWK Gleerup, 1983.
- _____. *In Search of God: The Meaning and Message of the Everlasting Names*. Translated by Frederick H. Cryer. Philadelphia, PA: Fortress Press, 1988.
- Meyer, I. "שָׁמַם *šāmam*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2006. 15:238-48.
- Milgrom, Jacob. "Atonement in the OT [כִּפָּר, *kippēr*]." *Interpreter's Dictionary of the Bible, Supplementary Volume*. Edited by K. Crim et al. Nashville, TN: Abingdon Press, 1976. 78-83.
- _____. "The Book of Leviticus." *The Interpreter's One-Volume Commentary on the Bible: Introduction and Commentary for Each Book of the Bible Including the Apocrypha, with General Articles*. Edited by Charles M. Laymon, 68-84. Nashville, TN: Abingdon Press, 1971.
- _____. "The Compass of Biblical Sancta." *Jewish Quarterly Review* 65 (1974): 205-16.
- _____. *Cult and Conscience: The Asham and the Priestly Doctrine of Repentance*. Edited by Jacob Neusner. Studies in Judaism in Late Antiquity. Vol. 18. Leiden: E. J. Brill, 1976.

- _____. "The Cultic שגגה and Its Influence in Psalms and Job." *Jewish Quarterly Review* 58 (1967): 115-25.
- _____. "Further on the Expiatory Sacrifices." *Journal of Biblical Literature* 115 (1996): 511-14.
- _____. "Israel's Sanctuary: The Priestly 'Picture of Dorian Gray.'" *Revue biblique* 83 (1976): 390-99.
- _____. "Kipper (Heb. כִּפּוּר)." *Encyclopaedia Judaica*. Edited by Cecil Roth and Geoffrey Wigoder. Jerusalem: Keter Pub. House, 1971. 10:1039-44.
- _____. *Leviticus 1-16: A New Translation with Introduction and Commentary*. Anchor Bible. Vol. 3. New York: Doubleday, 1991.
- _____. *Leviticus 17-22: A New Translation with Introduction and Commentary*. Anchor Bible. Vol. 3A. New York: Doubleday, 2000.
- _____. *Leviticus 23-27: A New Translation with Introduction and Commentary*. Anchor Bible. Vol. 3B. New York: Doubleday, 2001.
- _____. *Numbers*. Edited by Nahum M. Sarna and Chaim Potok. Jewish Publication Society Torah Commentary. New York: Jewish Publication Society, 1990.
- _____. "The Priestly Doctrine of Repentance." *Revue biblique* 82 (1975): 186-205.
- _____. "Profane Slaughter and a Formulaic Key to the Composition of Deuteronomy." *Hebrew Union College Annual* 47 (1976): 1-17.
- _____. "Sacrifices and Offerings, OT." *Interpreter's Dictionary of the Bible, Supplementary Volume*. Edited by K. Crim et al. Nashville, TN: Abingdon Press, 1976. 763-71.
- _____. "Sin-offering or Purification-offering?" *Vetus Testamentum* 21 (1971): 237-39.
- _____. *Studies in Cultic Theology and Terminology*. Edited by Jacob Neusner. Studies in Judaism in Late Antiquity. Vol. 36. Leiden: E. J. Brill, 1983.
- _____. *Studies in Levitical Terminology, I: The Encroacher and the Levite; the Term Aboda*. University of California Publications: Near Eastern Studies. Vol. 14. Berkeley, CA: University of California Press, 1970.
- Milgrom, Jacob, and David P. Wright. "זָבַח." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1998. 9:300-304.
- Miller, J. Gary. "The Prophecy of Isaiah: An Introduction and Commentary by J. Alec Motyer." *Evangelical Quarterly* 67 (1995): 155-57.

- Miller, J. Maxwell. "Moab." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 4:882-93.
- Miller, Patrick D., Jr. "Ugarit and the History of Religions." *Journal of Northwest Semitic Languages* 9 (1981): 119-28.
- Moberly, R.W.L. "Abraham's Righteousness (Genesis 15:6)." In *Studies in the Pentateuch*, edited by J. A. Emerton et al., 103-30. Supplements to *Vetus Testamentum*. Vol. 16. Leiden: E. J. Brill, 1990.
- _____. *At the Mountain of God: Story and Theology in Exodus 32-34*. Journal for the Study of the Old Testament Supplement Series. Vol. 22. Edited by David J. A. Clines, Philip R. Davies, and David M. Gunn. Sheffield: JSOT Press, 1983.
- Moore, George Foot. "On מִן in Isaiah 52:15." *Journal of Biblical Literature* 9 (1890): 216-22.
- Moortgat, Anton. *Tammuz: Der Unsterblichkeitsglaube in der altorientalischen Bildkunst*. Berlin: Walter de Gruyter, 1949.
- Morgenstern, Julian. "The Suffering Servant—A New Solution." *Vetus Testamentum* 11 (1961): 292-320, 406-31.
- Motyer, J. Alec. *The Prophecy of Isaiah: An Introduction and Commentary*. Downers Grove, IL: InterVarsity Press, 1993.
- Mowinckel, Sigmund. *He That Cometh*. Translated by G. W. Anderson. New York: Abingdon Press, 1954.
- Muilenburg, James. "The Book of Isaiah: Chapters 40-66, Introduction and Exegesis." *Interpreter's Bible*. Nashville, TN: Abingdon Press, 1980. 5:381-773.
- _____. "Form Criticism and Beyond." *Journal of Biblical Literature* 88 (1969): 1-18.
- _____. "A Study in Hebrew Rhetoric: Repetition and Style." In *Congress Volume: Copenhagen, 1953*, 97-111. Supplements to *Vetus Testamentum* 1. Leiden: E. J. Brill, 1953.
- _____. *The Way of Israel: Biblical Faith and Ethics*. New York: Harper & Row Publishers, 1961.
- Müller, Hans-Peter. "Ein Vorschlag zu Jes 53, 10f." *Zeitschrift für die alttestamentliche Wissenschaft* 81 (1969): 377-80.
- _____. "Sterbende und auferstehende Vegetationsgötter?: Eine Skizze." *Theologische Zeitschrift* 53 (1997): 74-82.
- Myth and Ritual: Essays on the Myth and Ritual of the Hebrews in Relation to the Culture Pattern of the Ancient East*. Edited by Samuel H. Hooke. London: Oxford University Press, 1933.

- Myth, Ritual, and Kingship: Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel.* Edited by Samuel H. Hooke. Oxford: Clarendon Press, 1958.
- Negoitǎ, A., and H. Ringgren. "זָכָהּ *zākhāh.*" *Theological Dictionary of the Old Testament.* Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1980. 4:62-64.
- Nikolainen, Aimo T. *Der Auferstehungsglauben in der Bibel und ihrer Umwelt: I. Religionsgeschichtlicher Teil.* Helsinki: Druckerei–A. G. der Finnischen Literaturgesellschaft, 1944.
- Ninow, Friedbert. *Indicators of Typology within the Old Testament: The Exodus Motif.* Friedensauer Schriftenreihe. Reihe A, Theologie. Bd. 4. Frankfurt am Main: Peter Lang, 2001.
- Noble, Paul R. "Esau, Tamar, and Joseph: Criteria for Identifying Inner-Biblical Allusion." *Vetus Testamentum* 52 (2002): 219-52.
- North, Christopher R. *Isaiah 40-55: Introduction and Commentary.* London: SCM Press, 1952.
- _____. *The Second Isaiah: Introduction, Translation and Commentary to Chapters XL-LV.* Oxford: Clarendon Press, 1964.
- _____. "Servant of the Lord." *Interpreter's Dictionary of the Bible.* Edited by G. A. Buttrick et al. Nashville, TN: Abingdon Press, 1962. 4:292-94
- _____. "The Suffering Servant: Current Scandinavian Discussions." *Scottish Journal of Theology* 3 (1950): 363-79.
- _____. *The Suffering Servant in Deutero-Isaiah: A Historical and Critical Study.* Corrected and reprinted. London: Oxford University Press, 1950.
- Nötscher, F. "Entbehrliche Hapaxlegomena in Jesaia." *Vetus Testamentum* 1 (1951): 299-302.
- Nyberg, H. S. "Smärtornas man. En studie till Jes 52:13-53:12." *Svensk Exegetisk Årsbok* 7 (1942): 5-82.
- O'Connell, Robert H. *Concentricity and Continuity: The Literary Structure of Isaiah.* Journal for the Study of the Old Testament: Supplement Series. Vol. 188. Edited by David J. A. Clines and Philip R. Davies. Sheffield: Sheffield Academic Press, 1994.
- Oden, Robert A., Jr. "Method in the Study of Near Eastern Myths." *Religion* 9 (1979): 182-96.
- _____. "Myth and Mythology: Mythology." *Anchor Bible Dictionary.* Edited by David Noel Freedman et al. New York: Doubleday, 1992. 4:946-56.

- _____. "Myth and Mythology (OT): Myth in the OT." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 4:956-60.
- _____. "Theoretical Assumptions in the Study of Ugaritic Myth." *Maarav* 2 (1979-80): 43-63.
- O'Donnell, Robert E. "A Possible Source for the Suffering of the Servant in Isaiah 52:13-53:12." *Dunwoodie Review* 4 (1964): 29-42.
- Oepke, A. "μεσίτης." *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1967. 4:598-624.
- Oesterley, W.O.E. *Sacrifices in Ancient Israel: Their Origin, Purposes and Development*. New York: Macmillan Co., 1937.
- Olafsson, Gudmundur. "The Use of *NS^ד* in the Pentateuch and Its Contribution to the Concept of Forgiveness." Ph.D. dissertation, Andrews University, Seventh-day Adventist Theological Seminary, 1992.
- Olivier, J.P.J. "בקה." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:152-54.
- Olley, John W. "'The Many': How Is Isa 53:12a to Be Understood?" *Biblica* 68 (1987): 330-56.
- _____. *'Righteousness' in the Septuagint of Isaiah: A Contextual Study*. Edited by Harry M. Orlinsky. Society of Biblical Literature Septuagint and Cognate Studies Series. Missoula, MT: Scholars Press, 1979.
- Orlinsky, Harry M. "The So-called 'Servant of the Lord' and 'Suffering Servant' in Second Isaiah." In *Studies on the Second Part of the Book of Isaiah*, edited by G. W. Anderson et al., 3-133. Supplements to *Vetus Testamentum* 14. Leiden: E. J. Brill, 1967.
- _____. "The So-called 'Suffering-Servant' in Isaiah 53." In *Interpreting the Prophetic Tradition*, edited by Harry M. Orlinsky, The Library of Biblical Studies, 227-73. New York: KTAV, 1969.
- Oswalt, John N. *The Book of Isaiah: Chapters 1-39*. New International Commentary of the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1986.
- _____. *The Book of Isaiah: Chapters 40-66*. New International Commentary of the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1998.
- _____. "כַּזָּב (kāzab) Lie, Be Found a Liar, Be in Vain, Fail." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 1:435-36.

- Owen, John Joseph. *Analytical Key to the Old Testament*. 4 vols. Grand Rapids, MI: Baker Book House, 1989-91.
- Pallis, Svend A. *The Babylonian Akîtu Festival*. Copenhagen: Bianco Lunos Bogtrykkeri, 1926.
- Parunak, H. Van Dyke. "Transitional Techniques in the Bible." *Journal of Biblical Literature* 102 (1983): 525-48.
- Patterson, R. D. "סָבַל (*sābal*) Bear (*Qal*), Drag Oneself Along (*Hithpael*)." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:616-17.
- _____. "סָתַר (*sātar*) Hide, Conceal." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:636.
- Paul, Shalom M. *Amos: A Commentary on the Book of Amos*. Edited by Frank Moore Cross. Hermeneia: A Critical Historical Commentary. Minneapolis, MN: Fortress Press, 1991.
- Paulien, Jon. "Elusive Allusions: The Problematic Use of the Old Testament in Revelation." *Biblical Research* 33 (1988): 37-53.
- Payne, D. F. "King; Kingdom." *International Standard Bible Encyclopedia*. Fully rev. ed. Edited by Geoffrey W. Bromiley et al. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979. 3:20-23.
- _____. "Old Testament Exegesis and the Problem of Ambiguity." *Annual of the Swedish Theological Institute* 5 (1966-67): 48-68.
- _____. "Recent Trends in the Study of Isaiah 53." *Irish Biblical Studies* 1 (1979): 3-18.
- _____. "The Servant of the Lord: Language and Interpretation." *Evangelical Quarterly* 43 (1971): 131-43.
- Pedersen, Johannes. *Israel, Its Life and Culture*. 4 vols. in 2. Translated by Aslaug Møller. London: Oxford University Press, 1926-40.
- Phillips, Anthony. "The Servant—Symbol of Divine Powerlessness." *Expository Times* 90 (1978): 370-74.
- Pidoux, Georges. "Le Serviteur souffrant d'Ésaïe." *Revue de théologie et de philosophie* 6 (1956): 36-46.
- Pope, Marvin H. *Job: Introduction, Translation, and Notes*. 3rd ed. Anchor Bible. Vol. 15. Garden City, NY: Doubleday & Co., 1973.

- Porteous, N. W. "The Basis of the Ethical Teaching of the Prophets." In *Studies in Old Testament Prophecy: Presented to Theodore H. Robinson on his sixty-fifth birthday, August 9th, 1946/Society for Old Testament*, edited by H. H. Rowley, 147-51. Edinburgh: T. & T. Clark, 1950.
- Porúbčan, Štefan. *Sin in the Old Testament*. Slovak Studies. Vol. 3. Rome: Herder, 1963.
- Preliminary and Interim Report on the Hebrew Old Testament Text Project*. New York: United Bible Societies, 1979.
- Premnath, D. N. *Eighth Century Prophets: A Social Analysis*. St. Louis, MO: Chalice Press, 2003.
- _____. "Latifundialization and Isaiah 5:8-10." *Journal for the Study of the Old Testament* 40 (1988): 49-60.
- Preuß, Horst D. *Deuterojesaja: Eine Einführung in seine Botschaft*. Neukirchen-Vluyn: Neukirchener Verlag, 1976.
- Procksch, Otto. *Theologie des Alten Testaments*. Gütersloh: C. Bertelsmann Verlag, 1950.
- Pröbstle, Martin. "Truth and Terror: A Text-oriented Analysis of Daniel 8:9-14." Ph.D. dissertation, Andrews University, Seventh-day Adventist Theological Seminary, 2006.
- Quell, Gottfried. "ἁμαρτανω, A. Sin in the OT." *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1964. 1:267-86.
- Raabe, Paul R. "The Effect of Repetition." *Journal of Biblical Literature* 103 (1984): 77-84.
- Read, W. E. "Further Observations on *ṣādaq*." *Andrews University Seminary Studies* 4 (1966): 29-36.
- Reider, Joseph. "On *Mšḥty* in the Qumran Scrolls." *Bulletin of the American Schools of Oriental Research* 134 (1954): 27.
- Reimer, David J. "קָדַשׁ." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:744-69.
- Rendtorff, Rolf. "The Book of Isaiah—A Complex Unity: Synchronic and Diachronic Reading." In *Prophecy and Prophets*, edited by Yehoshua Gitay, 109-28. Society of Biblical Literature Semeia Studies. Atlanta, GA: Scholars Press, 1997.
- _____. *Canon and Theology: Overtures to an Old Testament Theology*. Translated and edited by Margaret Kohl. With a Foreword by Walter Brueggeman. Overtures to Biblical Theology. Minneapolis, MN: Augsburg Fortress, 1993.

- _____. *Das Alte Testament: Eine Einführung*. 2. Aufl. Neukirchen-Vluyn: Neukirchener Verlag, 1985.
- _____. "Emergence and Intention of Canonical Criticism." In *Proceedings of the Twelfth World Congress of Jewish Studies, Division A: The Bible and Its World*, edited by Ron Margolin, 13-19. Jerusalem: World Union of Jewish Studies, 1999.
- _____. *The Old Testament: An Introduction*. Translated by John Bowden. Philadelphia, PA: Fortress Press, 1986.
- Reventlow, Henning Graf. "Basic Issues in the Interpretation of Isaiah 53." In *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, edited by William H. Bellinger, Jr., and William R. Farmer, 23-38. Harrisburg, PA: Trinity Press International, 1998.
- Rignell, L. G. "Isa 52:13-53:12." *Vetus Testamentum* 3 (1953): 87-92.
- Ringgren, Helmer. *The Messiah in the Old Testament*. Studies in Biblical Theology. No. 18. London: SCM Press, 1956.
- _____. "חֹהֵן *hû*[◌]." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis, Geoffrey W. Bromiley, and David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1978. 3:341-52.
- _____. "חָהָר *āhar*[◌]." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1986. 5:287-96.
- _____. "נָשָׂא *nāsā*[◌]." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1999. 10:28-29, 36-37.
- _____. "רָשָׁע *rāša*[◌]." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004. 14:1-9.
- _____. *Religions of the Ancient Near East*. Translated by John Sturdy. Philadelphia, PA: Westminster Press, 1973.
- Roberts, J.J.M. "Isaiah in Old Testament Theology." *Interpretation* 36 (1982): 130-43; reprint, *Interpreting the Prophets*, edited by James Luther Mays and Paul J. Achtemeier, 62-74. Philadelphia, PA: Fortress Press, 1987.
- Robertson, Noel. "The Ritual Background of the Dying God in Cyprus and Syro-Palestine." *Harvard Theological Review* 75 (1982): 313-59.
- Robinson, Gnana. "A Terminological Study of the Idea of Sin in the Old Testament." *Indian Journal of Theology* 18 (1969): 112-23.

- Rodríguez, Ángel Manuel. "Sanctuary Theology in the Book of Exodus." *Andrews University Seminary Studies* 24 (1986): 127-45.
- _____. "Significance of the Cultic Language in Daniel 8:9-14." In *Symposium on Daniel: Introductory and Exegetical Studies*, edited by Frank B. Holbrook, 526-49. Daniel and Revelation Committee Series. Vol. 2. Washington, DC: Biblical Research Institute, 1986.
- _____. "Substitution in the Hebrew Cultus and in Cultic-related Texts." Th.D. dissertation, Andrews University, Seventh-day Adventist Theological Seminary, 1979.
- _____. "Transfer of Sin in Leviticus." In *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, Daniel and Revelation Committee Series, Vol. 3, edited by Frank B. Holbrook, 169-97. Washington, DC: Biblical Research Institute, 1986.
- Rogerson, J. W. *Myth in Old Testament Interpretation*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 134. Edited by Georg Fohrer. Berlin: Walter de Gruyter, 1974.
- Rosenbaum, Michael. *Word-Order Variation in Isaiah 40-55: A Functional Perspective*. Edited by W. J. van Bekkum and W.A.M. Beuken et al. Studia Semitica Neerlandica. Vol. 35. Assen, Netherlands: Van Gorcum, 1997.
- Rosenberg, Roy A. "Jesus, Isaac, and the 'Suffering Servant.'" *Journal of Biblical Literature* 84 (1965): 381-88.
- Roth, W.M.W. "The Anonymity of the Suffering Servant." *Journal of Biblical Literature* 83 (1964): 171-79.
- Rowley, Harold H. *The Biblical Doctrine of Election*. London: Lutterworth, 1950.
- _____. *From Moses to Qumran: Studies in the Old Testament*. New York: Association Press, 1963.
- _____. "The Servant Mission." *Interpretation* 8 (1954): 257-72.
- _____. *The Servant of the Lord and Other Essays on the Old Testament*. Rev. 2nd ed. Oxford, London: Basil Blackwell, 1965.
- _____. *The Unity of the Bible*. Philadelphia, PA: Westminster Press, 1953.
- _____. *Worship in Israel: Its Form and Meaning*. Philadelphia, PA: Fortress Press, 1967.
- Rubinstein, Arie. "Isaiah 52:14—מְשִׁחַת—and the DSIa Variant." *Biblica* 35 (1954): 475-79.
- Rudolf, W. "Der exilische Messias: Ein Beitrag zur Ebed-Jahwe-Frage." *Zeitschrift für die alttestamentliche Wissenschaft* 43 (1925): 90-114.

- Sachs, A. "Temple Program for the New Year's Festivals at Babylon." In *Ancient Near Eastern Texts*, edited by J. B. Pritchard, 331-34. Princeton, NJ: Princeton University Press, 1950.
- Sakenfeld, Katharine D. "The Problem of Divine Forgiveness in Number 14." *Catholic Biblical Quarterly* 37 (1975): 317-30.
- Sapp, David A. "The LXX, 1QIsa, and MT Versions of Isaiah 53 and the Christian Doctrine of Atonement." In *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, edited by William H. Bellinger, Jr., and William R. Farmer, 170-192. Harrisburg, PA: Trinity Press International, 1998.
- Sawyer, John F. A. "Isaiah, The Book of." *The Oxford Companion to the Bible*. Edited by Bruce M. Metzger and Michael D. Coogan. New York: Oxford University Press, 1993. 325-29.
- _____. *Prophecy and the Biblical Prophets*. Rev. ed. Edited by P. R. Ackroyd and G. N. Stanton. Oxford Bible Series. New York: Oxford University Press, 1993.
- Scharbert, Josef. "Stellvertretendes Sühneleiden in den Ebed-Jahwe-Liedern und in altorientalischen Ritualtexten." *Biblische Zeitschrift* 2 (1958): 190-213.
- Schenker, Adrian. "Die Anlässe zum Schuldopfer Ascham." In *Studien zu Opfer und Kult im Alten Testament: Mit einer Bibliographie 1969-1991 zum Opfer in der Bible*, edited by Adrian Schenker, 45-66. Tübingen: J.C.B. Mohr, 1992.
- Schmid, Hans Heinrich. *Gerechtigkeit als Weltordnung: Hintergrund und Geschichte des alttestamentlichen Gerechtigkeitsbegriffes*. Tübingen: J.C.B. Mohr, 1968.
- Schmid, Herbert H. "לקח *lqḥ* To Take." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:648-51.
- Schmidt, Werner H. "Baals Tod und Auferstehung." *Zeitschrift für Religions- und Geistesgeschichte* 15 (1963): 1-13.
- Scholnick, Sylvia Huberman. "Lawsuit Drama in the Book of Job." Ph.D. dissertation, Brandeis University, 1976.
- Schoors, Antoon. *Jesaja II*. Roermond, Netherlands: J. J. Romen & Zonen, 1973.
- Schott, Albert. "Vier Briefe Mar-Istars an Asarhaddon über Himmelserscheinungen der Jahre 670/668." *Zeitschrift für Assyriologie* 47 (1942): 89-121.
- Schottroff, W. "חשב *ḥšb* to Think." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:479-82.

- Schultz, Carl. "עָוָה (^ĕāwâ) Bend, Twist, Distort." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:651-52.
- Schultz, Richard. "פָּלַל." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:627-28.
- _____. "Servant, Slave." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 4:1183-98.
- Schwartz, Baruch J. "The Bearing of Sin in the Priestly Literature." In *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom*, edited by David P. Wright, David Noel Freedman, and Avi Hurvitz, 3-21. Winona Lake, IN: Eisenbrauns, 1995.
- Schwiehorst, L. "נָגַע ^ĕnāga." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1998. 9:203-209.
- Scullion, J. J. "Righteousness (OT)." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 5:724-36.
- Scurlock, J. A. "K 164 (BA 2, P. 635): New Light on the Mourning Rites for Dumuzi?" *Revue d'assyriologie et d'archéologie orientale* 66 (1992): 53-67.
- Seebass, Horst. "נִפְּשׁ ^ĕnepeš." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1998. 9:497-519.
- _____. "פָּשָׁע ^ĕpāša." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2003. 12:133-51.
- Seilhamer, Frank H. "The Role of Covenant in the Mission and Message of Amos." In *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers*, edited by Howard N. Bream, Ralph D. Heim, and Carey A. Moore, 435-51. Philadelphia, PA: Temple University Press, 1974.
- Seitz, Christopher R. "The Book of Isaiah 40-66: Introduction, Commentary, and Reflections." *New Interpreter's Bible*. Nashville, TN: Abingdon Press, 2001. 6:309-552.
- _____. "Introduction: The One Isaiah//The Three Isaiahs." In *Reading and Preaching the Book of Isaiah*, edited by C. R. Seitz, 13-21. Philadelphia, PA: Fortress Press, 1988.

- _____. "Isaiah 1-66: Making Sense of the Whole." In *Reading and Preaching the Book of Isaiah*, edited by C. R. Seitz, 105-26. Philadelphia, PA: Fortress Press, 1988.
- Sellin, Ernst, and Georg Fohrer. *Introduction to the Old Testament*. 10th ed. Translated by David E. Green. Nashville, TN: Abingdon Press, 1968.
- Seybold, K. "הָשַׁבַּח *h-āšabāḥ*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1986. 5:228-45.
- _____. "מָשַׁח *māšāḥ*: I." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1998. 9:43-54.
- Simian-Yofre, H. "פָּנִים *pānîm*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2001. 11:589-615.
- Simon, Ulrich E. *A Theology of Salvation: A Commentary on Isaiah 40-55*. London: SPCK, 1953.
- Skehan, Patrick W. "The Text of Isaias at Qumran." *Catholic Biblical Quarterly* 17/2 (1955): 38-43.
- Sklar, Jay. *Sin, Impurity, Sacrifice, Atonement: The Priestly Conceptions*. Hebrew Bible Monographs 2. Sheffield: Sheffield Phoenix Press, 2005.
- Smart, James D. *History and Theology in Second Isaiah: A Commentary on Isaiah 35, 40-66*. Philadelphia, PA: Westminster Press, 1965.
- Smith, C. R. *The Bible Doctrine of Sin*. London: Epworth Press, 1953.
- Smith, Gary V. *Amos: A Mentor Commentary*. Rev. and exp. ed. Fearn, Scotland: Christian Focus Pub., 1998.
- Smith, James E. "גָּזַר (*gāzar*) Cut down, Cut off, Cut in Two, Divide, Snatch, Decree." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 1:158.
- Smith, Jonathan Z. "Dying and Rising Gods." *The Encyclopedia of Religion*. Edited by Mircea Eliade. New York: Macmillan Co., 1987. 4:521-27.
- _____. "The Glory, Jest and Riddle: James George Frazer and the *Golden Bough*." Ph.D. dissertation, Yale University, 1969.
- Smith, Mark S. "The Death of 'Dying and Rising Gods' in the Biblical World: An Update, with Special Reference to Baal in the Baal Cycle." *Scandinavian Journal of the Old Testament* 12 (1998): 257-313.

- _____. "Interpreting the Baal Cycle." *Ugarit-Forschungen* 18 (1986): 313-39.
- _____. *The Ugaritic Baal Cycle*. Vol. 1, Supplements to *Vetus Testamentum* 55. Edited by J. A. Emerton et al. Leiden: E. J. Brill, 1994.
- Smith, Ralph L. *Old Testament Theology: Its History, Method, and Message*. Nashville, TN: Broadman & Holman Publishers, 1993.
- Snaith, Norman H. *Distinctive Ideas of the Old Testament*. London: Epworth Press, 1944.
- _____. "Isaiah 40-66: A Study of the Teaching of the Second Isaiah and Its Consequences." In *Studies on the Second Part of the Book of Isaiah*, edited by G. W. Anderson et al., 135-264. Supplements to *Vetus Testamentum* 14. Leiden: E. J. Brill, 1967.
- _____. "The Servant of the Lord in Deutero-Isaiah." In *Studies in Old Testament Prophecy*, edited by H. H. Rowley, 187-200. Edinburgh: T. & T. Clark, 1950.
- _____. "The Verbs *zābah* and *šāḥat*." *Vetus Testamentum* 25 (1975): 242-46.
- Soggin, J. A. "Tod und Auferstehung des leidenden Gottesknechtes Jesaja 53:8-10." *Zeitschrift für die alttestamentliche Wissenschaft* 87 (1975): 346-55.
- Sommer, Benjamin D. "Leshon Limmudim: The Poetics of Allusion in Isaiah 40-66." Ph.D. dissertation, The University of Chicago, 1994.
- _____. "Allusions and Illusions: The Unity of the Book of Isaiah in Light of Deutero-Isaiah's Use of Prophetic Tradition." In *New Visions of Isaiah*, edited by Roy F. Melugin and Marvin A. Sweeney, 156-86. *Journal for the Study of the Old Testament: Supplement Series*. Vol. 214. Sheffield, Sheffield Academic Press, 1996.
- _____. *A Prophet Reads Scripture: Allusion in Isaiah 40-66*. Stanford, CA: Stanford University Press, 1998.
- Sonne, Isaiah. "Isaiah 53:10-12." *Journal of Biblical Literature* 78 (1959): 335-42.
- Spieckermann, Hermann. "The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament." In *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, edited by Bernd Janowski and Peter Stuhlmacher, translated by Daniel P. Bailey, 1-15. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004.
- Spykerboer, Hendrik Carel. *The Structure and Composition of Deutero-Isaiah: With Special Reference to the Polemics Against Idolatry*. Meppel, Netherlands: Krips Repro, 1976.
- Stähli, H.-P. "פָּלַח *pll hitp.* to Pray." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:991-94.

- Stamm, Johann Jakob. *Erlösen und Vergeben im Alten Testament: Eine Begriffsgeschichtliche Untersuchung*. Bern: Francke, 1940.
- _____. "סָלַח *sālah* to Forgive." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997.2:797-803.
- Stefanović, Ranko. *The Backgrounds and Meaning of the Sealed Book of Revelation 5*. Andrews University Seminary Doctoral Dissertation Series. Vol. 22. Berrien Springs, MI: Andrews University Press, 1996.
- Stern, Philip D. *The Biblical H ֵרֵם: A Window on Israel's Religious Experience*. Brown Judaic Studies, No. 211. Atlanta, GA: Scholars Press, 1991.
- Stigers, Harold G. "צָדִיק (*ṣādēq*) Be Just, Righteous." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:752-55.
- Stolz, F. "נָשָׂא *nś* To Lift, Bear." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:769-74.
- _____. "שָׁמַם *šmm* To Lie Deserted." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 3:1372-75.
- Stuart, Douglas K. *Hosea-Jonah*. Word Biblical Commentary. Vol. 31. Waco, TX: Word Books, Publishers, 1987.
- Stuhlmüller, Carroll. *Creative Redemption in Deutero-Isaiah*. *Analecta Biblica*. Vol. 43. Rome: Biblical Institute Press, 1970.
- Sweeney, Marvin A. *Isaiah 1-39*. *The Forms of the Old Testament Literature*. Vol. 16. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1996.
- _____. "The Prophecy of Isaiah: An Introduction and Commentary by J. Alec Motyer." *CBQ* 57 (1995): 566-68.
- Syrén, Roger. "Targum Isaiah 52:13-53:12 and Christian Interpretation." *Journal of Jewish Studies* 40/2 (1989): 201-12.
- Szikszai, S. "King, Kingship." *Interpreter's Dictionary of the Bible*. Edited by G. A. Buttrick et al. Nashville, TN: Abingdon Press, 1962. 3:11-17.
- Taylor, Larry M. "The Holy One of Israel Is Savior: Theological Themes in Isaiah." *Southwestern Journal of Theology* 34 (1991): 13-19.
- The Targum of Isaiah*. Edited and with a translation by John Frederick Stenning. Oxford: Clarendon Press, 1949.

- Thomas, D. Winston. "A Consideration of Isaiah 53 in the Light of Recent Textual and Philological Study." *Ephemerides Theologicae Lovanienses* 44 (1968): 79-86; reprint, *De Mari à Qumran, son milieu, ses écrits, ses relectures juives: Hommage à Mgr. J. Coppens*, edited by Henri Cazelles et al., 119-26. Bibliotheca Ephemeridum Theologicarum Lovaniensium 24. Paris: Lethielleux, 1969.
- Thompson, J. A. *The Book of Jeremiah*. New International Commentary of the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1980.
- Thompson, R. J. "Sacrifice and Offering. 1. In the Old Testament." *New Bible Dictionary*. Edited by James D. Douglas. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1962. 1113b-22a.
- Thomson, H. C. "The Significance of the Term ^ʿasham in the Old Testament." *Transactions, Glasgow University Oriental Society* 14 (1953): 20-26.
- Thureau-Dangin, F. *Rituel accadiens*. Paris: E. Leroux, 1921.
- Tiemeyer, Lena-Sofia. "Geography and Textual Allusions: Interpreting Isaiah 40-55 and Lamentations as Judahite Texts." *Vetus Testamentum* 57 (2007): 367-85.
- Torrey, Charles C. *The Second Isaiah: A New Interpretation*. Edinburgh: T. & T. Clark, 1928.
- Treves, Marco. "Isaiah 53." *Vetus Testamentum* 24 (1974): 98-108.
- Tromp, Nicholas J. *Primitive Conceptions of Death and the Nether World in the Old Testament*. Biblica et Orientalia. Vol. 21. Rome: Pontifical Biblical Institute, 1969.
- Tsevat, Matitياهو. "Some Biblical Notes." *Hebrew Union College Annual* 24 (1952-53): 107-14.
- Tucker, Gene M. "The Book of Isaiah: Chapters 1-39 by John N. Oswalt." *Catholic Biblical Quarterly* 50 (1988): 120-21.
- Van der Woude, A. S. "רֹאֵץ ^ʿz^rôa^ʿ Arm." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 1:392-93.
- Van Leeuwen, C. "נָקִיָּה ⁿq^h ni. to Be Innocent." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:763-67.
- Van Rooy, Harry F. "עוֹהֵ." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:340-41.
- Van Selms, Adrianus. "Yammu's Dethronement by Baal." *Ugarit-Forschungen* 2 (1970): 251-68.

- Van Winkle, D. W. "The Relationship of the Nations to Yahweh and to Israel in Isaiah 40-55." *Vetus Testamentum* 35 (1985): 446-58.
- Verhoef, P. A. "Prayer." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 4:1060-66.
- Vetter, D. "חָרַב *šhṛt* pi./hi. To Ruin." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 3:1317-19.
- Vogel, Winfried. "The Cultic Motif in Space and Time in the Book of Daniel." Th.D. dissertation, Andrews University, Seventh-day Adventist Theological Seminary, 1999.
- _____. "Cultic Motifs and Themes in the Book of Daniel." *Journal of the Adventist Theological Society* 7 (1999): 21-50.
- Volgger, David. "Das 'Schuldopfer' Ascham in Jes 53,10 und die Interpretation des sogenannten vierten Gottesknechtliedes." *Biblica* 79 (1998): 473-98.
- Volz, D. Paul. "Jesaja 53." In *Beiträge zur alttestamentlichen Wissenschaft: Karl Budde zum siebenzigsten Geburtstag am 13. April 1920: Überreicht von Freunden und Schülern und in ihrem Namen*, edited by Karl Marti, 180-90. Beihefte zur *Zeitschrift für die alttestamentliche Wissenschaft* 34. Giessen: Alfred Töpelmann, 1920.
- _____. *Jesaja II: Übersetzt und erklärt*. Leipzig: A. Deichertsche Verlagsbuchhandlung, 1932.
- Von Rad, Gerhard. "ἄγγελος, B. אֲמִיגָל in the OT." *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1964. 1:76-80.
- _____. "Faith Reckoned as Righteousness." In *The Problem of the Hexateuch and Other Essays*, translated by E. W. Trueman Dicken, 125-30. New York: McGraw-Hill Co., 1966.
- _____. *Genesis: A Commentary*. Rev. ed. Philadelphia, PA: Westminster Press, 1972. The original edition was translated by John H. Marks in 1961.
- _____. *The Message of the Prophets*. Translated by D.M.G. Stalker. New York: Harper & Row Publishers, 1967.
- _____. *Old Testament Theology*. 2 vols. Translated by D.M.G. Stalker. New York: Harper & Row Publishers, 1962-65.
- _____. "'Righteousness' and 'Life' in the Cultic Language of the Psalms." In *The Problem of the Hexateuch and Other Essays*, translated by E. W. Trueman Dicken, 243-66. New York: McGraw-Hill Co., 1966.

- Von Soden, Wolfram F. *Akkadisches Handwörterbuch*. 3 vols. Wiesbaden: Otto Harrassowitz, 1965-81.
- _____. "Aus einem Ersatzopferitual für den assyrischen Hof." *Zeitschrift für Assyriologie* 45 (1939): 42-61.
- _____. "Babylonien und Assyrien." *Evangelisches Kirchenlexikon: Kirchlich-theologisches Handwörterbuch*. 2nd ed. Edited by Heinz Brunotte und Otto Weber. Göttingen: Vandenhoeck & Ruprecht, 1961. 1:279-84.
- _____. "Beiträge zum Verständnis der neuassyrischen Briefe über die Ersatzkönigriten." In *Vorderasiatische Studien: Festschrift für Prof. Dr. Viktor Christian gewidmet von Kollegen und Schülern zum 70. Geburtstag*, edited by Kurt Schubert, 100-107. Wien: Johannes Botterwerck und Vorderasiatische Verlag, 1956.
- _____. "Bemerkungen zu den von Ebeling in 'Tod und Leben' Band I bearbeiteten Texten." *Zeitschrift für Assyriologie* 43 (1936): 255-57.
- _____. "Ein neues Bruchstück des assyrischen Kommentars zum Marduk-Ordal." *Zeitschrift für Assyriologie* 52 (1957): 222-34.
- _____. "Gift es ein Zeugnis dafür, daß die Babylonier an die Wiederauferstehung Marduks geglaubt haben?" *Zeitschrift für Assyriologie* 51 (1955): 130-66.
- Vriezen, Theodorus C. "Essentials of the Theology of Isaiah." In *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, edited by Bernhard W. Anderson and Walter J. Harrelson, 128-46. New York: Harper & Brothers Publishers, 1962.
- _____. *An Outline of Old Testament Theology*. 2nd ed., rev. & enl. Oxford: Blackwell, 1970.
- _____. "The Study of the Old Testament and the History of Religion." In *Congress Volume, Rome, 1968*, edited by G. W. Anderson et al., 1-24. Supplements to *Vetus Testamentum* 17. Leiden: E. J. Brill, 1969.
- _____. "The Term *Hizza*: Lustration and Consecration." *Oudtestamentische Studiën* 7 (1950): 201-35.
- Wagner, Günter. *Pauline Baptism and the Pagan Mysteries: The Problem of the Pauline Doctrine of Baptism in Romans 6:1-11 in the Light of Its Religio-Historical "Parallels"*. Translated by J. P. Smith. Edinburgh: Oliver & Boyd, 1967.
- Wagner, J. Ross. "The Heralds of Isaiah and the Mission of Paul: An Investigation of Paul's Use of Isaiah 51-55 in Romans." In *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, edited by William H. Bellinger, Jr., and William R. Farmer, 193-222. Harrisburg, PA: Trinity Press International, 1998.

- Wagner, S. "סָתָר *sātar*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1999. 10:362-72.
- Wakely, Robin "מַעַל." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 2:1020-25.
- Walls, Neal H. *The Goddess Anat in Ugaritic Myth*. Society of Biblical Literature Dissertation Series, No. 135. Edited by David L. Petersen. Atlanta, GA: Scholars Press, 1992.
- Waltke, Bruce K. "נָפַשׁ (*nāpash*) Take Breath, Refresh Oneself." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:587-91.
- _____. "עָוָה (*āwâ*) Bend, Twist, Distort." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 2:650-51.
- Waltke, Bruce K., and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990.
- Ward, James M. "The Servant Songs in Isaiah." *Review and Expositor* 65 (1968): 433-46.
- Warmuth, G. "נָקָה *nāqâ*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by David E. Green. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1998. 9:553-63.
- Waschke, E.-J. "נָחַן *nāḥan*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2003. 12:197-207.
- _____. "שָׁה *śeh*." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004. 14:46-49.
- Waterman, Leroy. "The Martyred Servant Motif of Isa 53." *Journal of Biblical Literature* 56 (1937): 27-34.
- Watts, John D. W. *Isaiah 34-66*. Word Biblical Commentary. Vol. 24. Waco, TX: Word Books, Publishers, 1987.
- Watts, Rikki E. "The Meaning of *ālāw yiqp'û m'lākîm pîhem* in Isaiah 52:15." *Vetus Testamentum* 15 (1990): 327-35.

- Webb, Barry G. *The Message of Isaiah: On Eagles' Wings*. Edited by J. A. Motyer. The Bible Speaks Today Series. Downers Grove, IL: InterVarsity Press, 1996.
- Wegner, Paul D. "The Prophecy of Isaiah: An Introduction and Commentary by J. Alec Motyer." *Journal of the Evangelical Theological Society* 39 (1996): 654-55.
- Wehmeier, G. "סתר *str hi*. To Hide." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:813-19.
- Weinfeld, Moshe. "Covenant Terminology in the Ancient Near East and Its Influence on the West." *Journal of the American Oriental Society* 93 (1973): 190-99.
- Wellhausen, Julius. *Prolegomena to the History of Israel*. With a reprint of the article *Israel* from the *Encyclopaedia Britannica*. Translated by J. Sutherland Black and Allan Menzies. With preface by W. Robertson Smith. Edinburgh: A. & C. Black, 1885.
- Wenham, Gordon J. *The Book of Leviticus*. New International Commentary of the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979.
- Westermann, Claus. *Isaiah 40-66: A Commentary*. Translated by David M. G. Stalker. Old Testament Library. Philadelphia, PA: Westminster Press, 1969.
- _____. "Kultgeschichtliche Methode: II. Kultgeschichtliche Methode und AT." *Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*. 3rd rev. ed. Tübingen: J.C.B. Mohr, 1960. 4:91-92.
- _____. "Kultgeschichtliche Schule." *Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*. 3rd rev. ed. Tübingen: J.C.B. Mohr, 1960. 4:92-93
- _____. "נֶפֶשׁ *nepeš* Soul." *Theological Lexicon of the Old Testament*. Edited by Ernst Jenni with assistance from Claus Westermann. Translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997. 2:743-59.
- White, Ellen Gould. *The Story of Prophets and Kings: As Illustrated in the Captivity and Restoration of Israel*. Mountain View, CA: Pacific Press Pub. Assn., 1917.
- Whitelam, Keith W. "King and Kingship." *Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday, 1992. 4:40-48.
- Whitley, C. F. "Deutero-Isaiah's Interpretation of *šedeq*." *Vetus Testamentum* 22 (1972): 469-75.
- Whybray, Roger N. "A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom by Tryggve N. D. Mettinger." *Journal of Biblical Literature* 104 (1985): 706-707.

- _____. *Isaiah 40-66*. New Century Bible Commentaries. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1981. Reprint of the 1978 ed. Published by Oliphants, London.
- _____. *Thanksgiving for a Liberated Prophet: An Interpretation of Isaiah Chapter 53*. Edited by David J.A. Clines, Philip R. Davies, and David M. Gunn. Journal for the Study of the Old Testament Supplement Series. Vol. 4. Sheffield: University of Sheffield, Department of Biblical Studies, 1978.
- Widengren, Geo. "Early Hebrew Myths and Their Interpretation." In *Myth, Ritual, and Kingship: Essays on the Theory and Practice of Kingship in the Ancient Near East and in Israel*, edited by S. H. Hooke, 149-203. Oxford: Clarendon Press, 1958.
- _____. *The King and the Tree of Life in Ancient Near Eastern Religion: King and Saviour IV*. Uppsala: Almqvist & Wiksells, 1951.
- _____. "The Meaning of נפש מֵת in the Old Testament by Miriam Seligson." *Vetus Testamentum* 4 (1954): 97-102.
- _____. "Die religionswissenschaftliche Forschung in Skandinavien in den letzten zwanzig Jahre." *Zeitschrift für Religions- und Geistesgeschichte* 5 (1953): 193-222, 320-334
- _____. *Sakrales Königtum im Alten Testament und im Judentum*. Stuttgart: W. Kohlhammer, 1955.
- Wiesenberg, E. J. "Tammuz." *Encyclopaedia Judaica*. Edited by Cecil Roth and Geoffrey Wigoder. Jerusalem: Keter, 1971. 15:788.
- Wildberger, Hans. *Isaiah 1-12: A Commentary*. Translated by Thomas H. Trapp. Continental Commentaries. Minneapolis, MN: Augsburg Fortress Press, 1991.
- Will, Ernest. "Le rituel des Adonies." *Syria* 52 (1975): 93-105.
- Williams, Tyler F. "שָׁמַיִם." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 4:167-71.
- Williamson, H.G.M. "The Prophecy of Isaiah: An Introduction and Commentary by J. Alec Motyer." *Vetus Testamentum* 44 (1994): 575-76.
- Wilshire, Leland E. "Jerusalem as the 'Servant City' in Isaiah 40-66: Reflections in the Light of Further Study of the Cuneiform Tradition." In *The Bible in the Light of Cuneiform Literature: Scripture in Context III*, edited by William W. Hallo et al., 231-55. Ancient Near Eastern Texts and Studies 8. Lewiston, NY: Edwin Mellen, 1990.
- _____. "The Servant-City: A New Interpretation of the 'Servant of the Lord' in the Servant Songs of Deutero-Isaiah." *Journal of Biblical Literature* 94 (1975): 356-67.

- Witzel, Maurus. "Ishtar (Inanna) gegen Tammuz?" *Orientalia* 21 (1952): 435-55.
- _____. "Zur sumerischen Rezension der Höllenfahrt Ischtars." *Orientalia* 4 (1945): 24-69.
- Wold, Donald John. *The Meaning of the Biblical Penalty Kareth*. Ph.D. dissertation, University of California, 1978.
- Wolf, Herbert M. *Interpreting Isaiah: The Suffering and Glory of the Messiah*. Grand Rapids, MI: Zondervan Pub. House, 1985.
- Wolff, Hans Walter. *Anthropology of the Old Testament*. Translated by Margaret Kohl. London: SCM Press, 1974.
- _____. *Joel and Amos: A Commentary on the Books of the Prophets Joel and Amos*. Translated by Waldemar Janzen, S. Dean McBride, Jr., and Charles A. Muenchow. Edited by S. Dean McBride, Jr. Hermeneia: A Critical Historical Commentary. Philadelphia, PA: Fortress Press, 1977.
- _____. "Wer ist der Gottesknecht in Jesaja 53?" *Evangelische Theologie* 22 (1962): 338-42.
- Wordsworth, W. A. *En-Roeh: The Prophecies of Isaiah the Seer with Habakkuk and Nahum*. Edinburgh: T. & T. Clark, 1939.
- Wright, Christopher J. H. *Old Testament Ethics for the People of God*. Downers Grove, IL: InterVarsity Press, 2004.
- Wright, G. Ernest. "The Divine Name and the Divine Nature." *Perspective* 12 (1971): 177-85.
- _____. *God Who Acts: Biblical Theology as Recital*. Studies in Biblical Theology 8. London: SCM Press, 1952.
- Wynngaarden, Martin J. "The Servant of Jehovah in Isaiah and the Dead Sea Scrolls." *Bulletin of the Evangelical Theological Society* 1/3 (Summer 1958): 20-24.
- Yamauchi, Edwin M. "טָהֵר (ṭāhēr) Be Pure, Clean." *Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. 1:343-45.
- _____. "Tammuz and the Bible." *Journal of Biblical Literature* 84 (1965): 283-90.
- Young, Edward Joseph. *The Book of Isaiah: The English Text, with Introduction, Exposition, and Notes*. Vol. 3. New International Commentary of the Old Testament. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1972.
- _____. "The Interpretation of יִזֵּה in Isaiah 52:15." *Westminster Theological Journal* 3 (1941): 125-32.
- _____. "Isaiah 34 and Its Position in the Prophecy." *Westminster Theological Journal* 27 (1965): 93-114.

- _____. *Isaiah Fifty-Three: A Devotional and Expository Study*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1953.
- _____. *Studies in Isaiah*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1954.
- Youngblood, Ronald F. *The Book of Isaiah: An Introductory Commentary*. 2nd ed. Grand Rapids, MI: Baker Book House, 1993.
- _____. "סבל." *New International Dictionary of Old Testament Theology & Exegesis*. Edited by Willem A. VanGemeren. Grand Rapids, MI: Zondervan Pub. House, 1997. 3:221-22.
- _____. "A New Look at Three Old Testament Roots for 'Sin'." In *Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor*, edited by Gary A. Tuttle, 201-205. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1978.
- Zimmerli, Walther. *Ezekiel 1: A Commentary on the Book of the Prophet Ezekiel, Chapters 1-24*. Translated by Ronald E. Clements. Edited by Frank Moore Cross and Klaus Baltzer, with the Assistance of Leonard Jay Greenspoon. Hermeneia: A Critical Historical Commentary on the Bible. Philadelphia, PA: Fortress Press, 1979.
- _____. *Old Testament Theology in Outline*. 2nd ed. Translated by David E. Green. Atlanta, GA: John Knox Press, 1978.
- _____. "παῖς θεοῦ. A. The יהוה עֶבֶד in the OT." *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1967. 5:656-73.
- _____. *Studien zur alttestamentlichen Theologie und Prophetie*. Theologische Bücherei. Bd. 51. München: Chr. Kaiser Verlag, 1974.
- _____. "Zur Vorgeschichte von Jes. 53." In *Congress Volume, Rome, 1968*, edited by G. W. Anderson, 236-44. Supplements to *Vetus Testamentum* 17. Leiden: E. J. Brill, 1969.
- Zimmerli, Walther, and J. Jeremias. *The Servant of God*. Studies in Biblical Theology, No. 20. Naperville, IL: A. R. Allenson, 1957.
- Zimmern, Heinrich. *Der babylonische Gott Tamūz*. Leipzig: B. G. Teubner, 1909.
- _____. "II. Religion und Sprache." In Eberhard Schrader, *Die Keilinschriften und das Alte Testament*, 3d ed., edited by Heinrich Zimmern and Hugo Winckler, 343-654. Berlin: Reuther & Reichard, 1903.
- _____. *Zum babylonischen Neujahrfest*. Zweiter Beitrag. Leipzig: B. G. Teubner, 1918.
- Zobel, Hans-Jürgen. "גָּלָהּ gālāh." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1975. 2:476-88.

_____. "עז, ^cēz." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1999. 10:577-83.

_____. "שׁוֹר šôr." *Theological Dictionary of the Old Testament*. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by Douglas W. Stott. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2004. 14:546-52.

Zohar, N. "Repentance and Purification: The Significance and Semantics of תַּטְאָה in the Pentateuch." *Journal of Biblical Literature* 107 (1988): 609-18.

אוצר המגילות הגנוזות. Edited by Eleazar L. Sukenik. Jerusalem: Bialik Foundation and the Hebrew University, 1954.