Justice, Cult, And Salvation In Isaiah 56-59: A Literary-Theological Study

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ABSTRACT

JUSTICE, CULT, AND SALVATION IN ISAIAH 56-59:
A LITERARY-THEOLOGICAL STUDY

by
Hudyard Y. Muskita

Adviser: Richard M. Davidson
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: JUSTICE, CULT, AND SALVATION IN ISAIAH 56-59: A LITERARY THEOLOGICAL STUDY

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Name and degree of faculty adviser: Richard M. Davidson, PhD

Date completed: October 2016

The main focus of this dissertation is the interconnection among the themes of justice, cult, and salvation in Isaiah 56-59. The investigation will analyze and explore the theological importance of these themes, which include questions such as, What are the descriptions of these themes in these chapters? How are they related to each other? As divine salvation is portrayed as moving back and forth from immanence to distance several times throughout this particular section of the book of Isaiah, what factors are responsible for this dynamic? What is the role of cult and social justice in this salvation? In what ways does cult affect the prevalence of justice within a community?

This task is accomplished by performing a literary and theological analysis of these particular chapters in the book of Isaiah. Discussion of the literary aspects of the
text employs a microstructural analysis, which starts with a syntactical display of each verse based on its strophic and clausal divisions. The display provides a basis for observation of formal rhetorical devices, especially parallelism, and for highlighting literary patterns, word repetitions, and verbal sequences, with their theological implications. This part of the study is covered in chapters 2 to 5 of the dissertation. Drawing on the findings provided in the previous chapters, chapter 6 presents systematic theological implications of the study.

Thematically, the prophetic discourse in Isa 56-59 narrates God’s promise of salvation and its fulfillment. Within this thematic structure, the impossibility for humans to partake of this promised salvation is presented from social, physical, cultic, and moral perspectives. Against this backdrop, assurance of salvation is extended to those who are convinced that they (viz., foreigners and eunuchs) are excluded from it, and this assurance is also extended to God’s people, despite their moral failure. In this context, salvation is depicted as being bestowed on those who are undeserving of it; therefore it is unexpected and surprising.

In Isa 56-59 the theme of salvation is presented, first and foremost, as initiated and established by God; it is the work of divine healing and restoration in humans. Yet, at the same time, in order for this process to be effective, a human response is needed. Furthermore, salvation is depicted as a quest for an encounter with the Divine, in which each member of the society may gain a meaningful and constructive experience from it on both personal and communal levels—as a result, it brings justice. It is from this particular perspective of salvation that cult plays a significant thematic role in Isa 56-59. As salvation begins with the right concept about God, in which both the people’s theological
and social assumptions and practices can be in harmony with the divine character, the realization of these ideals enables salvation to be a tangible experience. In Isa 56, the description of salvation is saturated with cultic terminology. In Isa 57, the description and critique of social injustice is presented in parallel with a report of the practice of idolatry. In Isa 58, while the audience of the prophet is described as engaging in the “right” form of cultic activity, criticism over social injustice shows that worship and ethics go hand in hand.
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A LITERARY-THEOLOGICAL STUDY

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

by
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<td><strong>ABD</strong></td>
<td><em>Anchor Bible Dictionary</em>. Edited by D. N. Freedman. 6 vols. New York, 1992</td>
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<tr>
<td><strong>AUSS</strong></td>
<td><em>Andrews University Seminary Studies</em></td>
</tr>
<tr>
<td><strong>Bib</strong></td>
<td><em>Biblica</em></td>
</tr>
<tr>
<td><strong>BTB</strong></td>
<td><em>Biblical Theology Bulletin</em></td>
</tr>
<tr>
<td><strong>BZ</strong></td>
<td><em>Biblische Zeitschrift</em></td>
</tr>
<tr>
<td><strong>CBQ</strong></td>
<td><em>Catholic Biblical Quarterly</em></td>
</tr>
<tr>
<td><strong>CTJ</strong></td>
<td><em>Calvin Theological Journal</em></td>
</tr>
<tr>
<td><strong>HAR</strong></td>
<td><em>Hebrew Annual Review</em></td>
</tr>
<tr>
<td><strong>HTR</strong></td>
<td><em>Harvard Theological Review</em></td>
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HUCA  Hebrew Union College Annual


Int  Interpretation

JAOS  Journal of the American Oriental Society

JATS  Journal of the Adventist Theological Society

JBL  Journal of Biblical Literature

JCS  Journal of Cuneiform Studies

JNES  Journal of Near Eastern Studies

JQR  Jewish Quarterly Review

JSOT  Journal for the Study of the Old Testament

NIB  The New Interpreter’s Bible

NIDB  The New Interpreter’s Dictionary of the Bible


PEQ  Palestine Exploration Quarterly

RevExp  Review and Expositor


TynBul  Tyndale Bulletin
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<th>UF</th>
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<tr>
<td>VT</td>
<td>Vetus Testamentum</td>
</tr>
<tr>
<td>WW</td>
<td>Word and World</td>
</tr>
<tr>
<td>ZA</td>
<td>Zeitschrift für Assyriologie</td>
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<tr>
<td>ZAW</td>
<td>Zeitschrift für die alttestamentliche Wissenschaft</td>
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CHAPTER 1

INTRODUCTION

Preliminary Considerations

This study aims to do a literary-theological study of Isaiah 56-59. The literary approach employed in this endeavor is mainly rhetorical analysis. In older biblical scholarship, the interpretation of biblical texts was characterized by the prevalence of literary or source criticism.¹ Rolf Rendtorf has observed how, in this approach, the reading is basically a search for discovering “on something that lies behind the texts,”² in which a shift of theme or a change of emphasis in a certain passage is considered to be a sign of different authors.³

¹“Literary criticism, or what German biblical scholarship termed Literarkritik, has featured prominently in scholarship on the Hebrew Bible since the rise of the historical-critical method in the early nineteenth century. This literary criticism of the Bible had its goal—since it was foundational for historical-critical study—the reconstruction of the history of the biblical literature. Its method was to analyse the stylistic and (to some extent) the ideological differences among the various writings of the Hebrew Bible . . . in order to separate earlier from later, simpler from more elaborated, elements in the text.” David J. A. Clines and J. Cheryl Exum, “The New Literary Criticism,” in The New Literary Criticism and the Hebrew Bible, ed. Cheryl J. Exum and David J. A. Clines (Sheffield: JSOT, 1993), 11, italics by the authors.

²Rolf Rendtorf, Canon and Theology: Overtures to an Old Testament Theology, trans. and ed. Margareth Kohl (Minneapolis, MN: Fortress, 1993), 26. He further discusses trends in Old Testament scholarship from the 1940s onward; the major schools that he refers to are the Albright School, the Alt School, the British-Scandinavian Cultic School, the Myth and Ritual School, and the Uppsala School.

³Habel describes several steps of doing literary or source criticism: (1) comparing parallel accounts; (2) distinguishing combined accounts; (3) recognizing literary terminology; (4) discerning literary structures; (5) establishing divergent viewpoints; and (6) tracing normative motifs. On the fifth step, “establishing divergent viewpoints,” he explains, “the presence of a second literary hand is sometimes evident in a distinctive way of thinking or theological stance. Where a definite change in theological
Isaiah 56 to 59 is an example of such a situation, in which a variety of subjects is presented in a compact and concise prophetic discourse. Topics in chapter 56 include, among others, a promise of the imminent realization of the salvation of foreigners and eunuchs among the people of God. In this divine announcement, cultic activities receive a heightened emphasis, especially Sabbath keeping, offering of sacrifice, and prayer at the temple. Chapter 57 deals with the issue of social injustice coupled with idolatry and is followed by a promise of divine healing to those who are “humble.” In chapter 58, one finds an appeal to reconsider the basic nature of one’s religious activity, focusing on fasting and on the Sabbath, in the form of dispute, appeal, and promise. In chapter 59, the barrier to God’s saving act is the lack of justice among the people, but the chapter concludes with a description of divine intervention to bring his salvation to realization.

This multiplicity of themes has been considered an indication of different layers of sources or authors. An overview of both recent and older commentaries illustrates the situation, described so well by George Adam Smith, who made the following comment on the relationship between various themes in Isa 56-57: “this is one of the sections which almost decisively place the unity of ‘Second Isaiah’ past possibility of belief.” As the focus is directed to the smaller units of the text, Brevard S. Childs noted, concerning Isa 56:1-8, that “there has been much debate regarding the literary coherence of the text. A host of literary-critical analyses have contested the chapter’s essential unity because of approach is accompanied by other indications of a different literary hand and the likelihood of a second literary source is greatly increased.”


the diversity of its components."⁵ Regarding Isa 56:9-57:21, Edward J. Kissane commented, “modern critics have the most diverse views as regards both the unity of this passage and its date.”⁶ Thematic shifts in the content of Isa 56:9-57:21 led scholars to divide it into two sections: the first part contains criticism against leaders and idolaters (56:9-57:13), while the second part is a salvation speech (57:14-21). Regarding the first section of the passage, Ronald Whybray commented that “there is no agreement among the commentators about either the literary unity or the date(s) of this section,”⁷ while the second part is deemed to be a product of a different author.⁸

With Isaiah 58, the main issue is in the appearance of two different themes, fasting (vv. 1-12) and Sabbath (vv. 13-14), in which the latter is considered to be “a curious appendix, by another hand; utterly unsuited to this place, and yet written to occupy it.”⁹ Finally, Isa 59 is said to have “many obscure passages”¹⁰ and this chapter is considered to be one of the most difficult passages in the latter part of the book of Isaiah, because of its shifts in oral form, literary style, and unexpected alterations of speaker and addressee.¹¹

⁵Brevard S. Childs, Isaiah (Louisville, KY: Knox, 2001), 454.
⁸Ibid., 208.
¹⁰Kissane, Isaiah, 240.
¹¹Paul Volz, Jesaja II: Übersetzt und Erklärt (Leipzig: Deichertscbe, 1932), 230; see also Childs, Isaiah, 484.
One of the reasons why scholars have seen such incongruity in these chapters is because the main characteristic of this approach is diachronic, in which attention is given more to determining the authentic words of the original author, reconstructing the historical context, and the meaning of the text is bound to these findings. A different direction, however, has emerged within biblical scholarship in the past few decades, with more attention given to synchronic reading of the biblical text in an effort to balance the past situation. Robert M. Polzin observed: “The Bible’s diachronic dimensions are not in any way to be denied. However, its synchronic dimensions unfortunately have not been sufficiently exploited because of the almost exclusive emphasis on diachrony that characterizes most of modern biblical scholarship. In this synchronic approach, attention is directed to the final, canonical form of the biblical text. With regard to the book of

12“Because of its concern for the history and prehistory of the text, historical criticism tended (it may be said) to be interested in the ‘original’ meaning of the text, what it had meant to its first readers, and not what it might mean to a modern reader . . . . The concern was always to place texts in their historical context, and to argue that we misunderstand them if we take them to mean something they could not have meant for their first readers—indeed, most historical critics regarded this as obvious. The original meaning was the true meaning, and the main task of biblical scholars was to get back to this meaning, and to eliminate the false meanings that unhistorical readers thought they had found in the text.” John Barton, “Historical-critical Approaches,” in The Cambridge Companion to Biblical Interpretation, ed. John Barton (Cambridge: Cambridge University, 1998), 10-11.


14Kessler terms it a “teleological” approach: “There are two possible approaches to the biblical text. The genetic approach deals with the historical questions as to how the text got into its present form. On the one hand the teleological approach studies the meaning of the text as it stands; its analytical concerns propel it into dealing with structural and morphological characteristics.” Martin Kessler, “Rhetorical Criticism in Genesis 7,” in Rhetorical Criticism: Essays in Honor of James Muilenburg, ed. Jared J. Jackson and Martin Kessler, Pittsburgh Theological Monograph Series, no. 1 (Pittsburgh, PA: Pickwick, 1974), 1.

Another terminology for this approach is new literary criticism. Clines and Exum wrote, “In biblical studies the term ‘new criticism’ has been rarely used, but most work that is known as literary—whether it studies structure, themes, character, and the like, or whether it approaches the texts as unified wholes rather than the amalgam of sources, or whether it describes itself as ‘synchronic’ rather than ‘diachronic’, dealing with the text as it stands rather than its prehistory—can properly be regarded as
Isaiah, there is a trend in scholarly discussion for more attention to be given to the message of the final shape of the book.\(^\text{15}\)

One of the main branches of the synchronic approach is rhetorical criticism,\(^\text{16}\) with its emphasis “to define the limits of the literary unit, to recognize precisely where and how it begins and where and how it ends.”\(^\text{17}\) This goal is achieved by observing formal rhetorical devices, since biblical texts are considered to be filled with patterns, word repetitions and verbal sequences.\(^\text{18}\) As literary (source) criticism has provided data about the hypothetical *Sitz im Leben* of a given biblical text, rhetorical analysis discloses literary devices that show its unity in the final canonical form. Rhetorical criticism, however, while providing insights into literary features of the text, often does not go far enough to participating in this approach.” Clines and Exum, “New Literary Criticism,” 15-16.


\(^{18}\)Muilenburg, Ibid., 10-17. See also Clines and Exum, “New Literary Criticism,” 17.
explore its theological meaning. Thus, the focus of this study is to do a rhetorical analysis of Isaiah 56-59 and also articulate the theological message of these chapters.

Concerning the rhetorical analysis of Isaiah 56-59, James Muilenburg, in his commentary on Isaiah 40-66, has employed rhetorical criticism in analyzing this section of the book of Isaiah. Curtis Fitzgerald studied Isaiah 56-66 with a focus on their continuity and cohesiveness by using rhetorical analysis. More exclusively on Isaiah 56-59, Gregory Polan has also analyzed these chapters by using rhetorical criticism. His argument for the unity of this section of the book of Isaiah is based on uncovering various rhetorical devices found in the text. He proposed the unity of these chapters from both thematic and structural perspectives. Structurally, the declaratory formula in the opening and concluding phrases in Isa 56:1-2 and Isa 59:20-21 functions as an inclusion or “distant parallelism” that envelops these chapters in a literary unit. Thematically, the theme of God’s initiated salvation matches the opening of part of Isa 56 with the concluding part of Isa 59. The promised “salvation” and “deliverance” in 56:1 is brought into realization by the “Redeemer” himself in 59:20. Furthermore, the recipient of this divine intervention is he who restrains himself from doing “evil” (56:2) or turns away...

19This issue has been dealt with by Robbins as he proposes “to reinvent rhetorical criticism as an interpretative analysis.” Vernon K. Robbins, “The Present and Future of Rhetorical Analysis” in The Rhetorical Analysis of Scripture, ed. Stanley E. Porter and Thomas H. Olbricht (Sheffield: Sheffield Academic, 1997), 29.


from “transgressions” (59:20). For Polan, Isaiah 56-59 consists of four literary units: 56:1-8; 56:9-57:21; 58:1-14; and 59:1-20. The unity of these chapters is observable through repetition of keywords, which, in their root words, appear in at least three of the four literary units given above and in the literary structure, especially chiasm. A summary of his study is highlighted here.

Several elements indicate the unity of Isa 56:1-8. First, repetitious usage of the words שמר, עשׂה, and וּנַשׁ highlights the general movement of the theme of observance in the literary units in the passage. Second, the theme of salvation frames the unit in v. 1b and v. 8 by the announcement of its coming and a concluding word about the Lord God's redemptive gathering of many peoples. Third, in the opening verse’s concerns with the practice of justice and righteousness in the light of the approach of salvation, this twofold development of an exhortation followed by a salvation announcement recurs twice in the admonitions and promises made to the foreigners and eunuchs. Fourth, both the strophes in vv. 1-2 and 3-7 are set in chiastic structures, in which “the overlapping chiasm between שמר // נושא stresses the theme of observance by a movement from a “general”

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23 For the full elaboration, see Polan, Ways of Justice, 18-22. Polan cautioned that the distant parallelism in Isa 56:1b and Isa 59:20 “is only an initial beginning to the study of 56-59 as a section in the division 56-66.” Ibid., 22.

24 Those root words are, ראא, עשׂה,adamente, וּנַשׁ, ויהיה, and שמר. Ibid., 29-34.

25 Ibid., 49.

26 Ibid., 51.

27 Ibid., 88.
to “specific” and back to a “general” admonition.\textsuperscript{28}

Polan perceived Isa 56:9-57:21 as a three-stanza poem, focusing on the themes of judgment and salvation. The first two focus on indictment and punishment of irresponsible leaders and idolatrous people, with the third focusing on the promise of redemptive gifts. Recurrence of some keywords serves as an indication of the unity of this literary unit. The word יִכְל, recurring in the beginning and end of this passage, serves as a device for inclusion.\textsuperscript{29} The only occurrence of the word הָכְנַּצָּה in the whole book of Isaiah, as it is found in the opening and closing stanzas, reiterates the theme of covetousness that brings about God’s judgment.\textsuperscript{30} The recurrence of the word נַדְרֵּך functions to distinguish the ways of God and humanity.\textsuperscript{31} Finally, Polan listed ten words serving as examples of paronomasia which add to the stylistic devices uniting the stanzas.\textsuperscript{32}

Regarding Isaiah 58, seven occurrences of צָוָם, יָם, יֵלָה, צָאָם, צָוָם, צָוָם, and יֵלָה both demonstrate the key motifs and offer a means of understanding the structure of the literary unit.\textsuperscript{33} The interworking of the motifs of fasting and Sabbath also point to the themes of judgment and salvation. The repetition of צָוָם serves to show the importance of vv. 13-14 as an

\textsuperscript{28} Polan, \textit{Ways of Justice}, 88.

\textsuperscript{29} Ibid., 94.

\textsuperscript{30} Ibid., 96-97.

\textsuperscript{31} Ibid., 97.

\textsuperscript{32} Those words are משׁכב, הלך, קרוב, נחמ, רחק, הר, שפל, חַיָּה, עָשָׂה and רוח. Each of these words occurs in two of the stanzas of the poem of Isa 56:9-57:21. Ibid., 169.

\textsuperscript{33} Ibid., 181.
integral part of the poem, in which the use of the name Jacob in Isa 58:1b and 14b also serves as a device of inclusion.\textsuperscript{34} There are examples which show the careful construction of the poem and how it progresses with points of climax. The inclusion in the first strophe (vv. 1a, 4b) begins the unit with the command to lift up the prophet’s voice to proclaim to the people their sins and concludes the strophe by telling these same people that their voice is not heard on high. The general movement from protasis to apodosis in vv. 6-14 also signals the conditions which lead to the blessings of salvation and shows the basic rhythm which moves from “conditions” to “results” in each of the three strophes.\textsuperscript{35}

The imagery of the absence of God’s saving hand at the beginning of the poem, switching to the portrayal of the coming of the Redeemer to Zion in the concluding part, serves as an inclusion to construct the literary structure of Isaiah 59.\textsuperscript{36} The description of wicked deeds builds the theme of judgment in vv. 1-8, but the usual pronouncement of judgment is replaced here by a lament and confession in vv. 9-13. At the same time, the vocabulary and imagery continue the emphasis on judgment already begun in vv. 1-8. However, the judgment scene gives way to hope as vv. 15-20 announce the coming of salvation in the image of the Divine Warrior. This movement from judgment to salvation is similar to the basic structure of the two preceding literary units (cf. 56:9-57:13 and

\textsuperscript{34}Polan, \textit{Ways of Justice}, 175.

\textsuperscript{35}Ibid., 241.

\textsuperscript{36}Ibid., 247-248.
57:14-21; 58:1-5 and 58:6-14), and thus shows continuity in the construction of the literary units.  

However, Polan recognized that the schematization he had built is based more on a “broad internal movement,” and explained further that this kind of schematization has its drawbacks when one reads the text following a verse-by-verse analysis. In the light of this issue, this study attempts to pursue a verse-by-verse analysis of Isaiah 56-59, observing and giving meaning to how their literary features shape and enrich the overall message of the text.

More on the theological message of these chapters, the title of Polan’s study, “In the Ways of Justice toward Salvation,” indicates that he has found the importance of the themes of justice and salvation. He saw that the common basis of integration of the whole unit is the theme of salvation and considered that the major portion of these chapters is an interplay between the themes of judgment and salvation. He also mentioned the

37 Polan, Ways of Justice, 316.
38 Ibid., 327.
39 In her comment on Polan’s approach, Franke writes, “While he discussed in some detail the repetition of various key words, patterns of vocabulary, and chiasm achieved by arrangement of certain root words, he did not devote adequate attention to vocabulary. As a result he did not see other devices that were used in the poems and missed nuances in meaning that could perhaps have added to his thesis of the unity of the chapters. Chris A. Franke, Isaiah 46, 47, and 48: A New Literary-Critical Reading (Winona Lake, IN: Eisenbrauns, 1994), 14n54.
40 Polan, Ways of Justice, 327.
41 In the concluding part of his study Polan presents a diagram of thematic structure in Isa 56-59,

1) Introduction: Observance → Promise of Salvation
2) Judgment → Salvation
3) Judgment → Salvation
4) Judgment → Salvation.
importance of the word pair יִדְרִךְ/תְּלֵשֶׁם throughout this section of Isaiah. Odil Hannes Steck also made a study on Isa 56-59 and perceived that these four chapters stand as two parallel sections: chapters 56-57 and 58-59, in which the focus in 56-57 is on the sin and restoration of the leaders, while in 58-59, it is on the sin and restoration of the common people.

Others also made a study on Isa 56-59, or on a section of it, from the perspective of the themes of justice, salvation, and cult as a part of their treatment of the larger scope in the book of Isaiah. Kyung-Chul Park addressed the issue of the justification of Israel and the salvation of the nations in the book of Isaiah through the perspective of interconnections between the themes of worship, temple, eschatology, and justice, in which his discussion covers Isa 56:1-8 and 58:1-14, besides Isa 65:17-66:24, as they are linked to Isaiah 1. Bohdan Hrobon dealt with the issue of the ethical dimension of cult in the book of Isaiah, in which, among other things, he analyzed Isa 58-59 from that perspective. Thomas Leclerc analyzed the topic of justice in the whole book of Isaiah, and, in his discussion, he included a brief treatment of Isa 56, 58, and 59.

In addition, he lists major motifs and themes in Isaiah 56-59: righteousness and justice, the ways of God and of humanity, transgression, knowledge, the Lord who sees, the Lord who comes to redeem, from judgment to salvation. Polan, *Ways of Justice*, 328-339.


Odil Hannes Steck, “Beobachtungen zu Jesaja 56-59,” *BZ* 31 (1987): 228-246. His discussion of these chapters begins with Isa 56:9, because he is of the opinion that Isa 56:1-8 is a continuation of Isa 55.


also dealt with the issue of social justice in the book of Isaiah, with the framework of his study built on the interconnection between Isaiah 1 and 58, especially vv. 6-10.  

A cursory reading of Isa 56:1, which serves as the opening presentation for the whole section of Isa 56-59, underscores the themes of justice and salvation: “Thus says the Lord / keep justice and do righteousness / for my salvation is about to come / and my righteousness to be revealed.” However, a further reading of these chapters of the book of Isaiah indicates that the discussion of the themes of justice and salvation is


48 Unless specified otherwise, the English translation of the Hebrew text is my own translation.

49 In this study, the term “justice,” as a theme, is used to designate social order and social justice in a society. In his study focusing on the topic of justice in the book of Isaiah, Leclerc acknowledged how “justice is a complex topic, and its complexity is evident first in the choice of vocabulary.” Further noted that “both the Hebrew words ידיעת מאד and עדפים can, depending on context, be translated by the English word ‘justice.’” Leclerc, *Yahweh is Exalted*, 7. Therefore, the terms ידיעת מאד and עדפים, as they were presented as a pair in Isa 56:1, stand as the most common words to express the concept of social justice in ancient Israel. See Moshe Weinfeld, “‘Justice and Righteousness’—ะידעות והעדפים—the Expression and its Meaning,” in *Justice and Righteousness: Biblical Themes and Their Influence*, ed. Henning Graf Reventlow and Yair Hoffman (Sheffield: JSOT, 1992), 228-246; also Moshe Weinfeld, *Social Justice in Ancient Israel and In the Near East* (Jerusalem: Magnes, 1995).

With regard to the term עדפים, generally translated as “righteousness,” I am in agreement with Skinner who stated, “[T]he idea of righteousness is one of the most complex and difficult of the ruling ideas of OT.” John Skinner, “Righteousness in OT,” *Dictionary of the Bible*, ed. James Hastings, John A. Selbie, John C. Lambert, and Shailer Mathews (New York: Scribner, 1909), 4:272. In his study, Yilpet demonstrated that one aspect of righteousness is order. “This order refers to the state or condition of peace, harmony, equity and freedom from oppression and bondage.” Righteousness as order “refers to a condition or situation of life in a community. This situation can be characterized by peace, harmony, and well-being of its members or by disorder and chaos, which is the result of violence, injustice, bloodshed and all forms of oppressive practices in the community/society.” Yoilah K. Yilpet, “A Rhetorical/Intra-textual Study of Isaiah’s Use of ‘סדוק/סדווקא’: ‘Righteousness’ as Order” (Ph.D. diss., Trinity Evangelical Divinity School, 1997), 314.

The term ידיעת, generally translated as “justice,” in its most simplified definition, refers to the restoration of a situation or environment which promotes equity and harmony in a community. See Temba L. J. Mafico, “Just, Justice,” *ABD*, 3:1128. However, in demonstrating the complexity of the meaning of ידיעת, Leclerc elaborated, how, “among its nuances, ידיעת may refer to social custom; to specific laws and ordinances; to court cases, types of proceedings, or the verdict; it may mean the principle or virtue of justice or the specific implementation of a social reform. Leclerc, *Yahweh is Exalted*, 7.

50 In a more general perception, the term “salvation” designates “a quest for an ideal condition, a ‘better world.’ It presupposes the experience of the contrary, of ‘disaster,’ as with war, imprisonment, sickness, or simply the finitude, the limitedness, of life. One hopes to be freed, rescued, or redeemed, in a

John Sawyer listed the semantics of the word “salvation” in Old Testament Hebrew. They cover the idea of spaciousness, healing, support, leading, lawcourt, knowing, keeping, cleaning, light, lifting, military, refining, and opening. John F. A. Sawyer, Semantics in Biblical Research; New Methods of Defining Hebrew Words for Salvation (Naperville, IL: Allenson, 1972), 37. In his systematic study of the term “justice” in the book of Isaiah, Oswalt pointed out, that beside the parallel of הָרַע with וָשְׁמוּשָׁה, other instances have והְשֵׁם paralleled by the forms of והשָׁם, which shows that righteousness has more to do with salvation or deliverance. John N. Oswalt, “Righteousness in Isaiah: A Study of the Function of Chapters 56-66 in the Present Structure of the Book,” in Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition, ed. Craig C. Broyles and Craig A. Evans (Leiden: Brill, 1997), 1:184-186. With this background, it is quite significant that the first colon of Isa 56:1 has והשָׁם as the parallel of והשָׁם, and והשָׁם in the second colon.


Since it comes from the Latin word “cultus,” in Old Testament scholarship, cult and cultus are synonymous; they are employed interchangeably. For example, see Angel M. Rodriguez, Substitution in the Hebrew Cultus (Berrien Springs, MI: Andrews University Press, 1982) and William Riley, King and Cultus in Chronicles: Worship and the Reinterpretation of History (Sheffield: Sheffield Academic, 1993); compare to Jacob Milgrom, Cult and Conscience: The Asham and the Priestly Doctrine of Repentance (Leiden: Brill, 1976) and Roy E. Gane, Cult and Character: Purification Offerings, Day of Atonement, and Theodicy (Winona Lake, IN: Eisenbrauns, 2005).

In this study, the term “cult” is employed in its broadest sense. According to Hjelm, “[I]n its widest sense the term ‘cult’ refers to different aspects of worship within a religious tradition. Examples of this include various devotional services, both communal and private.” Titus Hjelm, “Cult,” The Brill Dictionary of Religion, ed. Kocku von Stuckrad (Leiden: Brill, 2006), 1:473. For Smith, the term “cult,” is used “in its widest sense to include all ways of securing/retaining the god’s favor.” Morton Smith, Palestinian Parties and Politics that Shaped the Old Testament, 2nd corrected ed. (London: SCM, 1987), 11. Eichrodt, in his discussion of the “cult,” covers the area of sacred sites, sacred objects, sacred seasons, and sacred actions. Walter Eichrodt, Theology of the Old Testament, trans. J. A. Baker, vol. 1 (Philadelphia, PA: Westminster, 1961), 98-177. Wenham perceives that Gen 4-11 reflects a concern with “cultic issues,” which, among others, are the issue of the acceptability of sacrifice in the Cain and Abel story; issues of cult prostitution and sacred marriage rites in Gen 6:1-4; Noah, portrayed as an exemplary keeper of the covenant law, observing the Sabbath, distinguishing between clean and unclean, and offering a sacrifice effective for all
observable, first, in the reference to the Sabbath in Isa 56 and 58. More obvious indicators are found in God’s speech addressed to both the foreigners and eunuchs (56:3-8), the elaboration of idolatry performed by the people (57:5-10), and the religious mankind; and finally the tower of Babel as a polemic against the religious claims of Babylon. Gordon Wenham, “Sanctuary Symbolism in the Garden of Eden Story,” in I Studied Inscriptions from Before the Flood: Ancient Near Eastern Literary, and Linguistic Approaches to Genesis 1-11, ed. Richard S. Hess and David T. Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 403. Riley, in his study of the relationship between Israelite kings and cult, includes “to seek the Lord” or “to ask a medium” as in the case of Saul; David’s action in transferring the ark to Jerusalem, his blessing on the people after the event, and his preparation for building the temple; Solomon’s activities in building the temple and its dedication. William Riley, King and Cultus in Chronicles. This kind of understanding held by Riley is comparable to those of Weyde, who wrote regarding cult in the Old Testament: “[It] is a system of ritual acts and words by which the presence of YHWH is mediated, asked for, and praised. William Weyde, “Cult—Hebrew Bible/Old Testament,” Encyclopedia of the Bible and Its Reception (Berlin: de Gruyter, 2009), 5:1142. These examples show that the term “cult” covers a wide range of meaning.

52Park understands the presence of cultic themes in Isa 56 and 58 in references to Sabbath observance and the expression of “to minister to him [god]” in Isa 56, and also the practice of fasting and issue of proper Sabbath observance in Isa 58. Park, Die Gerechtigkeit Israels, 163-164; 284.

It may be argued that the Sabbath is not necessarily interpreted as cultic in nature, since the Sabbath can stand on its own apart from the cult as a marker of rhythm of time: “rest day–week day–rest day.” See Thorleif Boman, Hebrew Thought Compared with Greek, trans. Jules L. Moreau (Philadelphia, PA: Westminster, 1960), 135. Also Charles W. Kiker, “The Sabbath in the Old Testament Cult” (Ph.D. diss., Southern Baptist Theological Seminary, 1969), 206. Brueggemann is of the opinion that Sabbath as the day of rest does not automatically equate to the day of worship when he reflects, “I am not listing Sabbath as a distinct festival, because it seems likely that Sabbath concerned work stoppage more than worship in early Israel. In any case, the worship of Israel is shot through with the sabbatic principle.” Walter Brueggemann, Worship in Ancient Israel: An Essential Guide (Nashville, TN: Abingdon, 2005), 13n3. Based on this assumption, references to the Sabbath in Isa 56:2, 4 and 6 are not necessarily cultic in nature.

However, as Andreasen has observed, “Only a few passages (in the Old Testament) understand the day solely in terms of abstention from work and the ensuing rest (for the laborer) and freedom (for everybody). The great majority of texts are clearly not concerned merely with abstention from work. . . . the Old Testament Sabbath traditions from the earliest to the latest can freely associate the Sabbath both with abstention from work and with festival activities. . . . The Sabbath, we may observe, was never simply a ‘free day,’ however much the Sabbath literature emphasizes abstention from work.” Niels-Erik A. Andreasen, The Old Testament Sabbath: A Tradition-historical Investigation (Missoula, MT: SBL, 1972), 149.

Furthermore, references to the Sabbath in Isa 56:2 and 6 are in the context of keeping it holy: “keeping the Sabbath from profaning it.” The expression “to profane” [טָהַל] is the antonym of “holy” [טָם]. James Muilenburg, “Holiness” (IDB, 2:617). See also Andreasen, Old Testament Sabbath, 205n2. Along this line of thought, he explains, “[I]t is generally assumed that the Sabbath is kept holy when Israel refrains from working on it.” Andreasen, Ibid., 205. Yet, the holiness of the Sabbath “was expressed through abstention from secular work, through the rest whereby special power from the holy would be made available for the continued life in non-holy time, and probably also through some form of cultic activity.” Ibid., 206. From another perspective, Kiker points to the calendar of “holy assemblies” in Leviticus 23, in which the Sabbath has been placed at the head of the list (Lev 23:3), makes it “the Festtag or פֶּסֶחַ пар excellence.” Kiker, The Sabbath, 114-115.
activities in Isa 58. These three themes tie various expressions and metaphors in Isaiah 56-59 into one entity. Based on this observation, after conducting a rhetorical analysis of the text, the next focus of this study is to examine the interconnection among the themes of justice, salvation, and cult as an implication of the literary features of the text.

**Statement of the Problem**

The problem to be addressed in this study is twofold. First, a study of Isaiah 56-59 with regard to the literary aspects of the final form of the text has been conducted. However, so far, the focus of the study has been more directed toward the distribution of vocabulary as an argument of its unity. Therefore, a study with more focus on the microstructural level of the text and what features in this level bind them into unity is still needed to supplement the existing approaches to see whether or not a verse-by-verse analysis of this section of the book of Isaiah will uphold its unity. Second, numerous references to the themes of justice, cult, and salvation in Isaiah 56-59 suggest that they

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53 Correspondence among the three themes can be noticeable in the connection between announcement of the nearness of divine salvation with the call to perform justice and observe the Sabbath. In Isa 56:1-2. In Isa 56:3-8 both the qualification and the promises of salvation for foreigners and eunuchs are saturated with cultic terms. In 56:9-57:13, criticism for the lack of justice is combined with denunciation of idolatry, i.e. false cultic practices, while 57:14-21 contains a salvation speech. In Isa 58, the topic is another issue that deals with religious exercise: fasting and Sabbath-keeping in particular, with a divine admonition on this issue concerned with social justice, and with a promise of salvation. Finally, Isa 59 is concerned with divine salvation in the context of social justice. The complaint about a lack of justice among the people is then followed by a divine initiative to bring about his salvation. So here, in Isaiah 56-59, I tentatively consider the prominent themes to be justice, salvation, and cult.

The use of keywords for thematic intensification in prophetic poetry genre is explained by Alter: “Figurative language plays an important role in this rhetoric. Although it is of course difficult to generalize from one poem to the whole corpus of prophetic poetry, the patterns observable here are fairly typical. One figure, or a cluster of closely related figures, tends to govern a sequence of several lines. Leitwörter, keywords, are insisted on as a way of driving home the thematic emphasis of the poem. . . . A concentration of almost synonymous words is deployed over a whole passage, with a particularly rich lexicon of designations [i.e.] of sins and its metaphorical equivalent.” Robert Alter, *The Art of Biblical Poetry* (New York: Basic Books, 1985), 144.
play an important role in the overall theological message of these chapters. Whether there is an interconnection among these themes, in what sense they are interconnected, and how this interconnection shapes the overall theological message of these chapters of Isaiah need to be explored.\footnote{The investigation will help to analyze and explore the theological importance of these themes and will include questions such as: What are the descriptions of these themes in these chapters? How are they related to each other? As divine salvation is portrayed as moving back and forth from immanence to distance several times throughout the chapters, what factors are responsible for this dynamic? What is the role of cult and social justice in this salvation? In what ways does cult affect the prevalence of justice within the community? What is the function of the universalistic context of these interrelated themes, as alluded to by reference to foreigners and eunuchs?}

**Purpose of the Study**

The purpose of this investigation is to discover more about the literary techniques and devices employed by the prophet in conveying the theological message of Isaiah 56-59: how this passage is unified, and how the individual verses, strophes, and poems both individually and together display integrated and unifying rhetorical structures. In the process, this study aims to clarify the meaning and interconnection of the themes of justice, cult, and salvation in these chapters of the book of Isaiah.

**Limits and Scope of the Study**

In order to maintain its focus, several delimitations have been imposed on this study. First, the Masoretic text of *Biblia Hebraica Stuttgartensia* is used as the basic text and the reading is derived from it. Reference to other manuscripts and versions is made only insofar as they have significance for the text under consideration. Second, since the discussion will be limited to the final form of the text, it does not attempt to deal with
such issues as the date and authorship of the book of Isaiah. Third, this study is concerned with the surface structure of the text; thus attention is given more to literary forms than content, with emphasis on the verbal and structural parallels. Fourth, interconnections between the themes of justice, cult, and salvation in these chapters of the book of Isaiah are addressed only as implications of close reading. An exhaustive treatment of these issues can be conducted only in a separate study.

**Methodology**

Discussion of the case for the unity of Isaiah 56-59 is presented through several steps. First, Isaiah 56-59 will be divided into four major poems: Isa 56:1-8; Isa 56:9-57:21; Isa 58:1-14; and Isa 59:1-21, respectively. This division is built upon their common literary features as a dialogue between God/prophet and the people/audience as it will be dealt with in the immediate section below. Second, within these poems, the text will be analyzed on the levels of stanza, strophe, clause, and phrase.56

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56 For the working tools for the division of the parts of the poem I will employ a modification of Jan Fokkelman’s model. Based on his observation of biblical poetry in the books of Psalms, Proverbs, and Job, as a general rule, a poem has 2 to 4 beats/stresses per colon; 2 or 3 cola per verse; 2 or 3 verses per strophe; and 2 or 3 strophes per stanza. Fokkelman explains that his model should not be viewed as a closed system and cannot be taken as an absolute standard, especially when these rules are applied to the poems in the Prophetic books. In this study, the four poems of Isaiah 56-59 are the equivalent of the stanzas in Fokkelman’s model, and my analysis will be more on the level of colon and strophe. See Jan P. Fokkelman, *Reading Biblical Poetry: An Introductory Guide*, trans. Ineke Smit (Louisville, KY: Knox, 2001), 37.
The stanza is the grouping of verses according to one main thought, while the strophic division is based on shifts and changes that may occur in tone, verb tense, grammatical person, genre, subject material, or mood within the stanza. Third, within the strophes, an exploration of literary features of each of the verses will be conducted from the perspective of their syntax, grammar, and semantics. In an attempt to ascertain a possible meaning of the text, the reading will give attention to parallelism in which word pair and word play will be highlighted, based mainly on intertextuality, whether within the immediate context of the book of Isaiah or the broader context of the Hebrew

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58 Fokkelman, Reading, 87.


60 Gunn states, “Part of the critic’s task has little to do with definitive meanings but is concerned rather with prompting discriminatory and imaginative re-evaluation of a piece of literature, by drawing into attention particular (often new) interpretative perspective or possibilities.” David M. Gunn, “Deutero-Isaiah and the Flood” JBL 94 (1975): 494-495.

61 Berlin pointed out that one of the basic principles of determining parallelism is that the parallelism itself creates a word pair, not vice versa. Adele Berlin, The Dynamics of Biblical Parallelism (Grand Rapids, MI: Eerdmans, 2008), 79; see also Fokkelman, Reading, 65.

62 Commenting on the importance of word play in the Hebrew Bible, Noegel wrote, “word plays manipulate memory by forcing readers to recall through association and to bring into contrast figures, themes, and events.” Scott B. Noegel, “Drinking Feasts and Deceptives Feats: Jacob and Laban’s Double Talk” in Puns and Pundits: Word Play in the Hebrew Bible and Ancient Near Eastern Literature, ed. Scott B. Noegel (Bethesda: CDL, 2000), 163. Blenkinsopp lists twelve words with double meanings in Isa 57:3-13. Despite the fact that he did not make a similar list for other sections of the passages we are concerned with, it serves as a clue as to how the poems in Isaiah 56-59 are saturated with word play. Joseph Blenkinsopp, Isaiah 56-66: A New Translation with Introduction and Commentary, Anchor Bible 19B (New York: Doubleday, 2003), 162-163.
Bible.\textsuperscript{63} Fourth, the unifying features between the strophes that contribute to the thematic unity of each poem will be highlighted.\textsuperscript{64} The analysis of each poem will comprise Chapters 2 through 5, which is the main part of this study.

In Chapter 6, the synthesis of the findings of the study will be presented, with focus on the interconnections between the themes of justice, cult, and salvation, and how these themes serve as the unifying logic of Isaiah 56-59, followed by a presentation of summary and conclusion of the findings of the study. Since the concern of the study is

\textsuperscript{63}The term intertextuality, popularized by especially Julia Kristeva, is used to signify the multiple ways in which any one literary text is inseparably inter-involved with other texts, whether by its open or covert citations and allusions, or by its assimilation of the formal and substantive features of an earlier text or texts, or simply by its unavoidable participation in the common stock of linguistics and literary conventions and procedures that are ‘always ready’ in place and constitute the discourses into which we are born.” Meyer Howard Abrams, \textit{A Glossary of Literary Terms}, 6th ed. (Fort Worth, TX: Holt, Rinehart, and Winston, 1993), 285.

In the same vein, utilizing insights from Mikhail Bakhtin’s literary theory, Vines noted, “[T]he resources of language and genre that an author uses to express his intention belong not solely to the author but also to the surrounding culture in which the author is embedded. The use of these common cultural resources engages the author in a kind of dialogue with others who are using the same resources in similar ways. To be properly understood, a literary work should be situated within an ongoing dialogue with other works that share a similar form-shaping ideology or genre.” Michael E. Vines, “The Apocalyptic Chronotope” in \textit{Bakhtin and Genre Theory in Biblical Studies}, ed. Roland Boer (Atlanta: Society of Biblical Literarature, 2007), 112.

With regard to of intertextuality in Biblical studies Carroll writes, “[E]very text makes its reader aware of other texts. It insists on intertextual reading. . . it is possible to demonstrate the self-evident nature of the intertextuality of the Bible by referring to what is already known about that collection of many books that we call ‘the Bible.’” Robert P. Carroll, “Intertextuality and the Book of Jeremiah: Animadversions on Text and Theory” in \textit{The New Literary Criticism and the Hebrew Bible}, ed. Cheryl J. Exum and David J. A. Clines (Sheffield: JSOT, 1993), 58.

The term “theme” can stand as the general concept. Thus Abrams, \textit{Glossary}, s.v. “Motif and Theme,” or the central idea or thesis of certain literary work. See Karl Beckson and Arthur Ganz, \textit{Literary Terms: A Dictionary} (New York: Farar, Straus and Giroux, 1960), s.v. “Theme.” Such understanding of “theme” refers to the topic of the work. But this term may also be assigned to ideas that emerge from various aspects of textual elements. Such textual elements are designated by the term “motif”; the idea that emerges from motifs is the theme. While “theme” as topic stands as generalization of the work, “theme” emerging from motifs is ideas with which textual elements are pregnant within their contextual and structural coherence. See Eugene H. Falk, \textit{Types of Thematic Structure: The Nature and Function of Motifs in Gide, Camus, and Sartre} (Chicago; London: University of Chicago, 1967), 2-3.
both literary and theological, the methodology employed here can be termed as a literary-theological analysis.\(^6\)

**The Working Procedure**

The analysis in Chapters 2 through 5 is carried out with two main purposes. First, a discussion of the literary and theological features of each sub-unit in the text is conducted to uncover its main themes. Second, based on the thematic features of the individual sub-units, the integrating and unifying rhetorical structures and how they contribute to an overall literary unity and depict certain theological message are contemplated.

The plan of the study goes as follows:

(1) In the beginning, a general outline is presented to provide a sense of the structure of the passage. A closer examination of the text of Isa 56-59 is conducted after the order of the given outline.

(2) The analysis of the text is according to the strophes. In the presentation, the strophes are presented first in Hebrew, followed by the English translation, and they will be dissected into smaller syntactic units. The presentation of the text is in the form of

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syntactical display. The main clause starts at the right side of the page for the Hebrew text, while for the English translation, it starts at the left. Subordinate clauses are indented. Second, third, and further levels of subordinate clauses are indented. All elements belonging to the same textual level are lined up directly under one another, with the same degree of indentation.

(3) Next, after the presentation as a strophe, the discussion of the text is based upon each individual clause. Each clause will be presented again both in Hebrew and subsequent discussions will follow to explore the literary and theological elements of the respective clause.

(4) At the end of these chapters a thematic summary will be presented to highlight the unifying features.

In Chapter 6, based on the insights of the reading conducted in Chaps 2-5, Isa 56-59 will be read as a whole. The themes of justice, cult, and salvation will be highlighted, emphasized, and interconnected and their implications will be presented.

**Determining the Boundaries of the Passage**

There are some indications that a new theme is introduced in Isaiah 56. John Goldingay noted that לארשי and חסד are a word pair in the Old Testament and in the book of Isaiah. Their absence in Isaiah 40-55 indicates that Isaiah 56 is the beginning of


67 Müller, *Microstructural*, 56.
the last parts of the book. Shalom M. Paul observed that, for the first time in the book of Isaiah, salvation is conditional with the announcement in Isaiah 56. This thematic shift may indicate that a new section in the book of Isaiah begins with Isaiah 56. It may be noted that the blessings announced in Isa 56:1-7 are conditional. In Isa 59:20, the beneficiaries of the coming of the redeemer are described as “those who turn from transgression in Jacob”—in which the syntax put emphasis on the act of repentance. The poems in Isa 56-59 deal with various aspects of repentance and reformation. This thematic inclusion indicates that these chapters of the book of Isaiah may be read as one unit.

Not all who read Isaiah 56-59 with a synchronic approach consider these chapters as a unit. The problem lies in the position and function of the opening and concluding passages of these chapters. Paul Smith, for example, considered Isa 56:1-8 as an independent unit by itself. Odil Steck viewed Isa 56:1-8 as a part of the section that begins with Isa 55:5. For him, the content of Isa 56:1-8 is parallel to 55:5-13 and in this regard, they complement each other. First, there is a close relationship between the command to seek the Lord while he is “near” in 55:6 and the command to keep justice and do righteousness as an anticipation of the “nearness” of God’s salvation in 56:1-2.

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Second, the admonition to forsake the evil ways and return to the Lord, who is merciful, in Isa 55:7 is being developed in 56:3-8, where the most impossible candidates of salvation, the eunuchs and foreigners, are accepted into God’s flock. Third, promises to the foreigners and eunuchs in 56:3-8 are considered as a fulfillment of Isa 55:8-11, which states that God’s thoughts and ways are far beyond human comprehension. Finally, Steck pointed out a connection between the ‘catch-word’ (‘catch-phrase’) “an everlasting sign, which will not be destroyed” in 55:13b with the promise of “an everlasting name that will not be cut off” to the eunuchs in 56:5.  

Christopher Seitz saw a connection among between Isa 54:1-17, 55:1-13, and 56:1-8 as “a roughly continuous section of discourse, with the word ‘covenant’ as the connecting element.”  

John D. W. Watts was of the opinion that Isa 56:1-8 is an integral part of the section that begins in Isa 54:17c. For him, there were two phrase points that make the theme of this section relevant: the first point is חנים, “heritage,” which refers to the inheritance of the land and participation in Temple service; and second, the phrase שומרי יהוה, “servants of Yahweh.” He noticed how, up to Isa 54, the term “servant” has been singular, referring to God’s chosen people or God’s chosen ruler. From here to the end of the book, only the plural form for “servant” is used.  

Regarding the relationship between the concluding part of Isa 59 and the previous chapters, Alec Motyer, who basically viewed Isa 56-59 as a literary unit, considered the

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71Steck, “Beobachtungen,” 228-246.  
last part of chapter 59, starting from v. 14, as a part of Isa 59:14-60:22. He perceived how the promise of the coming of “righteousness” in Isa 56:1 is fulfilled by the description of God’s action in Isa 59:15c-17c by these words: “The Lord looked . . . saw . . . was appalled . . . put on righteousness . . . salvation . . . vengeance.” As this event is about to take place, Isa 56-59 describes what had happened in between. However, he also considered Isa 59:14-21 as an introduction to a section that continued to 63:6. Thus, while others looked at Isa 59:14-21 as the conclusion of 56:1-59:21, Motyer saw it as an introduction to the next section, and to highlight his argument, he created a table as displayed in Table 1.

This question, whether Isa 56:1-8 and 59:14-21 belong to the previous section or to the following section, can be explained by saying that these passages functioned as a link between two different sections. They stand as the conclusion of the previous section and at the same time, serve as an introduction to the following section. This phenomenon may be best described as “interlocking”; a literary device “whereby a


75 Motyer, The Prophecy of Isaiah, 489.

76 Ibid.


78 Motyer, The Prophecy of Isaiah, 489.

Table 1. Thematic map of Isa 59:14-63:6

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Glorious Zion The gathering of people from all the world, the servant nations (60:1-22)</td>
<td>Glorious Zion Resident people: the Lord’s priests, the servant nations (61:4-9)</td>
<td>Glorious Zion Secure forever, the people gather, the Savior comes (62:8-12)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

segment serves as a literary hinge or transition, serving both as a conclusion to a preceding section and as an introduction to a following section.”

Isaiah 56-59 as a Unit

In his study on Isaiah 56-59, Polan demonstrated the unity of these chapters both thematically and structurally. Structurally, the declaratory formula in the opening and concluding phrases in Isa 56:1-2 and Isa 59:20-21 can be considered as an inclusio or “distant parallelism” that envelops these chapters into a literary unit. He elaborated his

point by indicating how the phrase הָדָרָךְ אֵלַי, הֶשְׁכִיתָי, לְעָזָה [for it is near for my salvation to come] in Isa 56:1b is related to the phrase הֶבָא לְצִיו̩וֹן, נַעַל [and come to Zion redeemer/deliverer] in Isa 59:20a. He argued that in both phrases, the root בָּא appears and the term שִׂמְחָה [salvation] is synonymous with נַעַל [redeemer].

81 Thematically, the theme of God’s initiated salvation matches the opening part of Isaiah 56 with the concluding part of Isaiah 59. The promised “salvation” and “deliverance” in 56:1 is brought into realization by the “Redeemer” himself in 59:20, and the recipient of this divine intervention is he who restrains himself from doing “evil” (56:2) or turns away from “transgressions” (59:20).

82 In addition to the arguments above, the unity of Isaiah 56-59 can also be perceived from another perspective, that is, from its discourse and rhetorical patterns.

**Arguments from the Rhetorical Pattern**

Isa 56-59 begins with a formal prophetic formula—בֹּז אֲמַר יְهوָוָה, “thus said the Lord”—and this formula of prophetic discourse in its various forms is dispersed throughout these four chapters.

The fact that a divine speech formula is absent in Isaiah 54-5583 and 60-63 may be


82 Ibid.

83 There is a repeated recurrence of indication of divine speech in Isa 54-55 (54: 6, 8, 10, 17; 55:8), but they consistently stand as an emphatic conclusion of an oracle. Here in Isa 56 onward, the prophetic formula serves as a formal opening of a speech.
Table 2. Prophetic speech formula in Isa 56-59

<table>
<thead>
<tr>
<th>Text</th>
<th>Prophetic Speech Formula</th>
</tr>
</thead>
<tbody>
<tr>
<td>56:1</td>
<td>כה אמר יהוה</td>
</tr>
<tr>
<td></td>
<td>thus said the Lord</td>
</tr>
<tr>
<td>56:4</td>
<td>כי הנה אמר יהוה</td>
</tr>
<tr>
<td></td>
<td>because thus said the Lord</td>
</tr>
<tr>
<td>56:8</td>
<td>אמר אלוהים יהוה</td>
</tr>
<tr>
<td></td>
<td>declares the Lord God</td>
</tr>
<tr>
<td>57:15</td>
<td>כי הנה אמר יהוה иושב נצוא ושמע ב GDY וקדים צמא</td>
</tr>
<tr>
<td></td>
<td>because thus said, “the high and the lofty one”</td>
</tr>
<tr>
<td></td>
<td>“who was established for ever”</td>
</tr>
<tr>
<td></td>
<td>“and holy is his name”</td>
</tr>
<tr>
<td>57:19</td>
<td>אמר יהוה</td>
</tr>
<tr>
<td></td>
<td>said the Lord</td>
</tr>
<tr>
<td>57:21</td>
<td>אמר אלהים</td>
</tr>
<tr>
<td></td>
<td>said my God</td>
</tr>
<tr>
<td>58:14</td>
<td>כי פל היה דבר</td>
</tr>
<tr>
<td></td>
<td>because the mouth of the Lord had spoken</td>
</tr>
<tr>
<td>59:20</td>
<td>אמר יהוה</td>
</tr>
<tr>
<td></td>
<td>declares the Lord</td>
</tr>
<tr>
<td>59:21</td>
<td>אמר יהוה</td>
</tr>
<tr>
<td></td>
<td>said the Lord</td>
</tr>
</tbody>
</table>

taken as an indication that there is an intention to have this section to be treated as a single entity.

Isaiah 56-59 can be divided into 4 different poems: Isa 56:1-8; 56:9-57:21; 58, and 59. There are indications that these poems share some basic rhetorical patterns:

1. They begin with God’s speech (56:1-2; 56:9-11; 58:1-2; and 59:1-2). The speeches consist of a command and are followed by the rationality of that command.

84There is a debate regarding the scope of Isa 56:9-57:21. This passage is viewed to be too long to be considered as a unit, therefore it had to be divided into two or even more sections. They considered 57:3-21 as an entity in itself, separated from Isa 56:9-57:3. See for example Elizabeth Achtemeier, review of *In the Ways of Justice Toward Salvation: A Rhetorical Analysis of Isaiah 56-59*, by Gregory Polan, in *Catholic Biblical Quarterly* 50 (1988): 512. But the length of the passage does not necessary mean that the passage is not a unit. For example, Seitz, supporting Polan, argues that the passage can be considered as a unit even though it is long. Seitz, “The Book of Isaiah 40-66,” 6:465.
except for Isa 59:1-2, where there is no command, only a rationality of the situation that
the audience is experiencing.

2. The speeches are followed by a quotation of the audience’s response to God’s
initial statement (56:3; 57:12; 58:3; and 59:9-15a).

3. The audience’s statement receives an answer from God in a more extended
speech.

4. These divine speeches are concluded by a kind of “signature” statement. The
close reading of these four chapters of the book of Isaiah will follow these rhetorical
indicators.

This pattern suggests a kind of “dialogue.” Luis Alonso Schökel described this
technique as the most frequent cases in prophetic literature in which “the prophet cites the
words of the hearers or of others in order to refute them. . . Sometimes the text will give a
signal to identify the citation; on other occasions the reader must understand this on his
own initiative.”\footnote{Luis Alonso Schökel, *A Manual of Hebrew Poetics* (Rome: Editrice Pontificio Istituto Bíblico, 1988), 174, italics by the author. Bakhtin, analyzes Fyodor Dostoevsky’s literary work, he coined the term “polyphonic”—meaning in a single literary work one finds different point of views, consciousness, and voices. Mikhail Bakhtin, *Problems of Dostoevsky’s Poetics* (Minneapolis: University of Minnesota, 1984), 93. Kang, building on Bakhtin, explains that Bakhtin believes that dialogism is possible in a formal monologue as long as the monologue contains interaction between independent point of views. Conversely, dialogue between two speaking subjects can be monologic when the dialogue consists of mere repetition of the same viewpoint or the evolution of the same idea. Therefore, from the perspective of Bakhtin’s dialogism the oxymoron of “dialogic monologue” or “monologic dialogue” is possible.” Eun Hee Kang, “The Dialogic Significance of the Sojourner, the Fatherless, and the Widow in Deuteronomy Through an Analysis of Chronotopes Using Bakhtin’s Reading Strategy” (Ph.D. diss., Graduate Theological Union, 2009), 28. Based on this insight, Isa 56-59 can be categorized as a “dialogic monologue”.} In the case of Isaiah 56-59, the signal for this style of dialogue is
detectable.
Chapter 2

Isaiah 56:1-8: The Universal Scope of Salvation;
Salvation Is Cultic in Nature

The poem in Isa 56:1-8 is the first set of “dialogues” in Isaiah 56-59. While God is presented as the speaker throughout the poem, in some parts, there are quotations of the speeches of foreigners and eunuchs. In its broadest sense, the outline of this passage is as follows: first, the prologue, announcement, and exhortation in regard to universal salvation (vv. 1-2); second, promises given to extreme prototype-of-salvation recipients: foreigners and eunuchs (vv. 3-7); and finally, the epilogue, the Lord as the gatherer of Israel (v. 8). The structure that the prophetic speech formula uses is to introduce God, who announces the coming of his salvation in v. 1, and concludes with the divine epithet, “the Lord who gathers the dispersed ones of Israel,” in v. 8. This makes this passage a distinct unit bound by a thematic unity.¹

The salvation announced in this speech is characterized by universalism and cultic allusions. The universal character of the salvation is hinted at with reference to מָלֵא /

¹The announcement in Isa 56:1, “keep justice, do righteousness, for my salvation is about to come [מִתְבָּא] and my righteousness to be revealed,” is concluded by the signature in v. 8, “says the lord God, the one who gathers [ןִּבְּס] of the dispersed Israel, also I will gather [ןִּבְּס] unto him those who have been gathered.” Polan considers the distribution of the words מִתְבָּא /ןִּבְּס in vv. 1 and 8 as a device that unites the poem. He lists the occurrence of the terms as parallel pairs in Isa 43:5; 49:18; 60:4 and 66:18. Polan, Ways of Justice, 51n13.
as the potential beneficiaries of the announced salvation (v. 2), and furthermore, emphasized by reference to the foreigner and eunuchs, as the addressee of God’s speech (v. 3). Finally, it is highlighted in v. 7 by the statement that the house of the Lord will be called “a house of prayer for all people [כלי הנטים].” At the same time, the description of the salvific experience promised in this passage is saturated with cultic imageries and themes in terms of location and activities (vv. 4-7).

**Stanza 1: Announcement of Salvation (Isa 56:1-2)**

**Strophe 1: The Call to Keep Justice and to Practice Righteousness (Isa 56:1)**

**Isa 56:1 – The Call to Keep Justice and Practice Righteousness**

1aA 
כָּה הוֹרֵם יְהוָה
1bA 
שָׁמַרְתָּ מָשָׁמָה
translation: *keep justice*
1bB 
חָפֵץ עַדְקֵךְ
1cA 
כֹּרֵכָה יְשֹׁעֵה לְבָנֹּּא
translation: *for it is near (for) my salvation to come*
1cB 
עַדְקֵךְ לַעֲנגָלָה: and my righteousness to be revealed.

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The translation is provided to help the reader follow the display of the text. The focus here is not to give a polished translation, but more to reflect the structure and syntax of the text, to show various literary devices at work there. Issues regarding various readings and interpretations of a given text are treated in the discussion of the study.
It is noticeable that, in these two strophes, after the prophetic messenger formula in the opening (1aA), the following four sub-units are presented in parallelism: (1) God’s announcement/command (1bAB); (2) the rationale of the command (1cAB); (3) the announcement of blessing to those who fulfill the command (2aAB); and (4) the specification of fulfillment of the command (2bAB).

**Isa 56:1a – The Prophetic Messenger Formula**

56:1aA  חַי אָמַר יְהוָה

This is a prophetic messenger formula that opens not only Isa 56:1-8, but also the whole section of Isaiah 56-59. This formula can be taken as an indication of a new section in the book, inasmuch as the last speech formula before this one is in Isa 52:5.

**Isa 56:1b – Command to Keep Justice**

56:1bA  שְׁמַרְתָּה מַשָּׁמֶשׁ

56:1bB  וְנָשָׁה עֶבֶרָה

Parallelism: שְׁמַרְתָּה / מַשָּׁמֶשׁ and וְנָשָׁה / עֶבֶרָה. It is a grammatical and semantic parallelism. Both clauses are in the order of verb (imperative) followed by object. Both nouns, שְׁמַרְתָּה and עֶבֶרָה, are a well-known word pair in the Hebrew Bible and are considered as hendiadys\(^3\) that commonly stand as a summary of God’s law (Exod 19:5a; Deut 6:5; Mic 6:8).\(^4\) It is also used to state the ultimate purpose of the election of

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\(^3\)Weinfeld, *Social Justice*, 34.

\(^4\)For Whybray “[T]he phraseology perhaps suggests that the author is thinking of obedience to a codified law.” *Isaiah 40-66*, 197; see also Watts, *Isaiah 34-66*, 248. Compared to Isa 58:2.
Abraham in Gen 18:19: to create a God-fearing community with its characteristic of doing מַעֲשֵׂה הָרִאשׁוֹן and מַעֲשֵׂה הָרִאשׁוֹן.\(^5\)

**Isa 56:1c – Reason for the Command**

56:1cA

כִּי-כַּרְרוֹבָה לְעָזָה לְעָז

56:1cB

וֹסֵרְךָ לַחֲנֵנָה

The causal clause כִּי-כַּרְרוֹבָה governs both cola, and they are in syntactical and semantic parallelism. Syntactically, the order is noun with first person possessive pronoun suffix, followed by verb (infinitive) with preposition particle יל: while the semantic parallelism is 글ל and Bah. The reappearance of the root word צָרְכִּים functions as a catchword that connect the first and the second parts of the verse.\(^6\) Furthermore, the pair יָשֹׂעְה / צָרְכִּים gives a different nuance of meaning to the term צָרְכִּים: inasmuch as the meaning in v. 1b is in the judicial realm, whereas in v. 1c, it is more in the salvific realm.\(^7\)


\(^6\) Westermann points out the uniqueness of this arrangement: “the catchword which makes the connection, ‘do sedaq, for my sedaq comes’, is a strange one, for the same word has a different meaning in the two parts of the sentence.” Isaiah 40-66, 309.

\(^7\) For Motyer, the Lord’s righteousness in this particular context is “a work of salvation, i.e. rescue
John Oswalt observed this change of tone in the nuance of the meaning of the term זדך in Isa 56-66, inasmuch as the word-pair הירך and חמשף is being used again in Isa 56:1 for the first time since its last appearance in the book of Isaiah in Isa 33:5. In the earlier part of the book, “righteousness” is understood as “morally correct behavior, whether of God or human beings,” whereas in Isaiah 56-66, the motivation of doing righteousness is not out of fear of impending doom, but more as “the recognition that God is going to mercifully and righteously keep His covenant promises.”

Strophe 2: Promise of Blessing (Isa 56:2)

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>2aA</td>
<td>Blessed is the man who does it</td>
</tr>
<tr>
<td>2aB</td>
<td>the son of man who holds it fast:</td>
</tr>
<tr>
<td>2bA</td>
<td>keeping the Sabbath from profaning it</td>
</tr>
<tr>
<td>2bB</td>
<td>and keeping his hands from doing all evil.</td>
</tr>
</tbody>
</table>


9Ibid., 1:188.
The universal tone of the announcement is reflected in its recipients: אָנָּשׁ and בָּרָאֵרָה. When the two terms are used together, most of the meaning is to signify the common nature of humanity in the sense of their vulnerability; however, only in Isa 56:2 are the terms employed in the context of potential access to blessing.

The verbs נְשָׁה / נְשָׁה reappear in v. 2 and function, not only as an echo of the announcement in v. 1, but also as an amplification, see Table 3. The fact that in v. 2, the verb נְשָׁה appears twice in bicolon 2b, while in 2a the parallelism is חַיָּה / חַיָּה, and the words נְשָׁה, נְשָׁה and חַיָּה reappear again in vv. 4 and 6 as a description of the

<table>
<thead>
<tr>
<th>Text</th>
<th>Keywords</th>
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<tbody>
<tr>
<td>56:1bA</td>
<td>נְשָׁה נְשָׁה נְשָׁה</td>
</tr>
<tr>
<td>56:1bB</td>
<td>נְשָׁה נְשָׁה נְשָׁה</td>
</tr>
<tr>
<td>56:2aA</td>
<td>נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה</td>
</tr>
<tr>
<td>56:2aB</td>
<td>נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה</td>
</tr>
<tr>
<td>56:2bA</td>
<td>נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה</td>
</tr>
<tr>
<td>56:2bB</td>
<td>נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה נְשָׁה</td>
</tr>
</tbody>
</table>

10See Paul, Isaiah 40-66, 450.

11In Job 25:6 the terms are used in the context of human insignificance, comparable to worm. In Job 36:25, they are in the context of a witness of God's greatness. In Ps 8:4 the meaning of the expression is ambiguous, since v. 3 emphasizes human insignificance in comparison to heavenly bodies, yet v. 5ff elaborates his important position over other creatures. In Ps 90:3 the terms appear in the context of human mortality. The content of Ps 144:3 is comparable to that in Ps 8:4, an expression of human insignificance. In Ps 73:5 the usage of the terms has a neutral connotation, since it merely refers to humanity in general.

12Leclerc, Yahweh is Exalted, 134.
characteristics of foreigners and eunuchs, can be taken as an indication of a literary device to unite Isa 56:1-8.\(^{13}\)

The use of the root **חָיָה** in v. 2aA echoes the command to “do righteousness” **חָיָה וְרָשָׁא** in v.1, and now it is employed in a blessing pronounced to the one who “does this” **חָיָה וְרָשָׁא**. In the structure of the verse, the pronouncement of blessing **חָיָה וְרָשָׁא** covers both pairs of the bicola. They are a grammatical and semantic parallelism: in the first bicola is between **תָּז לֹא חָיָה** and **כֵּן אָדָם חָיָה** which are synonymous, and in the second bicola between **עֲשֵׂהּ וְרָשָׁא** and **שֵׂם שֵׂם מְנַשֶּׂהָ בָּתָךְ** in which the idea is that by doing “it” **עֲשֵׂהּ וְרָשָׁא** , one is holding on “it” **שֵׂם שֵׂם מְנַשֶּׂהָ בָּתָךְ**. The question now is, doing what? Holding on to what?

The function of the demonstrative pronoun “this” **תָּז** and the preposition-pronoun combination “in it” **בָּתָךְ** in the phrase “blessed is the man who does **this**, and the son of man who holds it fast” (v. 2a) is quite distinct, as can be discerned from the following in Figure 1.

Figure 1. The object of the announcement of blessing in Isa 56:1-2

\(^{13}\)Leclerc, *Yahweh is Exalted*, 134.
Scholars differ in their opinions on the object that the text is referring to: (1) Some consider it as referring to the previous colon in v. 1a, the command to keep “justice” and practice “righteousness.” 14 (2) Others look at it as referring to the colon that follows, v. 2b, the keeping of the Sabbath and the refraining from doing evil. 15 (3) Another group of scholars prefers to see it as playing a double function, first referring back to the expression of “justice and righteousness” in v. 1 and, at the same time, pointing to the practice of keeping the Sabbath and refraining from doing evil in v. 2. 16 If we follow the last opinion, the keeping of justice and doing righteousness is being made equivalent to the practice of keeping the Sabbath and keeping one’s hand from doing any evil. 17

In its surface structure, the parallelism can be considered as complementary, that keeping the Sabbath holy is to be accompanied by refraining from doing evil. Both cola start with the participial form of which is crafted as a contrast to one another. The “keeping” activity has two different directions: in the first colon, as it relates to the Sabbath, it means an active action of


15 Kissane, Isaiah, 209; Volz, Jesaja II, 204; Polan, Ways of Justice, 62; Leclerc considers it as a rhetorical device of “delayed identification.” Yahweh is Exalted, 134.

16 Johann Fischer, Das Buch Isaias (Bonn: Hanstein, 1939), 161-171; Muilenburg, Isaiah 40-66, 654; and Whybray, Isaiah 40-66, 197.

17 For Blenkinsopp, this prophetic admonition to observe justice and righteousness with further injunction of a specific command (Sabbath observance) and a generic command (avoidance of evil) is given in the context of the imminent parousia. Joseph Blenkinsopp, “Second Isaiah – Prophet of Universalism,” JSOT 41 [1988]: 94.
keeping/guarding the Sabbath, to observe it, as if one were portrayed as embracing it. In the second colon, the use of the term expresses just the opposite idea; it means to shun, to hold back from an action, to refrain from doing evil. The fact that the same root in the same grammatical form is employed in both cola may indicate that this colon is to be read as a parallelism, and it is a surprising pair. The keeping of the Sabbath is being paired with keeping one’s hand from doing any evil; a specific obedience to a particular commandment is being put at the same level as a broad and overreaching attitude. This lexical design can be considered as an antithesis.

As Adele Berlin has noted, a less common pair is actually a product of more careful thought. This fact may explain how an “inharmonious” parallelism can be a clue to an important message of the text. In line with this literary consideration, while Whybray called this situation a “strange pairing,” and Westermann considered it an “awkward parallelism,” both of them noticed that this particular parallelism

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18 The verb יָשָׁר is a technical term in relation with the weekly Sabbath as well as other yearly Sabbath commandments. Dennis T. Olson, Deuteronomy and the Death of Moses (Minneapolis, MN: Fortress, 1994), 77. Goldingay reflected, “Guarding (samar) already points to the awareness that the Sabbath needs some protecting; it can be easily profaned. The notion of profanation starts from the fact that there are things that are holy, taken out of ordinary use. In term of time, that applies to the Sabbath.” Isaiah 56-66, 70.


21 Whybray, Isaiah 40-66, 197. Gosse notes the significance of the appearance of the word “Sabbath” in this verse, since it contrasts greatly with chaps 1-55 in which the Sabbath only appears in 1:11 and 13-14 as a succession of various celebrations, not a command to observe it. Bernard Gosse, “Sabbath, Identity and Universalism Go Together After the Return from Exile,” JSOT 29 (2005): 359.

22 Westermann, Isaiah 40–66, 310.
demonstrates the importance of Sabbath-keeping as an indication of one’s moral stature.\textsuperscript{23} It is probable that the reference to Sabbath observance here is in the context of common human identity, created by God, in which the creation account is climaxed by the account of the seventh-day Sabbath.\textsuperscript{24} The second admonition, refraining one’s hand from doing any/all evil, can also be understood as a universal social gesture among human beings.

The syntax of the announcement in v. 1a indicates that the call to practice justice and righteousness is placed in the foreground with the coming of salvation serving as the background, with the temporal phrase, “for soon,” giving a nuance of urgency to this call. In v. 2, this call receives further emphasis with blessing to those who practice them, and a further description of what justice and righteousness implied: keeping the Sabbath and refraining from doing any evil. In this passage, the themes of justice, salvation, and cult—in this case, Sabbath observance—are interwoven.

It is also observable that the repetition of keywords is employed significantly in the presentation of the message. The word הָאִדָּם appears twice: first, to describe human practice and second, in reference to God’s action. Different words being paired to this word show its rich nuance of meaning. In the initial announcement, the verbs רָמַו and

\textsuperscript{23} The dissimilarity in kind as between the two halves of the verses discloses the emphasis put upon the particular admonition, the keeping of the Sabbath. In itself, the awkwardness in the drafting of the verse makes one feel that the real point which the admonition wants to make is the only real indication whether a man truly holds to ‘justice and righteousness’, whether he is truly devout, is strict observance of the Sabbath.” Westermann, Isaiah 40–66, 310. See also Whybray, Isaiah 40-66, 197.

\textsuperscript{24} For Gosse, the cosmic significance of the Sabbath amplified the message of the universality of the salvation. “Sabbath, Identity and Universalism,” 367.
are employed for the command; in the further description, they both re-appear, creating a kind of staircase parallelism:25

keep [שם] justice
do [לשם] righteousness. . .
blessed is the man who does [לשם] this. . .
keeping [לשם] the Sabbath from profaning it
and keeping [לשם] his hand from doing any evil

That the structure is built to articulate the command, and blessing to those who fulfill it, prompts the reader to read further, to see who is going to fulfill this call and receive the blessing. Furthermore, as the context of the call is the imminent realization of divine salvation, it stimulates a question: How soon it will be realized? If there is a delay, what causes it? The following section of the poem deals with the question of “who” will fulfill the command and receive the blessing, and what the description of the blessing is.

Stanza 2: God’s Speech to the Outsiders (Isa 56:3-7)

This section contains God’s address to the outsiders. These groups of people are traditionally excluded from the worshiping community, the foreigners and eunuchs (Deut 23:1-8).26 Isa 56:3-7 can be divided into strophes:

1. Quotation of the speeches of foreigners and eunuchs (v. 3)

25Staircase parallelism is poetical lines in which the keywords are repeated and the poem proceeds in steps. For discussions on the characteristics of this type of parallelism see Edward L. Greenstein, “One More Step on the Staircase” UF 9 (1977): 77; Wilfred G. E. Watson, Classical Hebrew Poetry: A Guide to its Techniques (Sheffield: JSOT, 1984), 150-156.

26Sarna explains that the term “ben nekhar is a non-Israelite who resides in the land temporarily, usually for the purpose of commerce. He does not profess the religion of Israel and does not identify with the community’s historical experiences. He is therefore exempted from the religious obligations and restrictions imposed on Israelis.” Nahum M. Sarna, Exodus: The JPS Torah Commentary (Philadelphia, PA; New York; Jerusalem: Jewish Publication Society, 1991), 63.
2. Speech addressed to eunuchs (vv. 4-5)

3. Speech addressed to foreigners (vv. 6-7).

In its totality, this speech is composed in an ABBA structure:

A  Quotation of foreigner speaks (v. 3a)

B  Quotation of Eunuch (v. 3b)

B’ Speech addressed to eunuchs (vv. 4-5)

A’ Speech addressed to foreigners (vv. 6-7)

Discussion in this section attempts to explore the relationship between the speech to the foreigners and eunuchs with the initial announcement in vv. 1-2: the significance of their inclusion in the coming salvation, the kinds of characteristics that describe their identity, and the descriptions of the salvation promised to them.

Strophe 1: Speeches of Foreigners and Eunuchs (Isa 56:3)

This short strophe contains the speeches of the foreigners and eunuchs as a response to the announcement in the previous verses. The content of the speeches expresses the concerns of foreigners and eunuchs. Both speeches begin with the same אֲלֵיהֶם opening formula.

Isa 56:3 – Speeches of Foreigners and Eunuchs

56:3aA והם אמרה낀הבר
56:3aA1 והנה הליאהיהם אמרה
56:3aB והבל יברעלו ויהוה מעלה עמו
56:3bA והם אמרו הפרים
56:3bB והם אמרו עון уже: כ
Translation

56:3a  Let not the foreigner

56:3aA1 who joined himself to the Lord speak, saying:

56:3aB “Surely, the Lord will separate me from his people.”

56:3bA And let not the eunuch say,

56:3bB “I am a dry tree.”

Isa 56:3a – Introduction of the Foreigner

56:3aA 외국인이 말한다.

56:3aA1 외국인이 말한다.

This introductory clause of the speech by the foreigner consists of an introductory speech formula and a description about the speaker, presented in a chiastic style, both from the perspective of grammar and word distribution. The structure goes as follows:

a 외국인이 말한다.

b 외국인이 말한다.

/ b' 외국인이 말한다.

a' 외국인이 말한다.

Grammatically, it was organized as verb - object - object - verb and the same verb служит as an inclusio. Here, the subject 외국인이 말한다. receives an amplification as 외국인이 말한다., a specification that delimits the object of the speech of the Lord: not all foreigners, only those who longed for a specific, intimate relationship with the Lord. 27

Isa 56:3aB – Speech of the Foreigner

56:3aB 외국인이 말한다.

27 Other appearances of this word in plural form are in Isa 56:6 and Esth 9:27. The text in Esther indicates that this term is applied to the proselytes.
This clause expresses the concern of the foreigners: that they will be rejected from becoming a part of the community of God’s people.\textsuperscript{28} The wording of this clause is centered on their relationship with the Lord, since it is the Lord himself, they fear, who will reject them, and the purpose of their act of joining is to be \textit{his} people.

\textbf{Isa 56:3b – Speech of the Eunuchs}

Unlike the foreigners, the eunuchs, here, do not have additional information, probably because they are already God’s people, and the nature of their speech is more a lament about their personal condition: “behold, I am a dry tree.”\textsuperscript{29}

\textsuperscript{28}Reading the text in a post-exilic setting, Tuell considers that Neh 9:2 provides a clue for the situation portrayed here in Isa 56: “and they separated, יִתְנָה, the descendant of Israel, from all foreigner, בֵּית נוֹב, they stand and confess their sins and the transgressions of their ancestors,” and he argues that the term בֵּית נוֹב here is not “foreigner” in generic sense, but refers to an alleged alien living in the land at that particular time. Steven S. Tuell “The Priesthood of the ‘Foreigner’: Evidence of Competing Polities in Ezekiel 44:1-4 and Isaiah 56:1-8,” in \textit{Constituting the Community: Studies on the Polity of Ancient Israel in Honor of S. Dean McBride, Jr.}, ed. John T. Strong and Steven S. Tuell (Winona Lake, IN: Eisenbrauns, 2005), 201. The emphasis of the report in Nehemiah 9-10, however, is on the separation. There is no report of inclusion of foreigners into the congregation nor that they were assigned priestly functions here in Isaiah 56.

\textsuperscript{29}While this statement is simple and short, בְּגֵרֵי אֲדֹנָי, it has a deeper theological implication. Nielsen’s study of the tree metaphor, even though focused on Isa 1-39, is also applicable here: she underlines, “[t]he use of the tree image may vary; but the significant point is always maintained: there is organic correlation in life, nothing happens accidentally.” Kirsten Nielsen, \textit{There is a Hope for a Tree: The Tree as Metaphor in Isaiah} (Sheffield: JSOT, 1989), 71. Based on this insight, it seems that the speaker in Isa 56:3, even though he has been faithful to the Lord, as his characteristics given in v. 4 indicate, he is convinced that his condition and status made him naturally to be removed from the reward assigned to the righteous.

In the biblical tradition one of the images for a person is a tree (Jer 11:4; Ezek 17:5ff), and the God-fearing person is likened to a tree planted by the streams of water (Ps 1:3; Jer 8:16). Furthermore, in the book of Isaiah in particular, when God creates “new heavens and a new earth” (65:17), the lifetime of his people is like that of the tree (65:22), which may imply an eternal life. It is interesting that the promise
Strophe 2: God’s Speech to the Eunuchs (Isa 56:4-5)

Isa 56:4-5 – God’s Speech to Eunuchs

56:4aA פִּרְצָה אֱמוֹת יוֹהָה לָפְרֹהָים
56:4bA וַאֲשֶׁר שְׁמֵרוּ אַחֲרֵי-שָׁ bíth
56:4bB וּבְחָרֵם בֵּאָשֶׁר הָפִּיצָה
56:4bC וְנָתַתִּים בְּברִיתָי
56:5aA נַחֲתִי לְךָ בְּבִית
56:5aB וְבָהֲמוֹתָי
56:5bA וֹדֶה
56:5bB וּשְׁמַשׁ
56:5cA שְׁמוֹ מַבְנֵי-קֹדֶשֶׁת
56:5cB שְׁם-עוּלָם אֶתִּכָּלָה
56:5cC אַשֶּׁר לֹא יִשָּׁמֶר: ס

Translation

56:4aA “For thus said the Lord to the eunuchs,
56:4bA who keeps my Sabbaths
56:4bB chooses what I delight
56:4bC and holding fast my covenant:
56:5aA “I will give them within my house
56:5aB and my walls,
56:5bA a memorial
56:5bB and a name;
56:5cA better than sons and daughters.
56:5cB An everlasting name I will give him,
56:5cC which will not be cut off.”

given to the eunuchs in v. 5 is in the context of God’s “house” and “walls,” since in Ps 92:13-15 the reward for the righteous is portrayed as being planted in the “house the Lord / in the court of God,” terminology referring to the temple, like the promise in Isa 56:5. For Dahood, the imagery in Ps 92:13-15 carries an eschatological connotation, speaking of immortality, referring to the heavenly palace and courtyard of God. Mitchell Dahood, *Psalm 51-100: A New Translation with Introduction and Commentary*, Anchor Bible 17 (Garden City, NY: Doubleday, 1968), 338. The fact that Ps 92 has a heading as a song for the Sabbath makes it thematically in tune with this promise to the eunuchs, since one of their characteristics is the keeping of the Sabbath (Isa 56:4).
God’s response is first addressed to the eunuchs, which covers vv. 4-5 with the outline of the speech addressed to the eunuchs as follows:

1) the speech formula (4aA)

2) description of the characteristics of the eunuchs (4bABC)

3) the gifts given to them (56:5).

**Isa 56:4ab – Characteristics of the Eunuchs**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
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<tbody>
<tr>
<td>56:4aA</td>
<td>כירחא אמר יהוה תפריסים</td>
</tr>
<tr>
<td>56:4bA</td>
<td>שמור אתשבתותך</td>
</tr>
<tr>
<td>56:4bB</td>
<td>ובחר באםраф הפתתי</td>
</tr>
<tr>
<td>56:4bC</td>
<td>ומקוהים בברית</td>
</tr>
</tbody>
</table>

Isa 56:4 focuses on the characteristics of the eunuchs: keep my Sabbaths, choose what I delight, hold fast to my covenant. This threefold description echoes the announcement of blessing in v. 2, since both verbs שמור and בחר are employed. While the verb שמור has the same object as in v. 2, the Sabbath, in the case of בחר, which in v. 2 does not have a specific object, has a specific object here, the covenant.

The order of the three verbs employed here (שמור, בחר, and בחר) expresses a deliberate action of willingness on the part of the eunuch to be with God; it also expresses a development from cognitive to a more affectionate attitude: from keeping and choosing,\(^{30}\) to whole-hearted devotion.\(^{31}\) Emphasis on a personal relationship with the

\(^{30}\)Motyer noted that the two verbs keeping and choosing are in the form of imperfect of habitual action, which denotes persistence. *The Prophecy of Isaiah*, 466.

\(^{31}\)F. Hesse gives one of the meanings of בחר as “whole-hearted devotion.” “בחר,” *TDOT* 4:306.
Lord himself is highlighted by the consistent use of the first person personal pronouns in every object in each colon: my Sabbaths; what pleases me; my covenant. From a poetical perspective, the objects of the verbs: Sabbath, מִשְׁמַרְיָה, and covenant may be considered as another example of a combination between a broad expectation from the Lord and his specific requirement, just as in Isa 56:2, with the term מִשְׁמַרְיָה functioning as a link between the Sabbath and the covenant, as an envelope to cover all God’s will. This is the first appearance of the word מִשְׁמַרְיָה in Isa 56-59, and it will reappear several more times with its strategic role as a term contrasting the wills of God and the wills of man.

In Isa 56:4 and 6, the foreigners and eunuchs are described, among other things, as “holding fast to My [God’s] covenant,” in which there is no elaboration of what the covenant is referring to. A glance at the immediate surrounding context of Isa 56:1-8 shows that the term מִשְׁמַרְיָה, “covenant,” appears in Isa 54:10; 55:3; 59:21; and 61:8. Inasmuch as the (re)appearance of the term in 59:21 was considered as one of the keywords that binds Isa 56-59 as a literary unit and at the same time a bridge to the next unit of Isa 60-61, it may be suggested that the occurrence of the term “covenant” in Isa


33 For Halas, the term “Sabbath,” by itself, stands as a figure of speech, a synecdoche—the use of the part for the whole. Roman Halas, “Universalism of Isaias” CBQ 12 (1950): 169.

34 Polan notes that in the context of Isa 56-66 the word מִשְׁמַרְיָה only in Isa 56:4, 6; 59:21; and 61:8. He explains how in Isa 56:4, 6 and 61:8 the usage of the word highlights the relationship between faithful promise on the part of God on one hand and the importance of fidelity to his message on the other hand. In 59:21 the covenant has to do with bestowal of God’s spirit and word to the faithful people. This reference to God’s spirit, on the one hand echoes the same theme in Isa 57:15-16 and also anticipates the bestowal of the spirit of God in 61:1. With this background, he concludes that the words “covenant” and “spirit” in Isa 59:21 make this verse function as a hinge verse: it wraps up Isa 56-59 and, at the same time, looks forward to the development of the same theme in the subsequent chapters. Ways of Justice, 307-308.
54:10 and 55:3 can be used as a reference for the reading of Isa 56:4, 6. In Isa 54:9-10, the covenant God promised is compared to his covenant with Noah, with whom the concept of the covenant is introduced for the first time in the Bible (Gen 6:18; 9:9-17), and the underlying theme is no more judgment/punishment. In Isa 55:3, the covenant is reemphasized again, now as an “everlasting covenant,” with the perspective of its universality: “nation, גוי, who don’t know, you will call / nation, גוי, you don’t know, will come to you” (v. 5). Reading the theme of the covenant in Isa 56:4, 6 in the context of Isa 54:10 and 55:3ff reinforces the promise of salvation given in vv. 1-2.35

That keeping the Sabbath holy and holding fast to the covenant serve as the condition of the inclusion of foreigners and eunuchs as recipients of the promised salvation given in Isa 56:1-2 may have a deeper literary function. Besides Isa 56:4 and 6, in Exod 31:16, the representation of the Sabbath as an “everlasting covenant” is a part of a command to the Israelites as a whole to keep the Sabbath. In Lev 24:8, it is a part of the priestly instructions regarding the replacement of “the bread of the presence” every Sabbath.

These texts of Exod 31 and Lev 24 are closely interconnected in significant ways and have theological implications. The fact that the replacement of the bread is on a weekly basis instead of daily—like the practice of other ancient Near Eastern cults—among other things, emphasizes a theological connection between the cultic service and

the creation narrative. Furthermore, it should be noted that the thoughts and phrases prominent in the “holiness” section of the book of Leviticus saturate this command regarding Sabbath observance in Exod 31:12-17. This passage is also a part of the section of the book of Exodus in which its literary connection with the creation story in the book of Genesis is observable. Therefore, the interconnection of the two texts highlights the concepts of Covenant, Sabbath, and creation.

This insight may convey a message that the salvation promised in Isa 56:1-8 is a revitalization of the Creation and Exodus narratives, since the extension of the promise of salvation to הָאָדָם (v. 2), which is creation terminology (Gen 1:26), means that it encompasses all human beings. As the culmination of the creation story is the Sabbath, which was later given to Israel as an “everlasting covenant” during the Exodus, the message of the poem of Isa 56:1-8 indicates that Sabbath observance and holding fast to the covenant are not a unique characteristic only for faithful Israel. They are also characteristics of foreigners and eunuchs who will become partakers of the coming salvation. Furthermore, their inclusion into the promised salvation includes participation

37Ibid., 200.
39Gane, “Bread of the Presence,” 201.
in the temple services (vv. 5 and 7). The promise reaches its climax when “The Lord, the gatherer of the dispersed Israel, declares” (v. 8): “My house, will be called a house of prayer for all people” (v. 7b). Just as in the Exodus, where Israel becomes a kingdom of priests for God (Exod 19:6); in Isa 56, this call becomes universal.

**Isa 56:5 – The Gifts to the Eunuchs**

| 56:5aA | וּתַחְתְּיָה לָהֶם בְּרֵיחֵי | 56:5aB | רְבֵיהֵמוֹתָיו |
| 56:5bA | יָד | 56:5bB | וּשָׁם |
| 56:5cA | מִדְעֶם מַמֶּנֶה | 56:5cB | שַׁם נְעָלָי אֱלֹהִים |
| 56:5cC | אֵשׁ לָא יֵרֵד |

Isa 56:5 focuses on the promise given to the eunuchs. As the following diagram shows, the promise given to the eunuchs is specifically in three particular areas:

1. location of the gift,
2. the gift itself,
3. a further description of the gift.

Furthermore, they are presented in word pairs:

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41Comparable to the “bread of the presence” which belongs “to the inner, more intimate sphere of the theocentric cult” (Gane, “Bread of the Presence,” 182), here in Isa 56 the “outsiders” are included into inner, more intimate relationship with the God of Israel (Isa 56:8).

42Halas showed that following the message of doom to the nations in Isaiah 34, in the section from Isaiah 35 to 66, there are series of passages dealing with “universal gladness,” by which, in Isa 56:1-8 “the universality of the New Covenant finds expression in more clear terms.” Halas, “Universalism,” 163. However, he was not sure about the function of the theme of Sabbath in this context: “a difficulty here is encountered as to the significance of the ‘sabbath’”. He suggested that the term “sabbath” here is a figure of speech, a synecdoche—the use of the part for the whole. Ibid., 168-169. Based on the insights above, however, it can be argued that reference to the Sabbath, together with the covenant, is an echo of creation and the Exodus, a strategic device to underline this message of the universality of salvation in Isa 56:1-8.
A. The promise: I will give them
B. Location of the gift: within my house and my walls
C. The gift: (a) a memorial (b) and a name
D. Description of the gift: (a’) better than sons and daughters (b’) an everlasting name I will give him which will not be cut off.

It is observable that the pairs are supplemental to each other and that they express a sense of comprehensiveness: house / walls; monument / name; sons / daughters; everlasting name / which will not be cut off. In this promise, reference to “house” and “walls” addresses the concern of the eunuchs about acceptance into God’s fold; the gifts, a memorial and name, are an answer to the issue raised by the eunuch himself about being a dry tree. From the structure of the text, it seems that reference to the “memorial” receives a qualitative description—“better than sons and daughters”—and the “name” is described in a temporal perspective “everlasting name that will not be cut off.” From a

43While the clause אֵלֶה אֵין בִּעֲצֵם אָדָם seems to be a continuous sentence, in a deeper structure it can be read as a parallelism:

[אֵלֶה אֵין בִּעֲצֵם אָדָם]

The stylistic angle, the root נְהַמֶּה in this speech is employed both in the opening and concluding parts: both are in the first person with God as the subject. It highlights personal action on the part of God and adds elements of assurance and solemnity to the promise.

With the account of Absalom as a reference, the דָּי, literally meaning “hand” in v. 5b, refers to a memorial established for one who dies childless. However, the question is whether this memorial should be understood as literal or figurative. Franz Delitzsch, referring to Deut 23:13, showed that דָּי may also means “a side, and hence a place.” As the word דָּי may mean hand, monument, or place; and ושֶם may mean name, testimony, and even a victory stela, Paul suggested that the pair ושֶם דָּי “may have been chosen for the multiple meanings of each one of its individual components.” When the two substantives are joined together, they compose a hendiadys, denoting “a memorial, in this case in lieu of progeny.”

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46 Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, vol. 2, trans. James Martin (Grand Rapids, MI: Eerdmans, 1949), 362. See also Childs, Isaiah, 458. Among the English Bibles, the New King James version also translates the term as “place.”

47 Paul, Isaiah 40-66, 454.

48 Ibid., 453.
After dealing with the eunuchs in Isa 56:6-7, the attention is now turned to the foreigners. While the speech addressed to the eunuchs is characterized by a bicolon, in the address to the foreigners the device is characterized by the use of three prepositional phrases. There are three characteristics of the foreigners, in which their act of joining is described further by three purposes, and the promise given to them is in three components. As the blessing both to all humans and to the eunuchs are in bicolon, the
speech here is in tricolon, indicating a climax.

The pattern of the address to the foreigners is similar to the address to the eunuchs. It starts with a description of their behavioral characteristics, followed by a description of the gifts given to them. Comparable to the speech addressed to the eunuchs, here in the speech to the foreigners, the gifts promised to them also depict God’s personal action, which involves bringing them into a specific location.

**Isa 56:6ac – Characteristics of the Foreigners**

56:6aA ἐκπνευσμένοι εὐλαβείς
56:6aB οἱ καταδεικνύουσαι ἐν πάσῃ τῇ θείᾳ ἔννοιας
56:6cA τὰς σάκους τῆς μυστηρίους
56:6cB ὁ προσκυνήσας τὰς μυμβαλλόμενος

The triple characteristics of the foreigners are presented here: (1) joining themselves to the Lord, (2) keeping the Sabbath, and (3) holding fast to God’s covenant. Keeping the Sabbath and holding fast to the covenant echo the call in the announcement in vv. 1-2 and as the characteristics of the eunuch in v. 3. A specific designation that only applied to the foreigners is their act of joining the Lord, and this specification has already been given in v. 3.⁴⁹ Their status as foreigners makes it natural to give emphasis to their decision to “join the Lord.” However, the description of their motivation is significant

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⁴⁹Blenkinsopp translates the term ἐκπνευσμένοι as the ones “who adhere to [the Lord]” which implies more in the cognitive realm on the foreigners’ attitude toward God. Isaiah 56-66, 129. However, to retain the translation as “to join” is more appropriate since it portrays a concrete physical action. Isa 56-59 is quite expressive in portraying concrete actions: keeping one’s hands from doing evil (56:2); putting out one’s tongue (57:4); to quarrel, to fight, and to hit with one’s fist (58:4); satisfy the starving (58:10); hold one’s foot from trampling the Sabbath (58:13); hands defiled with blood, fingers with iniquities, lips spoken lies, tongue mutters wickedness (59:3).
since the wording is flavored with priestly or Levitical terminology.

**Isa 56:6b – The Motivations of the Foreigners in Joining the Lord**

56:6bA לֵשָׂרָה
56:6bB ולָאָבְכָה אָדָם יְהוָה
56:6bC לִמְדוּת לְעַבְרֵיהוּ

In the clause לֵשָׂרָה וַלָּאָבְכָה יְהוָה both verbs, לֵשָׂרָה and לִמְדוּת לְעַבְרֵיהוּ are full of cultic connotations. John L. McKenzie noted that in the word לֵשָׂרָה, its root לְהָדָא אָבְכָה יְהוָה alludes to the name of “Levi,” who among all tribes of Israel has been appointed as the ministering tribe before the Lord in the temple, in which the technical term for their activities is לֵשָׂרָה, “to minister/serve.”\(^{50}\) The use of the term לֵשָׂרָה with the setting in the temple, like what can be read here in Isa 56:6-7, is the only place where the subject is a non-levitical figure, and even more to the extreme, foreigners.\(^{51}\)

Concerning this situation that foreigners serve as ministers at the temple, Odeberg suggested that there is a connection between Isa 61:6 and Isa 56:2.\(^{52}\) The problem with


\(^{51}\) Among those who see in the text that foreigners serve the Lord in the capacity of priest and the Levites are Michael A. Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon; New York: Oxford University, 1985), 118, 128; Blenkinsopp, “Second Isaiah,” 96; and Watts, *Isaiah 34-66*, 249. However, Olyan is in the opinion that the portrayal of the role of foreigners in this text is just as a regular member of the worshiping community, since all the activities described here are not necessarily restricted to be performed as a cultic functionary. His argument is based on the fact that while the verb לֵשָׂרָה, “to serve,” “to minister” is used for priestly and Levitical ministry before the Lord, in Ezek 20:32 the term is employed for serving idols made of “wood and stone.” Saul M. Olyan, *Rites and Rank: Hierarchy in Biblical Presentation of Cult* (Princeton: Princeton University, 2000), 92.

this proposal is that the speech in Isaiah 61 is a blessing promised to the Israelites in particular, in which the foreigners have no participation. They even seem to be excluded in this context (see 61:5). However, Isa 66:21, within the context of the universality of the salvation in vv. 18-21, in which God will take some of the foreigners as priests and Levites, seems to be more relevant as the intertextual explanation for this situation.\footnote{For discussions that Isaiah 56 and 66 are closely related and serve as inclusio for these chapters, see Karl Elliger, “Der Prophet Tritojesaja,” ZAW 49 (1931): 140; Pauritsch, Die neue Gemeinde, 206-209; Childs, Isaiah, 542; and Polan, Ways of Justice, 79-86.}

The first characteristic of the foreigner, “the one who joined the Lord,” receives an amplification to describe their motivations further. These clauses deserve further consideration:

\begin{align*}
56:6bA & \text{לשהיה} (a) \\
56:6bB & \text{לאותת אָתָשָׁם יהוה} (b) \\
56:6bC & \text{לאותת ולועבדות} (a')
\end{align*}

The structure shows that two different expressions of serving the Lord envelope the idea of loving the name of the Lord: to serve him and to become servants to him. In the expression of ministering to the Lord in a – a’, the Lord himself stands as the object: (a) to serve \textit{him} / (a’) to become servants to \textit{him}. However, in clause b, in the idea of loving the Lord, the object is indirect, since the object is “the name of the Lord.” The fact that the poetic device here is using “the name of the Lord” instead of his personal pronoun, can be viewed from several angles.

First, the texts emphasize the idea of both the immanence and transcendence of
the Lord: he is close, yet far; he is approachable, yet he is beyond human realm. Another explanation is that in the cultic context, as in the case of this text, the name of the Lord stands as an alternative term for the divine personality himself. In this sense, to love the name of the Lord is none other than to love the Lord.

Further, the idea of loving the Lord echoes the command in the shema: “and you shall love the Lord your God with all your heart, and with all your soul, and with all your might” (Deut 6:5). Some commentators interpreted the command “to love” the Lord here as meaning to serve him in a concrete way, i.e. to obey. Based on this insight, we can go further to assert that the name of the Lord also stands for his character. Therefore, to love his name is to imitate his character.

It can also be added that there is a possible correlation between this speech and

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54 See Isa 57:15 as the immediate context/reference.
55 A. S. van der Woude, “וְהֵשֵׁמָה,” TLOT, 3:1362. In the book of Deuteronomy there are two terms for the future place of worship that are used interchangeably: “to place his name” (12:5, 21 and 14:24) and “to make his name dwell” (12:5; 14:23; 16:2, 6, 11; 26:11). See also Solomon’s prayer in the dedication of the temple (1 Kgs 8:29, 43; 9:3). In Isa 18:7 Mount Zion is called “the place of the Lord’s name.”
56 Tigay writes, “Nevertheless, love of God in Deuteronomy is not only an emotional attachment to him, but something that expresses itself in action.” Jeffrey H. Tigay, Deteronomy; The Traditional Hebrew Text with the New JPS Translation (Philadelphia, PA, Jerusalem: Jewish Publication Society, 1996), 77.
57 To a certain point, the phrase דָּבָרְכֶךָ אָלַּהַבֵּית אָלַּהַבֵּית אָלַּהַבֵּית אָלַּהַבֵּית יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְh
Solomon’s prayer during the dedication of the temple. The fifth petition in the prayer concerns foreigners, who, because of the love of the Lord, come to the temple or pray toward the temple (1 Kgs 8:41, 42). Ebele Talstra made a contrast between the portrayal of the coming of the foreigners motivated by their love of God’s name and the coming of the Gibeonites and Babylonians with deceitful motive (Joshua 9; 2 Kgs 20). The description of the motive of the foreigner here, “to love the name of the Lord,” is in contrast with that of those Gibeonites and Babylonians. The possible connection between Isa 56:6 with Solomon’s prayer can be strengthened by referring to the summary of all that God will do for the eunuchs and foreigners, which is summed up in Isa 56:7: “because my house will be called a house of prayer for all people.”

**Isa 56:7a – The Gifts to the Foreigners**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>56:7aA</td>
<td>הוביםוהם עליזרים קרשים</td>
</tr>
<tr>
<td>56:7aB</td>
<td>ו’eслиים ב bais תפלה</td>
</tr>
<tr>
<td>56:7aC</td>
<td>עללותם ובעיתם לעזון עליזובים</td>
</tr>
</tbody>
</table>

As the description of the foreigners’ motives of joining the Lord are colored with priestly and levitical terms, the promise adds this nuances further. As the location of the promise to eunuchs is specified as “my house” and “my walls,” the promise to the foreigners is also specified to take place in three locations: “my holy mountain,” “my house of prayer,” and “my altar.” It is discernable that the description of the locations is

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59 Ibid., 183.
moving from broad to specific spheres. In many occurrences in the Hebrew Bible, the holy mountain is synonymous with the temple, and the altar is the microcosm of its service.

**Stanza 3: Concluding Statement (Isa 56:7b-8)**

Strophe 1: The “House” as the Locus of Salvation (Isa 56:7b)

56:7bA

כֵי בֵיתִי

56:7bB

בֵית הַמַּטָּלֶה יָֽכֹּהָּ הֲלָֽכָּהָּ לֶֽאֶלְמָלְכָּהָּ׃

Translation

56:7bA Because my house,

56:7bB a house of prayer it will be called, for all people.”

In the context of Isa 56:1-8, the locative climax of the promises in the poem is the “house.” The development of the description of the house in this poem is observable. Starting with v. 5a, the promise to the eunuchs includes a place in God’s house. As to the foreigners, in v. 7a, they will be joyful in “my house of prayer” which is parallel with “my holy mountain,” and finally, this house of prayer will be called “a house of prayer for all nations.” The verb יָֽכֹּֽהָּ, “will be called,” in this verse, expresses an activity of naming. It

60 Motyer sees in this progression of thought a dynamic gesture, how the foreigners were welcomed to the place where the Lord is to be found (my holy mountain), into his presence and his family (my house of prayer), and a guarantee of acceptance and fellowship (my altar). He notes further that the final focus is the altar, a symbol of ultimate encounter with God. In Isa 6:7-8, the prophet Isaiah experiences an encounter with the Lord in the temple in which the altar plays an important role in that event. *The Prophecy of Isaiah*, 467.

has been observed that in the Hebrew Bible the naming results from events which have occurred. Thus, the name “a house of prayer for all nations” here in v. 7b anticipates the realization of the event when all nations will worship and pray there. This idea is reflected in the syntax of the sentence, in which the phrase “house of prayer” comes before the verb, indicates that the emphasis is on the role of the temple as the house of prayer. Literally, the clause reads, “because my house / a house of prayer / it will be called / for all people.” That the subject of the act of prayer here is “all nations” refers back to the promise of blessing intended for אֲנָשִׁים and in Isa 56:2.  

In its own right, the wording in v. 7b functions as a bridge between vv. 1-7 and v. 8. The term “house” in the phrase ריביה, “my house” covers the promise of a place within God’s “house” and “walls” to the eunuchs, and reference to prayer here is more related to the promises to the foreigners. The phrase כלֶּאֲנָשִׁים, “all people” refers back to the terms in v. 2— “human” and “son of man”—and also to eunuchs and foreigners in 3-6; they are all being included in the term “Israel” in v. 8.

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62 George W. Ramsey, “Is Name-Giving an Act of Domination in Genesis 2:23 and Elsewhere?” CBQ 50 (1988): 24-35. That the activity of (re)-naming here reflects a new identity and a new reality for the recipient, i.e. the house, the phenomenon is comparable with Isa 58:12, in which the people will be called (passive mode) “repairer of the breach” and “restorer of paths to dwell in.”

63 The clause starts with מִי which is “a result clause,” it is an expression of God’s intention. Goldingay, Isaiah 56-66, 87.

64 It is worth noting that while in Isaiah 1 the prayers of the Israelites are unacceptable (vv. 3 and 15), here in Isa 56:7, the prayers are envisioned to be offered by all nations.
Translation

56:8aA “Says the lord God,
56:8aB the gatherer of the dispersed Israel:
56:8aC “also I will gather unto him those
who have been gathered.”

Isa 56:8 contains the concluding speech of this unit of Isa 56:1-8, a speech that
ends the address to all humans, foreigners, and eunuchs. From a literary perspective, v. 8
builds a connection with the announcement in vv. 1-2: (1) To save / to gather—compare
with Ps 147:2, the LORD builds up Jerusalem / He gathers the outcasts of Israel; 1 Chr
16:35; Ps 106:47; Isa 45:20; Zeph 3:19—save / gather. (2) Man / ben adam, general /
universal human being invited to participate in the coming salvation now being termed as
“Israel” from universal to particular. (3) The terminology also serves as an introduction to
the following sections of 56:9-59 in which God is at work to win back Israel.

The phrase נאם אלוהים יהוה is a typical prophetic speech formula and functions as
an emphasis either at the end of the divine speech or in the middle of the speech, but
never at the beginning as an opening formula.65 The name of the Lord receives an

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65 “The normal, most common use of the Yahweh utterance formula [נאם יהוה] is to conclude a
rhetorical unit beginning with a dábár such as ‘thus says Yahweh’ or ‘the word of Yahweh came.’” H.

The particular prophetic speech formula נאם אלוהים יהוה appears only in four prophetic books:
Isaiah, Jeremiah, Ezekiel, and Amos. In Isa 3:15 and Isa 56:8, where it functions as a concluding formula;
while in Jer 2:19, 22; 49:5; 50:31 and Amos 3:13; 4:5; 8:3, 9, 11, the phrase appears in the middle of divine
speech as an emphatic device of its solemnity. Eising explains, as נאם stands at the end of the utterance, it is
extended appellation, in which the root שָׂרָה appears three times, indicating that the gathering of the people is emphasized.

The Thematic Structure of Isa 56:1-8

As the analysis above focuses on a verse-by-verse basis of the text, this section attempts to provide an overall thematic structure of the poem of Isa 58:1-8. Several elements contribute to the unity of the passage. The discussion of the unifying elements are divided into three parts: (1) theme, (2) keywords, and (3) thematic reversals.

Thematic Unity

The first strophe opens Isa 56:1-8 with a call to keep justice and do righteousness. This call presents the perspective that God’s salvation is about to be revealed. The announcement of the blessing that follows the call specifies the characteristics of those who will enjoy the salvation when it is realized.

Reference to foreigners and eunuchs in the second strophe makes the announced salvation universal in nature. Furthermore, the promises given to them show that the

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to emphasize its divine origin and guarantee. Eising, "בָּשָׂר," 9:110. As for its position in the middle of prophetic speech, he proposes, “in a lengthy discourse the prophet found it appropriate to emphasize that it was ultimately not he who was speaking but God.” Ibid., 9:111.

In Ezekiel, the phrase can appear several times in one chapter; it shows a combination of its appearance in the middle and conclusion of divine speech. In Ezek 11:8 in the middle, but in v. 21 as the conclusion; also in Ezek 14:11, 14, 16, 18, 20, with v. 23 as the conclusion; Ezek 16:8, 14, 19, 23, 30, 43, 48, with v. 63 as the conclusion; 18:3, 9, 23, 30, 32; 20:3, 31, 33, 36, 40, with v. 44 as the conclusion; Ezek 22:12; with v. 31 as the conclusion; Ezek 26:5, with v. 14, and also v. 21 as a conclusion of particular speech; Ezek 32:8, 14, with vv. 16, 31, 32 as a conclusion of particular speech; 36:14, 23, with v. 32 as the conclusion; Ezek 39:5, 8, 10, 13, 20, with v. 29 as the conclusion; and Ezek 43:19, with v. 27 as the conclusion.

In Ezek 5:11; 12:25, 28; 13:8, 16; 17:16; 21:12, 18; 23:34; 29:20; 30:6; 33:11; 34:8, 15, 30; 35:6, 11; 38:18, 21; 44:12, 15, 27; 45:9, 15; and 48:29 the phrase appears in the middle of the speech, while in Ezek 15:8; 24:14; 25:14; 28:10; 31:18; and 47:23 as a concluding speech formula.
themes of salvation and cult are closely connected; they are centered on the temple with
cultic functions performed there. Reference to Sabbath observance (vv. 2, 4, 6)
strengthens the universality of the salvation announced. The Sabbath is a commemoration
of creation, and in this passage its observance is applied to first, אָדָם, “man,” and
“son of man,” and later the eunuch and foreigner. This sets the tone for the vision that the
house of the Lord will be called a house of prayer for all people.

Distribution of Keywords

Several words are employed and systematically placed to build the thematic
structure of the whole passage. The verb אָמַר, “to say,” is used four times. It appears in
vv. 1a, 3a, 3 c, and 4a. The first and the last occurrences are a divine speech formula: אָמַר
יהוה. The first is a general announcement intended for all of humanity (see v. 2a),
while the last one is specifically addressed to foreigners and eunuchs. The other two
occurrences in the middle are the phrase אָמַרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְהַמַּרְאַנְh

Another word is שָׁמַר, “to keep / observe.” It occurs in vv. 1b, 2b (2 x), 4b, and 6b.
In v. 1b, it is a command to keep מַסְתָּנָס, “justice,” and in v. 2bB it announces blessing
upon the person who, with others, keeps his hand from doing any evil. In vv. 2bB, 4b, and
6b, it has the Sabbath as the object. The distribution of this usage of שָׁמַר shows a
combination of wide scope of command with the specific one. The consistent appearance
of Sabbath observance assigned to different subjects—all humanity, foreigners, and eunuchs—highlights its importance as the characteristics of the promised salvation. This phenomenon is intelligible in the light of the fact that salvation here is cultic in nature, in which the Sabbath is the climax of the weekly cycle of worship.\textsuperscript{66}

Together with שומ, "to hold fast," is also distributed evenly among the recipients of the promise of salvation. It appears in vv. 2a, 4b, and 6b. In these occurrences, it is consistently associated with Sabbath observance. In v. 2a the verb שומ refers to both the keeping of justice and the practice of righteousness. In vv. 4b and 6b, it has the covenant as the object. At the end of the poem, the verb מִקְר, "to gather," appears three times in v. 8 both as a part of divine epithet, “the gatherer of dispersed Israel,” and also to emphasize divine salvific activity; “I will also gather unto him those who had been gathered.”

Reference to the recipient of this coming salvation using different expressions, אדם, “human,” אדם, “man,” זִכְרָה, “foreigner,” וחֵזֵק, “eunuch,” and Israel, shows a tension between universalism and particularism as aspects of the salvation. While it was extended to all humanity, it is in the context of the covenant between God and Israel. All who will enjoy this salvation have to enter into that covenantal relationship and worship God in accordance with what had been revealed to Israel. This last aspect is

\textsuperscript{66}In the light of Isaiah 56-66, the emphasis on the importance of the Sabbath observance in Isa 56:1-8 finds its climax in the ending of chap. 66, when the ultimate salvation is realized, in which the description of life in the new heaven and earth is climaxed with reference to Sabbath observance (v. 23).
underlined through different terms to describe the locus of the salvation: *my* house, *my* walls, *my* holy mountain, *my* house of prayer and *my* altar. Inasmuch as the purpose of this research is to understand the interconnection between the themes of justice, salvation, and cult in Isaiah 56-59, the themes of salvation and cult are noted to stand out in its first poem. The promise of salvation is articulated in cultic terminology.

**Thematic Reversals**

From a literary perspective, a significant utilization of thematic reversals in Isa 56:1-8 are detectable, and they can contribute as a factor that holds the whole passage together as a unit.\(^67\) A comparison of the speeches by both the foreigners and eunuchs and those of God shows a reversal. The foreigners, whose characterization is joining themselves to the Lord, indicate that their concern is that the Lord will surely separate them from becoming his people (Isa 56:3a). However, what God will do for the foreigners is bring them to his holy mountain and make them rejoice in his house of prayer (Isa 56:7a). The first reversal in this case is on the level of what the foreigners had done—joined with the Lord, compared to what they think the Lord will do—separate them. What

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However, this kind of understanding is too specific in both the nature (“thrilling change”) and the timing (“at the last moment”); while Catlett’s definition, “Unless the radical reorientation that is observed also employs an element(s) common to the prior and resulting orientation, there is no reversal. The common feature or element may be lexical, structural, grammatical, spatial or temporal,” is too strict. See Michael Catlett, “Reversals in Hosea: A Literary Analysis” (Ph.D. diss., Emory University, 1988), 32.
God will do for them is to reverse their fear: instead of separating, he will bring them to his holy mountain, and furthermore, as in a reversal to their concern and fear, he will make them rejoice in his house of prayer.

A similar device is also observable in the speech of the eunuchs and God’s response to them. The frustration of the eunuchs is reflected in the exclamatory phrase “behold,” and the reference to themselves as a “dried tree” implies no hope for the future, and even a connotation of death (Isa 56:3b). On the part of God, his speech speaks about giving “an everlasting, לְהָלֹם, name,” a name that will never be “cut off” (Isa 56:5), with an allusion to “eternity.” These occurrences of the device of reversal tied together vv. 3-8 of Isaiah 56.

Another thematic reversal observable in this poem is when the content of the speech in this poem is compared with other parts of the Hebrew Bible. That the promised salvation is extended to the marginalized of society in the context of worship—the foreigners and the eunuchs—reverses the law in Pentateuch. A further reversal is the description of the foreigners, outsiders, who were described as “join[ing] themselves [הָלֵיאֵת] to the Lord.” The participle in this phrase has the root לֵאֵת, the same root as the

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68 Beside the meaning “dry,” the adjective לָעַם is frequently used metaphorically in the sense of “decaying.” H. D. Preus, “לָעַם,” TDOT 5:375. The portrayal of the tree in this phrase is in contrast, for example, with the tree in Ps 1:3, which is transplanted near streams of water, in which some scholars consider this portrayal as “evoking the description of the Garden of Eden,” and the description that its leaves never wither is a symbol of immortality. Mitchell Dahood, Psalm 1-50: A New Translation with Introduction and Commentary, Anchor Bible 16 (Garden City, NY: Doubleday, 1965), 4.

name Levi. As the foreigners draw themselves to the Lord, they are concerned that the Lord will separate them from his people. What happened, however, is just the opposite: in ministering to God, their burnt offerings and sacrifices will be acceptable to him—outsiders serving the Lord in the role of a Levite. The consideration from the perspective of theme, the distribution of keywords, and the thematic reversals suggests that there is a certain kind of unity in Isa 56:1-8.
CHAPTER 3


Isaiah 56:9-57:21 is the second set of “dialogues” in Isaiah 56-59. The poem opens with God’s invitation to the beasts of the field to come to eat to portray the vulnerable situation of the flocks. The reason for this situation is the lack of interest among the watchers in performing their duties. Despite this, these shepherds encourage each other to eat and drink, and proclaim that tomorrow is going to be better (56:9-12). The poem describes further that failure on the part of leadership resulted in the disappearance of the righteous and the practice of idolatry (57:1-13). Following these presentations of negative situations, the themes switch to promises and acts of healing from God (vv. 14-19). In the ending, there is a contrast between the fates of the wicked and the righteous (vv. 20-21). In older scholarly discussions, this passage was not considered as a single unit. Polan is among the first to have shown its rhetorical unity.¹

¹See Polan for a review of various scholarly positions. Ways of Justice, 24-25. As for literary indications of the unity of the passage, see Ibid., 94-101. See also Smith for a review of scholarly treatment of the passage and arguments for its unity. Rhetoric and Redaction, 67-71, and Seitz, “The Book of Isaiah 40-66,” 6:489. Among those who criticize Polan’s proposal is Elizabeth Achtemeier, with the main argument that the passage is too long to be considered as a unit. Review of In the Ways of Justice Toward Salvation: A Rhetorical Analysis of Isaiah 56-59, by Gregory Polan, CBQ 50 (1988): 512-513. For support of the notion that prophetic literature is composed of short poems, see Herman Gunkel, “The Prophets as Writers and Poets,” in Prophecy in Israel, ed. David L. Petersen (Philadelphia, PA: Fortress, 1987): 27. This can be disputed by referring to the acrostic poems of Lamentations as an example that a lengthy poem
This poem has two main themes—the sin of the people and God’s healing for them. However, the description of the content can be divided further into four stanzas. The first two stanzas cover the theme of the sin of the people: the absence of salvation and indifference against God. The next two stanzas cover the theme of God’s healing for the people: reconciliation with God and the absence of salvation. The discussion of the texts in this chapter will follow the division of these stanzas.

**Connections Between Isa 56:9-57:21 and Isa 56:8**

While Isa 56:8 is commonly considered as concluding the speech of the previous section, it can also be read as a transition to the following section. Thematically, there are at least two clues that can be taken into consideration. First, since the portrayal of universal salvation was offered to various recipients such as “human,” “son of man,” “foreigner,” and “eunuch” (Isa 56:2, 3, 4, 6), it was wrapped up with the name “Israel” in v. 8. Furthermore, starting from 56:9 down to the end of chapter 59, the focus of the addresses is shifted to God’s people, “Israel.”

Second, in Isa 56:8, the appellation employed to refer to the Lord is the “gatherer” of the dispersed Israel, with the root מָכַר repeated three times in this verse. Now, in Isa 56:9, from a thematic perspective, the Lord announces an invitation for the beasts of the field and forest to “gather” to eat, so the idea of “gather” serves as a keyword connection. This observation indicates that Isa 56:1-8 can be considered as a part of the unity of Isaiah 56-59.

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Stanza 1: The Absence of Justice (Isa 56:9-57:2)

As the speeches in Isa 56:2-7 are directed to foreigners and eunuchs, the speech in Isa 56:9-59:20 is addressed to God’s people. In this section, in 56:9-57:2, with the focus of the subject changing to the sin of the people, they are addressed in the third person, while in 57:3-13, it is in the second person. The first speech addressed the failure of the watchers to uphold justice (56:9-12), which resulted in the righteous becoming the victims of injustice (57:1-2), and contained a description of the idolatrous activities of the people (57:3-13).

Strophe 1: Failure of the Watchers (Isa 56:9-12)

Isa 56:9-12 – Failure of the Watchers

9aA

כִּי יְהוָה שֶרֶץ

9aB

אָחִי

9aC

לַא תַלְגֹּל

9b

כִּלְּדוֹתָיו בָּטָה: ס

10aA

כּוֹמָה עָרִים

10aB

כָּל הַלַּיֶּרֶן

10aC

כָּל הַלֵּבַץ אֲלֶמָה

10aD

לֹא יַעֲלֵה לְנַחַת

10bA

רה

10bB

שֶׁכֶם

10bC

אֶחָד לֶמֶש

10cA

וּרְכָּלָהוֹ נְיָרָה

10cB

לֹא יְתַמֵּר שְׁפֵנוֹ

11aA

רְחֵם רְעֵם

11aB

לֹא יְתַמֵּר הַבַּי

11bA

cָּל הַלַּרְכָּה

11bB

אֵשׁ לֶבֶנֶם מְכַפֵּה: ס

68
12aA "Come, let me take wine,
12aB let us drink strong drink,
12bA [for] it will be like today, tomorrow!
12bB Even much better."

Thematically, Isa 59:9-12 is structured in a chiastic way:

A invitation (v. 9)
   B the watchers (v. 10)
      C the dogs (v. 10b)
   B1 the shepherds (v. 11)
A1 invitation (v. 12)
Both A and A1 are invitations with the summons א недо, “to come,” serving as an inclusio.³

While in A, the Lord invites the beasts to come to eat the flock as a result of the carelessness on the part of those who are supposed to be their shepherds, in A1, in their carelessness, the shepherds encourage one another to come to enjoy wine. It is followed by a description of the leaders, in which they are referred to as watchmen (B) and shepherds (B1). In the center (C), there is a description of a dog, which is the metaphor for these leaders.

Watchmen, shepherds, and dogs, they all share similar characteristics: לא ידיע, “they have no knowledge.” The watchmen are designated as לא ידיע, “they do not know;” the dogs, as לא ידיע שתח住址, “they do not know satiation;” whereas the shepherds, as לא ידיע זבבי, “do not know discernment.”⁴ In the description of the dogs, the first part elaborates the theme of the blindness of the watchmen, and the second part focuses on another aspect of the leaders, their greediness, which is applied directly to the shepherds in v. 11.

**Isa 56:9 – Invitation to the Beasts**

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>9a</td>
<td>כל חיות שרי</td>
<td>אתיי</td>
</tr>
<tr>
<td>9b</td>
<td>לא ידיע</td>
<td>כל החיות בימה: ס</td>
</tr>
</tbody>
</table>

³Motyer considers the invitation to eat and drink connects vv. 9 and 12 and makes them a pair. *The Prophecy of Isaiah*, 468.

⁴The first appearance of לא ידיע as it is attributed to the watchmen is ambiguous: it does not have any modifier. Westermann is tempted to add the phrase “of how to take notice” to it, in order to make it parallel with the description of the shepherds in v. 11b. *Isaiah 40-66*, 318.
The invitation to the beasts in v. 9 is arranged where the ending phrase is an echo of the opening, with a variation between field and forest; it has two imperatives in the middle, which is structured as a developed progression from “to come” to the climax, “to eat.”

Reading this invitation against the background of Isa 56:1-8 and the description of what follows in 56:10-12 shows an element of irony. First is the term כל, “all,” in the opening and ending phrases of the verse. The phrases כל תותר בינה and כל תותר שרי in this verse echo the phrase כל תותר המים in Isa 56:7. Second, in the light of Joel 2:22, in which the message/promise of salvation is also extended to the beasts of the field, הבאת שרי, that they also will enjoy some kind of blessing, the announcement addressed to כל תותר שרי makes the reader/audience expect that the speech of blessings in 56:7ff. will be extended to the animal world. Furthermore, eating or feasting has been associated with the coming salvation in Isa 25:6. Thus, this invitation to beasts to come and eat may be considered an echo of that verse. However, what happened, and this is the irony, is that the invitation to the beasts is actually a message of judgment. While the allusion employed in this verse may be considered a continuation of the previous verses, the content of the message is a total break, and even the opposite. As the watchmen are introduced in the beginning of v. 10, further description of their failure to perform their duty is in the portrayal as watchdogs:
Isa 56:10a – The Watchers as Watchdogs

The parallelism in the first bicolon of 10aAB is synonymous, while the parallelism in the second bicolon of 10aCbA is semantic in nature, in which the muteness of the dogs is connected with the inability to bark. The message of this passage is to portray irony, and the themes of “watcher” and “dogs” are interwoven with an emphasis on their impotence.

First, it is ironical to read that the “watchmen” are “blind” since the primary duty of watchmen is to watch; thus, the adjective here stands as a direct contrast to the noun. While the first clause may be read as referring to physical blindness, the second clause in the bicolon expands the meaning of blindness, since the phrase here does not have any specification. The second bicolon gives another label to the watchmen; they are mute dogs, with the term functioning as the connecting link. The description of dogs echoes that of the shepherds, since both begin with the negative particle.

A possible parallel for the context of the blindness here in 56:10 is found in Lam. 4:13, 14, in which the blindness is connected with the act of shedding the blood of the righteous by the prophets and the priests.

5 Delitzsch, Prophecies of Isaiah, 2:366. Other occurrences of the term “watchman” in the book of Isaiah also put more weight on the irony, since it is always connected with the activity of seeing: “For thus the Lord said to me: ‘Go, post a watchman, let him announce what he sees’” (21:6); “voice, your watchmen lifted up; voice, together they exalt, because in plain sight they see the return of the Lord to Zion” (52:8).

Other occurrences of the term “blind” in the book of Isaiah are always used as a part of the promise of salvation, in which those who are [physically] blind are going to be able to see (Isa. 29:18; 35:5; 42:16). A possible parallel for the context of the blindness here in 56:10 is found in Lam. 4:13, 14, in which the blindness is connected with the act of shedding the blood of the righteous by the prophets and the priests.
context of watching is to bark, but as the watchmen have the physical defect of blindness, the watchdogs are mute.

However, a further depiction of the dogs reveals that their muteness seems to be not because of a physical defect, but because of their laziness, as described by three participial phrases:

**Isa 56:10b – Characteristics of the Dogs**

| 10bA | והם |
| 10bB | שבבים |
| 10bC | ואמר להם: |
| 10cA | והכלבים יירופש |
| 10cB | לא ידעו שבעה |

The dogs are dreaming, lying down and love to slumber. The ironical element is heightened as the first participle, והם, “dreaming,” has sounds similar to יזח, “seers.” This is another group in the rank of leaders comparable to watchmen and shepherds, and also stands in direct opposition to blindness.⁶ The next phrase adds further irony: while these dogs are impotent, yet they have great appetites; these weak and lazy dogs eat a lot, as described in v. 10c:

| 10cA | והכלבים יירופש |
| 10cB | לא ידעו שבעה |

The subject כלבים covers both cola of the parallelism הכלבים / יירופש.

The negative expression לא ידעו שבעה here, while it looks like a continuation of the

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incompetence characteristic of these shepherds/dogs, actually means the opposite, since the term here is to portray their dynamic strength: having a “fierce appetite.”

**Isa 56:11 – The Watchers as Shepherds**

11aA

הנהמה יהוה

11aB

לָא דְּרֵיתְךָ

11bA

כִּלַּם לְרַבָּאָם וַעֲמֹם

11bB

אַשְׁאָל לְבֶטֵעַ מָכְרְךָ:

After the depiction of watchmen and dogs, a new portrayal is now introduced—a shepherd. The phrase הנהמה יהוה seems to function to emphasize the sarcastic element of this section regarding the leaders of the community: “and these watch/dogs are actually shepherds.” In the description of the shepherd, the clause לָא דְּרֵיתְךָ reappears for the third time in the context of vv. 10-11, and now the object of the clause is הבין, “understanding” or “discernment:” “they do not know understanding.”

The result of their lack of discernment is elaborated in v. 11b, which is in parallelism:

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7The term מִדְּנֶסֶת literally means “strong throat,” the only combination of these two words in the Hebrew Bible. Lexically מִדְּנֶסֶת means strong, mighty, fierce. While מִדְּנֶסֶת in this verse is usually translated as “appetite” as one expressive aspect of the “soul,” in a more concrete way it can be translated as “throat.” See Victor Avigdor Hurowitz, “A Forgotten Meaning of nepeš in Isaiah LVIII 10” *VT* 47 (1997): 43.

8The particle v here may function as emphatic and explicative.

9 הבין is the term that summarized what the “wise” king Solomon request from the Lord (1 Kings 3:11). The term is also associated with Daniel, who is known as a wise person in the biblical tradition, in his case his wisdom being particularly connected with “vision”: יָרֵא אַלּוֹ הָאָרֶץ בָּרְאֵי וַיִּנֵּשַׁח הַרְפָּאָה לְרַבָּאָם וַעֲמֹם (Dan 1:17). From thematic perspective, this comparison with Daniel is of special interest for the reading of Isa 56:11 since one of the descriptions of these shepherds that do not have “understanding” is that they are dogs who love to רָאָה, “dream” (v. 10).
The parallelism of the words נָאִית / ↓רָעַך specifies the term בֵּצֵן with the phrase בֵּצֵן לָדְרָעַך. The description here emphasizes that as shepherds, they not only have no clear concept of leadership and responsibility as reflected in the clause “they all just follow their own ways before them,” but they are also selfish: “each after unjust gain, everyone of them.” So far, the description of the fierce appetite attributed to these watchers/dogs/shepherds is with the objective of “unjust gain.” However, further description in v. 12 shows that the appetite in this passage also includes physical appetite for strong drink, as recorded in their own speech, which some scholars consider as a drinking song.

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10 McKenzie, *Second Isaiah*, 153. The meaning of נָאִית, “the end,” here is not in the sense of locative but circumference, that the whole of the shepherds in its totality is after unjust gain. See Delitzsch, *Prophecies of Isaiah*, 2:368.

11 The term בֵּצֵן consistently has a negative connotation in the Hebrew Bible. The phrase בֵּצֵן בֵּצֵן is an expression for “greedy of gain,” occurs in Prov 1:19; Jer 8:10; Ezek 22:27; Hab 2:9; and Mal 3:14. The phrase also occurs in Prov 15:27; Jer 6:13 except that it had long הָלֵם on the participle. In Exod 18:21 and Ezek 22:27, the noun refers to unjust gain, while in Ps 119:36; Prov 1:19; and 28:16, it means covetousness.

Isa 56:12 – Invitation to Drink

The parallelism in the first bicolon is שֶכוֹר, יִשְׁרֵי, while the second bicolon is more a continuous sentence. As the first couplet underlines the strong appetite on the part of these speakers described above, in this case their appetite is for intoxicating drink; the second couplet shows the lack of understanding/wisdom, since they see everything as good and think that the future will be even better. Both attitudes, strong appetite and lack of understanding, are indicated by the catchword לא ידעו:

10a

읍 יורים כלם לא ידע

10c

ורכлепים יעננש

לא ידע שבעה

11a

והמה לרע

לא ידע עין

It is an irony that the shepherds claim that tomorrow will be much greater (v. 12b), because the reality is the opposite: Isa 57:1-2 reports how the righteous are extinguished because there is no one who controls the wicked. The relationship between the carelessness of the shepherds (Isa 56:9-12) and the death of the righteous (Isa 57:1-2) is explained in the catchword בְּיִשְׂרֵי, “understanding”/”discernment”:

Isa 56:11a

והמה לרע ולא ידע הבין

Isa 57:1

ואנשייהר נאמרו באית פיינ

13 See Goldingay, Isaiah 56-66, 113.
In Isa 56:11, the shepherds were unable to watch, i.e. they have no בְּּדִי “understanding”; in Isa 57:1, the righteous perished while no one בְּּדִי “perceives.” The direct relationship between the behavior of the shepherds and the death of the righteous is discussed in more detail in the next section.

Strophe 2: The Righteous as Victims (Isa 57:1-2)

Isa 57:1 – The Extinction of the Righteous

1aA הדורים אבר
1aB והון איש טמ עללב
1bA יאש ive נמסים
1bB באם מ喤
1cA לאווער הרעה
1cB לאסף הזריקה

Translation

1aA “The righteous perished
1aB and no one put it into the heart.
1bA Devout men were taken away,
1bB while no one considers.
1cA It is from the face of evil
1cB that the righteous is being taken away;

Scholars consider the meaning of the poem in 57:1-2 to be obscure in many

14McKenzie, Second Isaiah, 153-155 and Oswalt considers Isa 56:9-57:2 as a unit. Isaiah 40-66, 467. בְּּדִי itself is a technical term for understanding. Its definition may be synonymous and overlapping with יד (for example, in Isa 56:11 the phrase reads לא יד הבה, “they do not know knowledge”; in Isa 32:3 among the eschatological promises written in the passage, the phrase is וזמש נמציים יד לחלק, “the heart of the thoughtless will understand knowledge”). Furthermore, בְּּדִי has a narrower meaning, emphasizing the insight that comes from knowing. Terence E. Fretheim, מדר, “NIDOTTE” 1:652. This kind of meaning becomes more explicit as its derivative is בְּּדִי, “between,” by which it conveys a concept of distinguishing that leads to understanding. Louis Goldberg, מדר, “TWOT” 1:103.
points, but they agree that it has a discernable structure.\textsuperscript{15} Verse 1 has three pairs of cola while v. 2 has three single cola.\textsuperscript{16} Both were presented in an a-b-a style, an alteration of the number of persons from singular to plural and back to singular: in v. 1, the objects are “the righteous” (sg), “devout men” (pl), and again “the righteous” (sg). In the same manner, in v. 2, the objects are “he” (sg), “they” (pl), and “the one” (sg).\textsuperscript{17}

Based on the content, the structure of the pairs in v. 1 is a-b-a\textsubscript{1}-b\textsubscript{1}-c-a\textsubscript{2}, with colon a concerns the righteous while b concerns the unrighteous, with c provides more description of the theme in colon b:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Line</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>57:1</td>
<td>a</td>
<td>the righteous perished</td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>and no one put it into the heart</td>
</tr>
<tr>
<td></td>
<td>a\textsubscript{1}</td>
<td>the devout men were taken away</td>
</tr>
<tr>
<td></td>
<td>b\textsubscript{1}</td>
<td>while no one considers</td>
</tr>
<tr>
<td></td>
<td>c</td>
<td>it is from the evil</td>
</tr>
<tr>
<td></td>
<td>a\textsubscript{2}</td>
<td>the righteous is taken away</td>
</tr>
</tbody>
</table>

The parallelism is on the semantic level: the righteous perished / men of faithfulness were taken away / the righteous is taken away; the parallel between the second cola is as follows: no one put into the heart / and no one perceived / because of the evil.

As for the nature of the death of the righteous in this section, in v 1a the verb employed is יָרָה. While it is generally translated as “perished,” another nuance of its meaning implies death caused by being lost in the wilderness, and this imagery directly connects the death of the righteous with the failure of the shepherds in taking a good care.

\textsuperscript{15}\textsuperscript{15}Walter Brueggemann, \textit{Isaiah 40-66} (Louisville, KY: Knox, 1998), 176.

\textsuperscript{16}\textsuperscript{16}See for example Motyer, \textit{The Prophecy of Isaiah}, 470 and Blenkinsopp, \textit{Isaiah 56-66}, 148-149.

\textsuperscript{17}\textsuperscript{17}Motyer considered that the design expresses totality: it points out general truth and applies it to each individual (Ibid.).
of their flocks in v. 11 above.\footnote{See Jer 50:6; Ezek 34:4. Koole, Isaiah III, 42.} The second vocabulary for death here is יָשָׂר, in which commentators have translated as “gathered away,” referring to the death as a natural death.\footnote{Besides the main meaning to “gather” and “remove,” יָשָׂר has a broad semantic range of meaning. In its nihpahl form, the expression “to be gathered” can refers to death, with the phrases “to be gathered to one’s people”; “had been gathered to their fathers”; “to be gathered to one’s grave”; or simply “will be gathered.” I. Cornelius, Andres E. Hill, and Cleon L. Rogers, Jr., “יָשָׂר,” NIDOTTE 1:470.} Some even go further to point out that it is the will of God for their protection.\footnote{Delitzsch explains that the righteous had an early death to save them from the coming calamity. Prophecies of Isaiah, 2:368; see also Muilenburg, Isaiah 40-66, 664. Oswalt writes, “Here the sense [of the text] would be that the righteous are being taken out of the society by God because of the increasing evil in the society and the evil end to which it is rushing. . . . Evil has become so rampant in the society and its end is so near that God in his mercy is removing the righteous from it.” Isaiah 40-66, 470-471. McKenzie does not see the text suggesting that the righteous perish by violence. He notes that because of the incompetency of the leaders in handling religious and administrative affairs, the righteous can find rest only in death. Second Isaiah, 155.} In this line of thought, it also can be taken into consideration that in certain contexts, יָשָׂר and יָבֹך are synonyms.\footnote{John F. A. Sawyer put both words in one entry. “יָבֹך,” TLOT 3:1099.} If this is the case, there is an implicit connection between the description of the Lord as יָבֹך “the gatherer” in Isa 56:8 with the gathering of the righteous in this sub-unit.

However, another possible meaning of יָשָׂר in this text is death that involves violence. Blenkinsopp translates יָשָׂר in 57:1 as “swept away,” an indication that the righteous died as a victim.\footnote{Blenkinsopp did not elaborate on the reason why he translates it as such. Isaiah 56-66, 148.} The fact that in 57:1a יָשָׂר is paralleled with בָּשָׂר, “to perish,” is an indication of a death that involved violence.\footnote{Francis Brown, S. R. Driver, and Charles A. Briggs consider יָשָׂר in Isa 57:1 as the passive form of qal, with the meaning to “be taken away, removed, perish” especially since it is paralleled with בָּשָׂר, BDB, 62. See also HALOT, 1:74; DCH, 1:348.} A further consideration can

\footnotesize

\begin{itemize}
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  \item \footnote{Besides the main meaning to “gather” and “remove,” יָשָׂר has a broad semantic range of meaning. In its nihpahl form, the expression “to be gathered” can refers to death, with the phrases “to be gathered to one’s people”; “had been gathered to their fathers”; “to be gathered to one’s grave”; or simply “will be gathered.” I. Cornelius, Andres E. Hill, and Cleon L. Rogers, Jr., “יָשָׂר,” NIDOTTE 1:470.}
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\end{itemize}
be added to this interpretation. The phrase רָשָׁעֵי הָרְאוּ הַנֵּסִים בַּאֲלֵי הַמֶּחֶרֶן in v. 1a has been translated as “the devout men were taken away while no one considers.” The preposition ב in the word בַּאֲלֵי can take the function as causative. With this, the reading would be “the devout men were taken away because no one considers or because there is no understanding.” This makes a cause-and-effect connection between the fate of the righteous and the behavior of the leaders.

A similar phenomenon can be observed with the phrase רָשָׁעֵי הָרְאוּ הַנֵּסִים which is mainly translated as “it is from the face of the evil that the righteous is gathered away.” The phrase רָשָׁעֵי הָרְאוּ in comparison with the usage of מֶחֶרֶן הַרְאוֹעַ in Jer 51:64 and the context of מֶחֶרֶן in Gen 6:13, can also be read as causal. It is possible that in the light of this perspective, the Tanakh translates the respective phrase in Isa 57:1b as “that because of evil, the righteous was taken away.” Based on the above considerations, Isa 57:1 can be structured in the following way, as shown in Figure 2.

This reading will set a direct connection between Isa 56:9-12 and Isa 57:1-2.

While the common interpretation of the invitation to the beasts in 56:9 is considered as an invitation of foreign nations to attack Israel (some consider it as a present situation; others consider it in the future), considering the structure of Isa 56:9-57:2 from the perspective

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24 Ronald J. Williams, Hebrew Syntax: An Outline, 2nd ed. (Toronto: University of Toronto, 1976), 45. From another perspective, McKenzie omits the preposition ב to give the text “an easy sense and a parallel to the first line.” Second Isaiah, 153.

25 See Williams, Ibid., 62.

26 JPS Hebrew-English Tanakh: The Traditional Hebrew Text and The New JPS Translation, 2nd ed. (Philadelphia, PA: Jewish Publication Society, 1999). Whybray also gives the alternative reading as such, Isaiah 40-66, 201; while Blenkinsopp translates it as “on account of evil” Isaiah 56-66, 149.
above will give an alternative reading, more as an ironical taunt referring to the situation in which the wicked among the people devour their “righteous” fellows. In this case, 57:1-2 is sandwiched between the irresponsible behavior of the rulers (56:9-12) and the idolatrous practices of the general community (57:3-13). This situation in Isa 56:9-57:2 can be termed as “passive injustice”: a situation of “civic failure to stop private and public acts of injustice.” Public servants—the watchmen and shepherds—are criticized for doing nothing or for not showing an effort to protect the people (56:9-11). The community at large is accused of being passive and indifferent as the pious and the

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27 Thematically, the situation is comparable with the complaint of Habakkuk in Hab 1, especially in vv. 3-4.

28 Delitzsch sees the perishing of the righteous in Isa 57:1-2 as a result of the carelessness of the shepherds in Isa 56:10-11. Prophecies of Isaiah, 2:368; see also Willem A. M. Beuken, Jesaja, Deel IIIA (Nijkerk: Callenbach, 1989), 58. In the line of this argument, it can be added that the word תַּחְתָּו functions as a catchword between Isa 56:9-12 and 57:1-2, in which the description of the watchmen/shepherds is lying down, כִּי תַּחְתָּו (56:10), they are described as resting in their beds, כִּי תַּחְתָּו (57:2).


30 In the words of Shklar, “(P)ublic servants are even more likely to be passively unjust, being by training unwilling to step outside the rules and routines of their offices and peers, afraid to antagonize their superiors or to make themselves unduly conspicuous.” Ibid.
righteous perished, yet “no one takes it to heart.”  

Isa 57:2 – The Death of the Righteous

2aA יוהי שלום
2aB יוהי דלתםברוחם
2aC תאלך נפשו:
Translation
2aA He enters peace,
2aB they reclined on their bed.
2aC The one who walks in his uprightness.”

The phrase יוהי שלום can be read with “peace” as the subject, as a respond to the chaotic disorder described in the previous strophe. However, poetically, reference to “the one who walks in uprightness” in v. 2aC provides an indication that the subject here is a continuation of the one in v. 1, the righteous. In this line of thought, the thematic connection between cola a/c in this verse: תאלך נפשו: יוהי שלום, may provide an insight about the characteristics of the victim in this strophe. First, that the victim is referred to as יוהי, “the righteous” refers back to the call in Isa 56:1 – “keep justice, practice righteousness” indicates that the righteous here are those respond positively to the divine command. Their identification is elaborated further as תאלך נפשו, “the one who walks in his uprightness.” The term תאלך נפשו evokes a more concrete image of being righteous.

31Shklar elaborated, “(A)s citizens, we are passively unjust, I shall argue, when we do not report crimes, when we look the other way when we see cheating and minor thefts, when we tolerate political corruption, and when we silently accept laws that we regard as unjust, unwise, or cruel.” The Faces of Injustice, 6.

32See The Vulgate; Watts, Isaiah 34-66, 257.
The word נбыт, while it means “upright,” its basic meaning is “opposite.” In this sense, the righteous here are opposing the popular practice of the society, whether it is the leadership, described in the previous strophe, or the general population, described in the following stanza.33

The phrase נוהו על משbritות, “they reclined on their bed” in v. 2b can be read at least in two different ways and, as can be seen below, the implication of both readings are complementing each other in our attempt to understand the meaning of text. First, in the light the previous strophe, the subject in this sentence is referring to the watchers/shepherds, whose characteristics, among others, they like to ~yb kv, “lying down.” In this context, v. 2b functions as a further amplification of the irresponsible and irresponsible behavior of the leaders described in v. 1. Furthermore, it also serves as an anticipation for further description of the immoral/idolatrous activities of the people in the following stanza, especially reference to “bed” in v. 8.

An alternative reading is to understand Isa 57:2 as a triple description of the fate of the righteous. That the subject in v. 2a and c are in singular while in v. 2b is in plural can be assume as a parallel or a repetition of the poetic style in v. 1: (a) the righteous (sg) / (b) devout men (pl) / (a) the righteous (sg); while here in v. 2 is (a) he (i.e. the righteous) / (b) they (i.e. devout men) / (a) the one who walks in his uprightness. This kind of reading, which makes a direct connection between the subjects in vv. 1 and 2, conveys a message of hope to the devout person in the perilous time: in the evil environment they might get דבא, “lost,” yet the one who practices righteousness and uprightness may enjoy

33 Koole, Isaiah III, 47.
“peace” and נאמנים, “rest/consolation.”

Blenkinsopp, based on his understanding that the term נאמנים, “devout men,” in v. 1 is the equivalent of the term Hasidim, “Hasidim,” he makes a connection between the description in Isa 57:1-2 with Ps 116:15, “Precious in the sight of the Lord the death of his הנאמנים, “devout ones.” Reading Isa 57:1-2 in connection with Ps 116:15 provides an insight, despite the unfortunate fate of the righteous in the time of moral decadence, even to a point that they get אובד, “perished,” this death is considered as “rest in peace.” In the words of Jan L. Koole, “A different life is matched by a different death.”

**Stanza 2: Indifference against God (Isa 57:3-13)**

Starting with Isaiah 57:3, the focus of the poem shifts to the general community and the emphasis is their indifference to God, both by attitude and actions. The reading of the structure of Isa 57:3-11 can be different. Based on the description of the actions, one can divide it as an accusation toward revelers and cultic abusers (vv. 3-5) and an accusation toward the adulterous woman (vv. 6-11), or the division can be understood as announcement of judgment (vv. 3-4), followed by the description of the behavior of

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34 Koole, *Isaiah III*, 47.


36 Koole, *Isaiah III*, 47. In the words of Goldingay, it is “a good death,” death with honor and integrity. *Isaiah 56-66*, 113.

37 For Blenkinsopp, the woman stands for Jerusalem and the posterity is its inhabitants. He noted a sharp contrast of the portrayal with the presentation of Jerusalem as an abandoned and reunited bride in Isa 49:14-26 and 54:1-17. *Isaiah 56-66*, 156.

38 Childs, *Isaiah*, 464.
the audience (5-10) and finally, its consequences (11-13). From a locative perspective, the description of the content of the passage moves from an outdoor setting (vv. 5-7), to an indoor setting (v. 8), and then to a journey (vv. 9-10).

Strophe 1: Reproach over God’s People (Isa 57:3-4)

Thematically, this strophe is arranged in an A—B—A structure, with (a) a triple description of the identity of the addressee, (b) followed by a triple description of their attitude against God, and (a) concluded with a double description of their identity. In Isa 57:1-4, in the way the object is addressed, there is a change from third person in vv. 1-2 to second person masc. plural in vv. 3-4. This emphasis on the second person forms a bracket in the opening statement of v. 3 and in the conclusion of v. 4b, and both this opening and ending are characterized by extended identity on the parental side, as observable in Figure 3.

<table>
<thead>
<tr>
<th>Isa 57</th>
</tr>
</thead>
<tbody>
<tr>
<td>v. 3</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>v. 4</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Figure 3. Extended parental identity of the audience in Isa 57:1

Isa 57:3 – Children of Sorcerers and Adulterers

3aA

3bA

3bB

3bC

Translation

3aA “And you, come near!

3bA Sons of a sorceress

3bB descendants of an adulterer

3bC and a harlot!

Functioning as the opening section of the whole second stanza, Isa 57:3 starts with a call to come near. The term קרב used in this verse echoes the opening statement in Isa 56:1 with the effect of highlighting a contrast. As their salvation is announced as drawing near [קרב], the people are portrayed in this verse as already withdrawing themselves far from the Lord (Isa 56:9-57:2) and now were called to come near [קרב]. The term also portrays a contrast between the foreigners in Isa 56: 3, as they were depicted as those “who joined themselves to the Lord.” Here God’s people are in a distant position from him, so he had to call them to come near [קרב].

The addressee of the speech in this verse is referred to as “children sorceress, offspring of an adulterer and a prostitute.” In the phrase מנאַה האַרְעַות רטנַה, the term מנאַה, which is masculine, refers to the father while האַרְעַות, which is feminine, refers to the mother. Therefore, it expresses overall immorality in both parents. Therefore, it expresses overall immorality in both parents. The description here can be interpreted in at least three different ways. First, it may simply be referring to the immoral behavior of their
ancestor. In this case, the addressee, as children, are not necessarily partaking this sinful lifestyle, therefore, they are innocent.\textsuperscript{40} Second, just as these children are born from a parent with sinful behavior, they also share the same traits of character. The third reading, the expression “son of…” may simply refer to the behavior, attitude and conduct of a person, it is not necessarily a reference to the parent.\textsuperscript{41} Based on the elaboration in vv. 4-10, the appellation “sons of a sorceress, descendants of an adulterer and a harlot” is more a description of the behavior of the people, they are practicing sorcery, committing adultery and playing harlot.

In v. 3, the parallelism is on the semantic level between מַטָּאָה / נָנָה ובָרֹן and מַטָּאָה / וָרֹתֶה. While מַטָּאָה and וָרֹתֶה are synonymous, their parallel with מַטָּאָה is more on the metaphorical sense that the sorcery is religious adultery.\textsuperscript{42} The further description in vv. 5-10 shows how idolatry and sexual misconduct are being blended together.\textsuperscript{43}

\textbf{Isa 57:4a – Mockery Against God}

4aA

-ul’amim ha’tathan

4aB

-ul’amim ha’torahem ma

4aC

ha’erim la’osh

\textsuperscript{40}See Ezek 18:2, 14-17.

\textsuperscript{41}See Koole, who takes the example of Deut 13:14 in which the term מְנִיibalil el bein, children of Belial, “means belonging to a certain dark sphere.” Isaiah III, 53.

\textsuperscript{42}מַנָּה from the root מָנָה, clouds. In the piel form, it means to bring clouds, in which the subject is usually the Lord himself. When the same activity is performed by humans, usually in poel form, it is an act of sorcery (cf. Isa 2:6; Jer 27:9).

\textsuperscript{43}Davidson notes that this issue is one of major messages in the Latter Prophets. While the practice of idolatry is termed as adultery/harlotry by the prophets, “it was the immoral sexual practices on the cultic level that called forth the most vehement denunciation. . . . [it] struck most directly at the very heart of Israel’s existence as God’s covenant people.” Richard M. Davidson, \textit{Flame of Yahweh: Sexuality in the Old Testament} (Peabody: Hendrickson, 2007), 108-109.
Translation

4aA  At whom do you make jest?

4aB  At whom do you open wide your mouth, sticking out your tongue?

The censure in v. 4 indicates that reference of parental behavior in v. 3 is more a description of the behavior of the audience. In v. 4a, the question begins with בָּלַעְתִּי, repeated twice, and the act of שׁוֹחֵלְתִי is paralleled with חָרְבִים הֵדָעִינוּ וְחָרְבִים פָּה. The term נָחְלָתָיו, from the root נָחַל, which is translated as “making merry over” or “making sport of,” is a word that usually has a positive connotation. However, here it conveys a negative meaning, since it is paralleled with the acts of opening the mouth and sticking out the tongue. The question in this verse starts a series of questions from v. 6 to v. 11, and the nature of the questions seems to be rhetorical.

Even though the subject has changed, vv. 3 and 4a use a similar device: a single word in the first colon is paralleled with a double expression in the second colon and repeated in the following verse, as can be read here:

ַיִּנַּהוּ
וֹרֵם בֶּן בָּנָי

עֲלָרָמֵי חָרְבִים
עֲלָרָמֵי חָרְבִים פָּה חָרְבִים לְשׁוֹנָה

44 BDB, 772. However, in HALOT, 2:851, the meaning of the word is “to make fun,” while in DCH, 6:492, it is “to make sport, mock.”

45 Oswalt, Isaiah 40-66, 472. In the context of Isa 56-59, later in Isa 58, among the admonitions given there, only if the people call the Sabbath a “delight” [HeaderView] (v. 13), then they will able to “take delight” [HeaderView] in the Lord (v. 14).
Isa 57:4b – Children of Rebellion and Deceits

4bA

הלואים יזירפשת

4bB

ורע שקר:

Translation

4bA

Aren’t you children of rebellion

4bB

descendants of deceit?”

While Isa 57:4b is also a rhetorical question just like v. 4a, at the same time the content of the question is thematically related, or expansion, of the identification of the audience in v. 3. The parallelism in Isa 57:4b is semantic: שקר / משת and ילד / ילדה. A comparison of the parental identification in vv. 3 and 4a shows that in v. 3, the emphasis is on the practices—cultic and sexual, while in v. 4, it is in the moral realm: transgression and deceit. Later on, in chapters 58 and 59, משת becomes one of the key terminologies to describe the behavior of the addressee.\(^{46}\)

Strophe 2: Idolatrous Activities (Isa 57:5-10)

Isa 57:5-10 – Idolatrous Activities

5aA

הנותים באלים

5aB

חה כדין רעני

5bA

שחפיי החללים בנחלים

5bB

חה סעפים הסלעים:

6aA

בתחלת הנחלים החלק:

6aB

וכם מכלך

\(^{46}\)In Isa 58:1 the prophet was commanded to דני לארמים משת “declare to my people their transgression”; see also 59:12, 13, 20. The word משת also reappears in 59:3 and 13. Both שקר and משת appear together in the same verse, 59:13.
The one who inflames himself among the oaks,
under every green tree;
Slaughtering the children in the wadis,
under the cleft of the crags.”
“Among the smooth stones of the wadis is your portion they, they are your lot. Also unto them you pour drink offering you offer grain offering.

Upon these things, should I appease myself?”

“Upon a mountain, high and lofty you set your bed and upon it, you climb to sacrifice sacrifice.”

“Behind door and door post you set up your remembrances.

Because far from me you uncovered you climb you make wide your bed.

You make agreement with them for yourself you loved their bed you envisioned an ‘arm.’”

“You journey to a king with/for oil, and your perfumes you make increase.

You sent envoys until far away; You make them go down even to Sheol.

Because of the length of your road you were tired, You did not say, ‘it is hopeless.’

You found ‘renewed strength,’ therefore you did not faint.”

Starting with v. 5 and going through v. 10, the idolatrous activity is described. The
description seems to emphasize its totality, covering both cultic and sexual activities that had been done from the lowest to the highest locations, from public to private activities, from nearby to faraway places, with its climax in sheol.\textsuperscript{47} In v. 5, the order of the sentences goes from featuring action to location, while in vv. 6-9 the order is reversed; it starts with the location followed by a description of the actions.

The description in v. 5 of the actions is in participial form, while in reference to the location, the prepositions ב and תָּתָן are used repeatedly as shown in Figure 4.

<table>
<thead>
<tr>
<th>Action: participial phrase</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>inflame\textsuperscript{48} oneself</td>
<td>among (ב) the terebinths under (תָּתָן) every green tree</td>
</tr>
<tr>
<td>slaughtering children</td>
<td>in (ב) the valleys among\textsuperscript{49} (תָּתָן) the clefts of the rocks</td>
</tr>
</tbody>
</table>

Figure 4. Description of actions and locations in Isa 57:5


\textsuperscript{48}Hebrew נָשָׁם. The LXX translation is derived from the root ψαλεῖ (οἱ παρακαλοῦντες) instead from פֶּסֶח. If this is the case, the action here had a direct connection with the denunciation in the end of v. 6. In fact, as the root נָשָׁם opens v. 5, נֹשֵׂא הָאָדָמִים... it ends v. 6: נֹשֵׂא אֲדֹנָי אָדָמִים; the message is, as they “console” themselves in idolatry practice, the Lord is asking, “should I be ‘consoled’ by this thing?” But the LXX did not see this word play, since נָשָׁם in v. 6 is translated as “angry” (ἀγγίζομαι). Still, while they come from different roots, the consonantal resemblance indicates that it serves as a kind of catchword for this unit.

\textsuperscript{49}For the translation of תָּתָן as “among” instead of “under” in this particular context, see Jonas C. Greenfield, “The Prepositions b ..... Tahat ..... in Jes 57:5” ZAW 73 (1961): 226-228.
In v. 5aA, the description of the idolatrous activity of the “children” referred to in vv. 3-4 begins with inflaming oneself באלים. There are two possible meaning for this word. In its consonant text and vowel pointing, the form always refers to “gods.”\(^{50}\) The LXX translates this phrase באלים as εἴδωλα, “idols.” However, the parallelism in v. 5a can also lead to an alternative meaning:

\[
\begin{align*}
5aA & \text{هةמהמ באלים} \\
5aB & \text{חתת קלניין עניין}
\end{align*}
\]

The parallel between the term באלים and the phrase “every green tree” suggests that both are modifying the concept of “tree,” and therefore it refers to terebinth tree instead of to the gods.\(^ {51}\) However, it is possible that the author intentionally allowed both meanings to re-inforce each other since these terebinth trees stand as objects of “worshiped.”\(^ {52}\)

The next parallelism in v. 5b describes the location of the ritual of child sacrifice:

\[
\begin{align*}
5bA & \text{חתת חלדינות באלים} \\
5bB & \text{חתת טנפי הסלע}
\end{align*}
\]

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\(^{50}\) Blenkinsopp, Isaiah 56-66, 157.

\(^{51}\) Ackerman notes that the Greek translator of the book Isaiah “fails to understand באלים as terebinths.” She refers to Isa 1:29, where the context of the word באלים in this verse can only refer as terebinths, the LXX translates it as εἴδωλοις. Under Every Green Tree, 102n6.

\(^{52}\) Blenkinsopp lists the word באלים among words with double meanings in Isa 57:3-13. For him, the term can refer to deities, spirits of the dead, or sacred trees. Isaiah 56-66, 162.
In v. 5bA, this activity of child sacrifice is said to take place in the wadi [נחל].

However, other biblical references for this form of idolatry specified the location as in the valley [עמק], especially the valley of the sons of Hinom (2 Kgs 23:10; 2 Chr 28:3; 33:6; Jer 7:31; 32:35). Franz Delitzsch believed that the explanation for this variation is that many things connected with the religious history of Israel cannot be found in its historical books. From another perspective, it is possible that the author employed this particular term נחל for poetical aesthetics. Considering the relationship between the bicola of v. 5a and 5b, the sound of the word ~ylxnb in v. 5bA resembles the sound of the word ~ylab in v. 5aA; therefore, it creates a kind of assonance between them.

The function of this assonance is to strengthen the thematic connection between the cola, since they are a contrast, yet at the same time supplementing each others. The description in v. 5a is about the fertility cult, while in v. 5b, it is about human sacrifice;

53The term יטבם employed here may indicate a literal act of child offering, since the word is understood as “the technical term for ritual slaughter. It involves slitting the throat.” Jacob Milgrom, *Leviticus 1-16: A New Translation with Introduction and Commentary*, Anchor Bible 3 (New York: Doubleday, 1991), 54.

54The word נחל covers various meanings. While it primarily refers to a wadi, depending on its context, in various versions of the English Bible, the word is also translated as valley, brook, or river, and they may interchange with one another. The phrase נחל מצרים, “the brook of Egypt,” is a technical term for the southern boundary of the promised land. Bar-Deroma argues that the phrase alludes to the Nile river. Haim Bar-Deroma, “River of Egypt [Nachal Mizraim]” *PEQ* 92 (1960): 37-56. Prov 18:4 speaks of a wadi with flowing water that bubbled up. Ezek 47:5 speaks of a wadi with streams that cannot be passed over, deep enough to swim in. Among the blessings envisioned in Joel 3:18, the wadi will have water flowing in it. In Job 6:15-17 we have a quite detailed description of נחל: In winter and early spring, it is filled with muddy ice and melting snow, but in summer it dries up. The activities described in Isa 57:5-6 must take place during the time when the wadis are dry.

while one is reproductive in nature, the other is taking life. This portrayal serves as
“summarizing the total range of hateful affronts to the Lord.” Moreover, the plural form
of both locations, as the people inflame themselves among “many” terebinths and they
also slaughtered their children in “many” wadis, emphasizes the widespread nature of this
idolatrous practice, that they were performed in many places.

Further description in v. 5bB amplifies the location of the child sacrifice practices:
Jonas Greenfield considers that the phrase refers to clefts in the rock in which a person can hide to carry out a foul act rather
than an overhanging crag. The “smooth stones” located in the wadies in v. 6 may be
pointing to the same reference to the cleft of crags given here.

Going from v. 6 through v. 12, the second person suffixes are feminine, probably
because of the heavy allusion to sexual activities and because the metaphor here is for the
woman Zion. Verse 6 specifies another description of idolatrous activities with two pairs
of parallel cola, again located in the wadi, and closes with a rhetorical question. The
emphasis of the first pair is on the issue of “portion,” while the second pair describes the
ritual activity being performed.

56 Motyer, The Prophecy of Isaiah, 472.
Isa 57:6 – Worship of the Dead

In v. 6aAB, the parallelism between הַלָּלֶל הַלָּלֶל/ הָלָלֶל/ הַלָּלֶל is synonymous, and it is a parallel that is consistently used in the book of Isaiah (17:14; 34:17), therefore, it serves as an emphasis. The parallelism in v. 6aCD is between הַעַלְיָה מְנַהֵה/ מְנַהֵה/ מְנַהֵה which complement each other: the act of pouring drink offerings is paralleled with offering up grain offerings.

This verse also shows a significant word play of paronomasia.\(^\text{58}\) First, the opening phrase of the verse הַלָּלֶל הַלָּלֶל makes an alliterative play between two different meanings of the same consonants הַלָּלֶל, “the smooth ‘stone’” and “portion.”\(^\text{59}\) For Motyer, ...
this wordplay elaborates the absurdity of the idolatrous practice: “the ‘portion’ of Israel was the Lord (Pss. 16:5; 119:57). What perversion to change the great, divine, héleq for a háláq, life for a stone, truth for a slippery deceiver!”

In v. 6aBC, there is a play of sounds between the words נסלה and, since it produces a certain rhyme. The fact that the use of the personal pronoun הָם had to be doubled may indicate an intention on the part of the author to create alliteration. From the perspective of the message in relation to v. 6aA, it serves to emphasize the identification of the הלָּךָ, “the smooth ones/stones of the wadi,” (that is, these idols as the lot and portion of the worshiper). At the same time, in relation with 6aCD, it stresses the activity performed to these objects: “. . . they, they [הָם הָם] are your lot, even unto them [נסלה] you pour drink offering and offer grain offering.” Furthermore, the phrase התpleasant in v. 6aD is also connected alliteratively with the question אלָל in v. 6b, and finally, the word אָלָה at the end of the verse creates a sound-link with the

precisely presented as a parallel in Isa 57:6), while here the people’s portion is the idol and/or the dead one. The Prophecy of Isaiah, 473.

Margalit lists criteria to determine the existence of alliteration in a certain verse, among others, (1) words hapax legomena, (2) rare grammatical forms, and (3) by contrasting words and particles and the alliterative consequences of their interchange in specific context. Baruch Margalit, “Alliteration in Ugaritic Poetry: Its Role in Composition and Analysis” in Ugarit-Forschungen 11 (1979): 538. The repetition of the third person plural pronouns הן occurs only here in the Hebrew Bible, therefore it can be considered as a rare grammatical form.

The word הָלַךְ refers to a portion that one acquires through casting a lots. The use of the lot is to ascertain the mind and the decision of the Lord regarding the issue involved. One of the most important uses of the lot is the division of the promised land among the tribes of Israel. See Earl S. Kalland, “halak,” TWOT 1:172. Also, on the day of atonement, the destiny of two goats was determined by lot (Lev. 16:8-10). As this background reveals that the term הָלַךְ expresses God’s intense involvement in the decisive moments in the life of his people, in Isa 57:6, this particular word, together with הלָּךָ, portrays that the fate of the people is directed by the gods/dead/deceitful ones, in contrast to the living God.
phrases הָהוּ and כָּלְכָלָה in the previous cola, thus creating a sense of climax for this verse.

**Isa 57:7 – Idolatry on Mountaintop**

7aA על ההר-ab
7aB ונהא
7bA שלח משכבוד
7bB נשיא עליה
7c להב והב:

An opposite spectrum of locality is being presented here. As the setting of the worship in vv. 5-6 is on the lower ground down at the bottom of a wadi, the setting in v. 7 is shifted to a high and lofty mountain. The description in v. 7a emphasizes the loftiness of the mountain; 7b, the activities of setting up a bed and climbing unto it; and 7c gives the purpose of the activity, “to sacrifice sacrifice” (this expression is as an attempt to retain the assonance in Hebrew, להב והב).

Besides signifying a contrast between low and high, the bottom of the wadi and the peak of the high mountain, the expression הר-ab נשה, “high and lofty mountain” also suggests another implication. In the Hebrew Bible, the idiomatic expression for the widespread practice of idolatry is “on every high hill and under every green tree” with its variations. In some of their occurrences, this expression constitutes a single phrase in a

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63 See William L. Holladay, “On Every High Hill and Under Every Green Tree” VT 11 (1961): 170-176. In Deut 12:2, the phrase כלֶּלֶם העֹטַב וּלָקָדָשׁ בֵּית גִּדְרֹתָּם appears in the command to destroy idolatry centers. In historical books it appears four times: 1 Kgs 14:23, וכלֶּלֶם העֹטַב וּלָקָדָשׁ בֵּית גִּדְרֹתָּם describes idolatry under Rehoboam; 2 Kgs 17:10, וכלֶּלֶם העֹטַב וּלָקָדָשׁ בֵּית גִּדְרֹתָּם is a part of theological reflection as the main reason for the fall of the Northern Kingdom. In two other occurrences the phrase concerns the activities of Ahaz, king of Judah (2 Kgs 16:4 and 2 Chr 28:4).
single verse (Deut 12:2; 1 Kgs 14:23; 2 Kgs 16:4; 17:10). In Isa 57, the expression is split into different verses; in v. 5 we have “under every green tree” and in v. 7 “on a high and lofty mountain,” but since both phrases refer to idolatrous activities, they can be considered as standing together as a pair.  

Commentators understood the reference to the bed in this verse as being “worship” that is performed here, and involving a sexual orgy. In the context of the whole book of Isaiah, Brevard Childs points out that the expression “high and lofty mountain” is only found in Isa 2:2 [and Micah 4:1—both verses have same content]: a prophecy that the mountain of the house of the Lord will be “raised above the hills” and all nations will stream to it and from Zion will go forth Torah and the word of the Lord. However, in sharp contrast, the “high and lofty mountain” is the location of idolatry against God. He further notes that in Isaiah 40-55, v. 9 of chap. 40 is the only passage in which Zion is used with a reference to a “high

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64 Holladay, “On Every High Hill,” 172. Isaiah 57 is the only place where expressions regarding the trees and hills are not in the same verse, but the overall context on idolatry makes it reasonable for the two expressions to be considered as one.


66 For him, while the description of idolatry practiced in high hills is common in the OT, this specific expression is a “portrayal of Israel’s idolatry against Yahweh is set in direct opposition to the promise of First Isaiah of the true of God on Mount Zion to which the nations will flow to learn torah. In sharp contrast, now the ‘high and lofty mountain’ of Isa 57:7 is used in blatant defilement of God’s holy name.” Childs, Isaiah, 467.
mountain” [הריהוה]. In this verse, Zion is described as the bearer of good news to announce, “behold your God.” It is ironic that the messenger in Isaiah 40 now makes a mockery of God in Isaiah 57 (v. 3) through their desecrated worship.67

**Isa 57:8 – Idolatry Behind Closed Door**

Verse 8 opens with the act of setting a “remembrance” behind the door. It is followed by a description of what the people are doing, since they were far from God. Delitzsch connects the term ניחם, “remembrance,” here with Deut 6:9 and 11:20, in which the commandment, the statutes, and the judgments which the Lord commanded are to be written down upon the posts and the entrances of their houses as a constant reminder to love the Lord with all their heart, soul and might (Deut 6:1, 6). However, now these remembrances are being put behind the door and post, so the people will not be

reminded of their unfaithfulness to God. Others see in this verse a reversal of the symbols mentioned in Deuteronomy and substitute it with pagan signs.

Being far away from God, the activity is presented in a pair of three actions:

Because far from me,
you uncover,
you climb up,
you make wide your bed.  
Then you cut for yourself a covenant with them,  
you love their bed,  
you envisioned an “arm.”

Just as in v. 7 the activity on the bed ended up in offering sacrifice, here in v. 8 the activities lead to the making of a covenant. Thus, these idolatrous activities, while repulsive to God, are characterized by religious/cultic practices.

The word order in the phrase הָיָהוּ כֶּנֶסֶת in v. 8cC is noun-verb, which indicates that the noun כֶּנֶסֶת is being emphasized. This is the second appearance of the word כֶּנֶסֶת in Isa 56-57. The verb that governs כֶּנֶסֶת is אִירָב, which is translated as “to see” in most translations. The fact that this particular verb is being used in this context is significant since the common Hebrew word “to see” is הָיָהוּ, and הָיָהוּ is an Aramaic loan-word. In the Hebrew Bible, it appears that הָיָהוּ is used for a certain kind of seeing; it is dealing with the revelation of divine word.

In addition to Isa 57:8, the term הָיָהוּ, in its exact form, appears two times in

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68 Delitzsch, Prophecies of Isaiah, 2:374.
69 Childs, Isaiah, 467.
70 The first one is in Isa 56:5.
Proverbs and several times in the Aramaic section of the book of Daniel (Prov 22:29; 29:20; Dan 2:26, 43, 45; 4:2, 6, 15, 17). In Proverbs, the meaning of the word is within the range of “observing,” while in Daniel, it consistently refers to the dream that King Nebuchadnezzar saw. Based on this background, it seems that the use of the verb נ흐 in 57:8 implies irony; those who were engaged in activities that are offensive to God, instead of receiving a vision from him, “envisioned” their own dreams.\(^{72}\) For the meaning of the word ד, William Albright considers the appropriate meaning is “arm,” since kaf is the word for “hand.” He refers to a stele found at Hazor showing two forearms with hands in a protective position.\(^{73}\) Therefore, the ד mentioned here in Isa 57:8 may mean “protection” or it may also refers to “power.”\(^{74}\)

Another observation for this particular idolatrous activity, with reference to making a covenant and seeing a “hand”/“arm,” ד, can be understood as a portrayal of a contrast between those who are marginal, in this case the eunuchs, and God’s own people. To the eunuchs who are holding fast to the covenant, God will give them, within his house and within the vicinity of its wall—which implies a proximity—a “memorial,” ד, and a “name,” which are better than sons and daughters (Isa 56:4-5). On the other hand, God’s people are behind their own “door,” implying their own “house,” and being remote

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\(^{72}\) See Ackerman, _Under Every Green Tree_, 106.

\(^{73}\) Albright, “The High Place,” 251.

\(^{74}\) Ackerman, Ibid., 107n14.
from the Lord ("far from me," נאמני), they make a covenant with the idols and seek a דם.75

While verses 7 and 8 can stand as a unit by themselves, they are poetically and thematically connected. From a stylistic perspective, they have a similar word order:

v. 7 ... x נאמר ה' x והנה
v. 8 ... x והנה x דם

The conjunction here introduces an amplification of the location where the activities take place, and both activities are started by the same verb “to put,” אדרמ.76 This device is used to strengthen the portrayal of the wide-sweeping practice of idolatry, from the lowest part of the valley to the top of the mountain, and now, with another spatial element being added in v. 8, the privacy behind one’s door. This element adds another contrast—from open to inner space.77

Even though the location is being shifted from the mountaintop to the inner space of a house, the structure of the verse indicates that v. 8 is a development of the theme


76The opening phrase of vv. 7 and 8, the words נאמר ה' and א德拉ียม, they share a similar sound so that they may serve as a certain kind of alliteration:

v. 7a ... נאמר ה' והנה שמה
v. 8a ... והנה שם והנה שמה

The fact that both phrases refer to location, and that both verses are concerned with the same criticism against idolatry and with the same tone of accusation, can be taken into consideration that this “distant assonance” serves as a rhetorical device.

77Instead of showing a contrast from open space to inner space, Hanson saw in vv. 7-8 a repetitious parallelism. He emended the word miškab into a miškan. He argued that a miškan has a door and a doorpost. Paul D. Hanson, The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology, rev. ed. (Philadelphia, PA: Fortress, 1979), 199-200. The problem with this emendation is with the following stanza: the actions of “to uncover,” “to climb into,” and “make it wide,” are more applicable to a bed than to a shrine. Therefore, the miškab should stand as it is, a bed. Another argument can be added in the comparison with the promise given to the eunuchs: within my house, a yad. Just exactly as here, behind the door—i.e. within the house, there is a zikaron and a yad.
presented in v. 7. There is also an aura of intensification: as the portrayal of the action in v. 7 uses three verbs, in v. 8b, the actions are described in two sets of three consecutive verbs with “bed” as the central focus as seen in Figure 5.

<table>
<thead>
<tr>
<th>v. 7</th>
<th>v. 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>you put your bed</td>
<td>you uncover</td>
</tr>
<tr>
<td>you climb to it</td>
<td>you climb</td>
</tr>
<tr>
<td>to offer sacrifice</td>
<td>you make wide your bed</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>you cut (a “covenant”)</td>
</tr>
<tr>
<td></td>
<td>you love their bed</td>
</tr>
<tr>
<td></td>
<td>you envisioned “power”</td>
</tr>
</tbody>
</table>

Figure 5. The “bed” as a focus in Isa 57:7-8

The term “bed” [מַשֵּׁבָה] seems to be the focus of the descriptions in these verses. It appears once in v. 7 and twice in v. 8, and Brooks Schramm sees a connection between the word “bed” here with 56:10 and 57:2.\(^{79}\) One of the characteristics of the leaders / shepherds in 56:10 is that they love to be יִשְׁכַּב, “lying down.” In 57:1, as the righteous are taken away, the unrighteous were reclining on their beds (vv. 7, 8). These considerations of the appearance of the word מַשֵּׁבָה add another indication of the formal relationship between Isa 56:9-57:3 and the passage that follows it.

One can notice an element of ambiguity here in vv. 7-8 as the element of “bed” is

\(^{78}\)In the Hebrew text, there is a play of the consonants ב and י in the terms מַשֵּׁבָה and מִשָּׁבֶה in the parallel phrases מַשֵּׁבָה רְאִה / מִשָּׁבֶה רְעָה.

introduced, especially in connection with the fact that the people were introduced as the offspring of “adulterers” and “harlots” in v. 3. With this kind of background, a reference to “bed” will lead to a detailed description of sexual activities taking place on this “bed”; however, as one reads on, the action that is being underscored is a kind of worship: offering of sacrifice (v. 7), cutting of “a covenant” (v. 8).^{80}

**Isa 57:9-10 – Idolatry as Journey**

9aA  תשתרי לאמלך עולם  
9aB  והרי ימין  
9bA  והשלטי צורך פרנワーク  
9bB  והשלטי ידך דרשאול:  
10aA  ברך ר PCB גנת  
10aB  ולא אמרה נאם  
10b  חיה ידך מעאת  
10c  עליך לא חלוי:  

The description in the text moves from the privacy of the interior of one’s house to a journey. While v. 9 is the description of the action, v. 10 is the reflection on it. The account in v. 9 is structured in an a-b-a-b pattern in which the first colon describes an action and the second colon is an amplification of the first colon:

- **aA**  personal journey: you (yourself) journey to a king with/or oil
- **aB**  amplification of the last word of the first colon, “oil”: you multiply your perfumes
- **bA**  you send your envoys for a journey a far away
- **bB**  amplification of the last word of the third colon, “far-away,” going down to sheol, which can stand for the farthest goal.

^{80}For the double meanings of sexual imagery and idolatry activities in this passage, see Blenkinsopp, Isaiah 56-66, 155-163.
The journey to a $lm can be read in at least two ways: (1) $lm as a king refers to a
political alliance with foreign nations. Understood from this perspective, the journey had
a literal meaning.81 (2) However, if $lm is read in the sense of Molek, the portrayal is an
idolatrous activity, and the journey is more in the realm of symbolism.
In v. 10, the expressions use a circular argument. The statement in the first colon
is actually a complete sentence: “because of the length of your road you were tired”—you
had gone such a great distance that you were actually tired. However, the colon was
followed by three sentences that portray a deeper condition:
in your tiredness you did not acknowledge that it is hopeless
in your tiredness you found “renewed strength”
in your tiredness you did not faint.
These arguments are presented to underline the fact that this vigor is not healthy. Instead,
this is a vigor of those who are under the delusion of false worship. A comparison of this
verse with Isaiah 40, especially vv. 12-31, reveals contrast and irony.82

81

Goldingay, Isaiah 56-66, 130. Isa 28:14-15 speaks of political alliance with other nations as a
covenant with death, a pact with sheol. Motyer understands it as a situation in which while the nation
thought that they were about to reach peace, actually they had signed the national death-warrant. The
Prophecy of Isaiah, 474.
82

There are some indications that Isa 57:10 conveys wisdom connotations. Words like $rd, acm,
tyx which appear in this verse are among prominent wisdom words. See Stephen A. Geller, “A Literary
Study of Job 28” in Judaic Perspective on Ancient Israel, ed. Jacob Neusner, Baruch A. Levine, and Ernest
supports the wisdom flavor of this verse. In Isa 57:1, the leaders were depicted as those who are not
sensitive and perceptive. The prophet laments that despite terrible things that take place within the
community, especially to the righteous, no one !yb, “understands,” and no one “put it into the heart.” These
words belong to wisdom vocabularies. In Isa 55:8 a sharp contrast is given between the Lord’s $rd, “way,”
which is parallel with his thoughts, and the people’s. In chapters 56-59 the occurrence of the word “way”
continues this polemical tone between God’s ways compared to the people’s (see Isa 56:11; 57:17; 58:2, 13;
59:8).
Appreciation of these wisdom elements may enable us to compare this verse with Isa 40, especially
vv. 12-31. For the wisdom elements in this passage, Melugin asserts from rhetorical points of view that
Isaiah 40:12-17 reflects both the form and content of the wisdom genre. “Introduction,” 13-31. Dijkstra
considers Isa 40:12-31 as a “specimen of theological wisdom discourse.” Meindert Dijkstra, “Lawsuit,

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Isaiah 40 speaks of God in terms of wisdom and creation, followed by an argument of its implication to those who rely on him. In v. 12, two themes are combined: the act of creation is portrayed as a process of balancing and measuring. The focus of vv. 13-14 is on God’s wisdom; in vv. 15-26, we have a description of God’s power over creation. These rich descriptions about God sandwich vv. 18-20 which speak of the impotence of the idols. As vv. 12-26 constitute the argument, vv. 27-31 are the application. The power of the Creator and all-wise God has a direct implication on those who worship him: he gives strength to the weary. In Isa 57:10, what happened is just the opposite; the people who were stirred by impotent idols think and act as those who get renewed strength and vigor.

Strophe 3: The Futility of Idolatry (Isa 57:11-13)

Verses 11-13 are a reflection on the activities described in the verses above, with a sudden change in v. 13b where the message shifts from gloom to hope.

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83 See the words “to direct,” “counselor,” “understanding,” “to teach,” and “knowledge.”

84 The text reads: Why do you say, O Jacob, and assert, O Israel, “My way [שׁטֶר נִי] is hidden from the LORD, and from my God my justice is escaped?” Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth does not become weary [יִקְרֵד] nor tired [יִתְגַּזֶּה] his understanding is inscrutable. He gives strength to the weary [יִקְרֵד] and to him who lacks might He increases power. Though youths grow weary [יִקְרֵד] and tired [יִתְגַּזֶּה] and vigorous young men stumble badly, yet those who wait for the LORD will gain new strength; they will mount up with wings like eagles, they will run and not get tired [יִתְגַּזֶּה] they will walk and not become weary [יִקְרֵד] Isa 40: 27-31 (New American Standard Bible).
Isa 57:11 – Misplaced Reverence

11aA  וראיתם את התה
11aB  ואתה לא חבר
11bA  ולא אתה כובש
11bB  ואתה לא חבר
11cA  והלא אני машחผมי
11cB  ואתה לא תמך.

Translation

11aA  “And whom do you dread
11aB  and fear that you tell lies,
11bA  yet me, you do not remember
11bB  nor put in your heart.
11cA  Have I not been silent for long time
11cB  that me, you do not fear.

Isa 57:11 has four cola, structured in a-b-a-b:

A  וראיתם את התה
   ואתה לא חבר
B  ולא אתה כובש
   ואתה לא חבר
A’  והלא אני машחผมי
B’  ואתה לא תמך.

The parallelism, התה/ אתה כובש, לא אתה כובש are synonymous in nature. Verse 11 can be divided into four clauses, three starting with the particle of direct object. The object of the verbs in the first colon is “whom” while the remaining three cola refer to the object “me” which is the Lord himself. The fact that the root ירא appears in both the opening and closing of the verse implies that the main issue here is the absence of the sense of the fear of the Lord. Pete Diamond notes that although ירא is a synonym of רי, רייה ly}
it is never used in connection with the concept of the fear of God.\textsuperscript{85} The parallel between \textit{ירא} and \textit{ירא} indicates that the emphasis here is the feeling of dread.\textsuperscript{86}

In the second clause, \textit{וָאַחַר} (v. 11b), the phrase \textit{לֹא} \textit{שָׁמַם} builds a thematic connection with the use of the same word in vv. 7 and 8, and a comparison between them shows contrast or irony. In v. 7, the phrase \textit{שָׁמַם} describes putting the bed on the high mountain: \textit{לְעַל} \textit{חַגִּירָתָה} \textit{וָאַחַר} \textit{שָׁמַם}, “upon a high and lofty mountain you put your bed.” In v. 8, the verb refers to putting a remembrance behind the doorpost: \textit{וְאַחַֽר} \textit{וָהֲלוֹת} \textit{וֹתַמַּהוּ} \textit{שָׁמַם} \textit{וִיהֵרְכָּנָה}, “and behind door and doorpost you put your remembrance.” The connection between vv. 8 and 11 makes the irony more obvious since both verses contain the root words \textit{שָׁמַם} and \textit{שָׁמַם}. If the clauses from these verses are read in connection with one another, they go as follows:

Upon a mountain high and lofty you \textit{put} [\textit{שָׁמַם}] your bed (v. 7)
Behind door and doorpost you \textit{put} your remembrance [\textit{שָׁמַם} \textit{וְחָיָה}] (v. 8),
But Me, you do not \textit{remember} [\textit{זֶרֶם}] or \textit{put} [\textit{שָׁמַם}] in your heart (v. 11).

So here the Lord is asking, “Whom are you supposed to be dreading besides Me?” This question of \textit{אֶרֶץ} at the beginning of v. 11 linked the thought with the question \textit{נֶעָלַיִם} in v. 4. As the emphasis in v. 4 is to take someone lightly—God, the One that one should honor—here it is just the opposite: to dread someone who is not God. In the third

\textsuperscript{85} A. R. Pete Diamond, “ירא” \textit{NIDOTTE} 1:907.

\textsuperscript{86} \textit{BDB}, 178; \textit{HALOT}, 1:207; \textit{DCH}, 2:382. Stigers comments on Isa 57:11, “Isaiah asks the harlot, Israel, who it was that brought such fear and worry on her that she turned to idolatry without thinking of the Lord.” Harold Stigers, “ירא” \textit{TWOT} 1:177.
clause, God describes himself as being silent, which is the reason that the people take him lightly, do not fear him.

Isa 57:12-13 – The Futility of Idolatry

12aA אֲנִי אֱלֹהֵי צְדָקָה
decide on
12aB אֲרוֹם מְשָׁרָה
the shop
12aC וְלָא יִנִיטֵלוּ:
no one
13aA בֵּעָטַק יִתְלָה קְבֶרֶךְ
buster take
13aB וְאָמַרְלֶם יַאֲדוֹדוּ
and say
13aC יָכְדְתְבָל
daub
13bA וּדֹחֵתי בִּין נְהָלִי אָרְמִים
and throw in between the heights
13bB נְהָלִי אָרְמִים
heights
13bC וְיִרְשׁוּ הָרָכָךְ:
and inherit
Translation
12aA “I will declare your righteousness
12aB and your deeds,
12aC yet they will not profit you.”
13aA “When you cry out, let your collections deliver you.
13aB They all, wind will blew them up,
13aC a breath will take them away.”
13bA “But those who take refuge in me
13bB will inherit the earth,
13bC and will possess my holy mountain.”

The message of v. 12 connotes irony. First, the personal pronoun יָאָשׁ in this verse refers to and emphasizes the object that the one they did not fear nor remember in v. 11 is now the one who will pronounce the judgment upon them. Furthermore, all the idolatrous activities reported in the previous verses are wrapped up in this verse as תְעוֹם, “righteousness,” and קְנֵנָה, “deeds.” It is ironical that all these idolatrous practices are
called “righteousness” instead of an “abomination,” which is a standard term for idolatry.

The occurrence of the root words מַשָּׁה הַרְכָּא and מַשָּׁא הַרְכָּא in this verse echoes the opening statements of Isa 56:1, 2, in which the command to “practice righteousness” [ AUTHORSHIP: הַרְכָּא מַשָּׁה] is accompanied with an announcement of blessing, “blessed are those [ AUTHORSHIP: לָא מַשָּׁא מַשָּׁה] who do [ AUTHORSHIP: מַשָּׁה] these”; and “keep his hand from doing any evil” [ AUTHORSHIP: לָא מַשָּׁא מַשָּׁה].

As their “righteous deeds” were put on the scale, they were found wanting: “they will not profit you.” In the book of Isaiah, the phrase לא יוניל expresses the idea of the futility of alliance with foreign nations and idols ( 30:5f; 44:9f; 47:12; 48:17). The occurrence of the negative particle לא here culminates in what they had not done in the previous verses:

and me you do not remember
and me you do not fear.

Now, as a result, those they depended on, the collection of idols, did not profit them.

Verse 13 describes a contrast between those who rely on the idols and those who take refuge in the Lord, and the sarcasm goes on:
Verse 13 contrasts two groups among the people in the time of distress.\(^{87}\) The first group in v. 13a are those who “cry out” \(וּכְעֹשֶׁה\), in which the infinitive is without a specific object, to whom the cry was directed, and the other group in 13b, those who “take refuge in Me,” with God as the specific object. To the first group the Lord said, “Let your ‘collections’ \(םְבֶזֶה\) deliver you!” Delitzsch considers \(םְבֶזֶה\) here to be the various collection of idols. He sees an intentional antithesis to 56:7-8 in the use of this term. In that text, the faithful ones will be accepted in the holy mountain by the Lord who \(םְבֶזֶה\), “gathers,” them—the word is repeated three times there; in this text, God’s people are looking to the \(םְבֶזֶה\), “collections,” of their idols as a source of deliverance.\(^{88}\)

The root \(נָעֵל, \text{deliver},\) here expresses the idea of snatching prey from an

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\(^{87}\)The verb \(כְעֹשֶׁה, \text{to cry out},\) is often found in pair with “wailing” in the context of severe disaster (see Isa 14:31; Jer 25:34; 47:2; 48:20, 31; Ezek 21:12; Hos 7:14).

animal’s mouth, to describe the urgency of the situation. The idols are found to be impotent; instead of providing the necessary help, these idols were lifted up by the wind and taken away by a breath. The parallelism between רַעַד רַעַד / וְקַחְתָּב ל is significant.

The parallel between “wind” and “breath” emphasizes that the wind here is a mere breath, the one that comes out from one’s nostril. Just a simple breath carries these idols away.

The root נַשְׁל expresses the idea of “being taken up,” (i.e., a vertical movement), while לֵבָה, “carried away,” indicates a horizontal movement. The destruction of these idols takes two directions, going level and going up, and resembles the idolatrous activity from the bottom of the valley to the high and lofty mountain (vertical) and from behind a door to a long journey (horizontal) that is portrayed in vv. 5-7. The device of contrasting high and low is carried on in the following verses.

In contrast to those who rely on the בְּשֹׁם of idols, those who take refuge in the Lord will inherit the land and possess his holy mountain. The theme of inheritance comes into contrast with v. 6, where the idolaters had the “smooth ones” as their portion and lot

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89 *BDB*, 664; compare to *HALOT*, 2:717, “to pull out”; while *DCH*, 5:742, has a more general translation: “to deliver.”

90 Motyer, *The Prophecy of Isaiah*, 475. In Jeremiah 5, the false prophet, who “have lied about the Lord” (v. 12), are described as follow:

the prophets, they will become a wind [רְמִז]
the word [רְבָדָה] is not in them (v. 13).

Commentators had noted a play of word in the word רְבָדָה, which can mean either “wind” or the divine “spirit.” John Bright, *Jeremiah: A New Translation with Introduction and Commentary*, Anchor Bible 21 (Garden City, NY: Doubleday, 1973), 40. It is the spirit of the Lord that empower the prophets. However, in this case, these prophets who claim to be filled with the spirit will become nothing but wind. William L. Holladay, *Jeremiah 1: A Commentary on the Book of the Prophet Jeremiah, Chapters 1-25*, Hermeneia–A Critical and Historical Commentary on the Bible (Philadelphia, PA: Fortress, 1986), 187; see also Jack R. Lundbom, *Jeremiah 1-20: A New Translation with Introduction and Commentary*, Anchor Bible 21A (New York: Doubleday, 1999), 390. This description supplements the portrayal of the futility of idolatry in the pericope above.
while the ones that rely on the Lord will possess the land and inherit his holy mountain.\textsuperscript{91} Referral to רָדָה here alludes to the רָדָה in v. 7 where idolatry is performed. Furthermore, as the people worship the idol from the valley up to the mountain top, God’s faithful ones inherit the land and the mountain.

In the context of Isa 56-59, the fact that this locative element of the promise of salvation is referred to as “land” [אָרָה] and “my holy mountain” [הר-כְּרוֹשׁ] hints at a consistent parallel with other promises such as “My holy mountain,” [הר-כְּרוֹשׁ] the location to which God brings the foreigners in Isa 56:7. Riding upon “the heights of the ‘earth’ [אָרָה]” and “to eat the ‘inheritance’ [נחלה] of Jacob” in Isa 58:14 are comparable with the phrase “to inherit the earth” [ארֶם] here, and the report that God, as Redeemer is coming to “Zion” in Isa 59:20. At the same time, this final note on the fate of the faithful prepares the reader for a transition to the next section, vv. 14-21, which is called an “oracle of salvation.”\textsuperscript{92}

**Stanza 3: Reconciled with God (Isa 57:14-21)**

Isa 47:14-21 is a unit that focuses on the work of restoration that God will do on behalf of his people. This restoration amplifies the proclamation/promise made in 57:13b: “He who takes refuge in Me will inherit the land and will possess My holy mountain.”\textsuperscript{93} As the promise is locative in nature—“to inherit the land” [נחלה] and take possession

\textsuperscript{91}The words “portion” וּלְלָם and “lot” נַחֲלָה are closely connected with the idea of land inheritance. See comments on Isa 57:6.

\textsuperscript{92}Westermann, Isaiah 40-66, 327.

\textsuperscript{93}Oswalt, Isaiah 40-66, 485.
of “my holy mountain” [הר קרש]—the emphasis of the promise is on the relational aspect between the Lord and his people: “he who takes refuge in me.” It was followed by the specific natural aspect of the Lord himself, his holiness; that is why the land is called “my holy mountain.” This aspect of holiness will receive more emphasis in the reference to the divine epithet in v. 15.

This locative aspect of the promise is a recurring theme in each section of the “dialogue” between God and his people throughout Isa 56-59:

(1) the eunuchs had been promised an everlasting memorial within God’s “house” and “walls” (56:5) and the foreigners had been promised that God would bring them to “my holy mountain” [הר קרש] (56:7).

(2) In Isa 58, the repentant ones will ride “the heights of the earth” and will be fed with “the heritage of Jacob” [האלהים ינפז] (v. 14), comparable with the promise “to inherit” [נשה] the land in v. 14.

(3) In Isa 59, the Lord is portrayed as a redeemer who comes to Zion, which, in biblical tradition, is known as the “holy mountain of God” (Ps 2:6; Isa 2:3; 10:3; Joel 2:1; 3:17; Mic 4:2; Zech 8:3).

Based on its content, Isa 57:14-21 can be divided into several strophes: first, the call/command to build up the way for God’s people (v. 14), with the backlash of the authentication of the command (v. 15); second, reason for the command: God is not angry anymore (v. 16), with the backlash about the cause of his anger (v. 17); third, God is going to heal (vv. 18-19), with the turning point in v. 18a (“I saw his ways”); and fourth, the description of those who have no part in the healing process (vv. 20-21).

In v. 14, the call to prepare the way is substantiated by a speech (introduced in
v. 15a) which is a proclamation of salvation, which properly starts in 16 (v. 15b is another introductory speech). It speaks about God’s being angry, which comes to a turning point in 18a (“I saw their ways”\textsuperscript{94}) and is followed by the theme of healing that goes until v. 19. Verses 20-21 concern the wicked who will not have part in the salvation.

Strophe 1: The Call to Build up the Way (Isa 57:14-15)

\textbf{Isa 57:14-15 – The Call to Build up the Way}

\begin{verbatim}
57:14a - נאמר
57:14bA - מפורש ממלשון
57:14bB - מפורש
57:14bC - מפורש ממלשון
57:14c - מפורש נѳמי: ס

15a - נאמר
15bA - רמ ונתמא
15bB - שכנע
15bC - חמרש שממה
15cA - מפורש
15cB - חמרש אספנן
15dA - חמרש אספנן
15dB - תsenhaריה
15eA - להחלות רוח שפלים
15eB - וחלות ולא נזכרים
\end{verbatim}

\textsuperscript{94} Motyer, \textit{The Prophecy of Isaiah}, 477.
Translation

57:14a   And it was said:
57:14bA   “Build up, build up!
57:14bB   Prepare the way!
57:14bC   Remove obstacle!
57:14c   From the way of my people.”

15a   For thus says
15bA   the high and lofty
15bB   who dwelt forever
15bC   and holy is his name:
15cA   “High
15cB   and holy, I dwell
15dA   yet [I were] with the crushed
15dB   and low in spirit,
15eA   to revive the spirit of the lowly
15eB   and to revive the broken hearted.”

Isa 57:14 – The Command to Restore the Way

The parallelism in this verse is synonymous parallelism. After an introductory and transitional phrase, “and one said,” there are three consecutive commands in pairs of words with the object “the way of my people.” The first one is the repetition of the verb סְלָּל in its imperative form. This command to build up receives further elaboration to prepare the way and to remove
obstacles. In the general context of the book of Isaiah, the command to build up and prepare the way may be a signal for the coming of salvation.\(^{95}\) The introductory formula of the command רָמָא can be read both as “and it was said,” as in most English translations of the Bible, or “and I will say.”\(^{96}\) The structure of the command is a repetition of two verbs without an object, רָמָא, followed by two verbal clauses with an object הרָמָא מַשֵּׁל או מֶרֶדֶרֶךְ and closes with a phrase, they make a rhythm of 4/4/4 and 5/5 syllables.

To a certain degree, the word רָמָא functions as one of the key words that holds Isa 56:9-57:21 together. In this particular context, v. 14 plays an important role because in this verse the use of the word marks a turning point: the command to prepare רָמָא in this text becomes the link between the negative images of the word in its previous appearances and the positive tone afterward. Previously, the word had negative connotations. In Isa 56:11, we find the description “all of them had turned to their own way,” כלל לִרְדֵּס מַטָּר, among the portrayals of the shepherds — the wording is comparable to the command רָמָא here in Isa 57:14. The activities of the idolaters were summarized as רָמָא in Isa 57:10.\(^{97}\) The people, in their idolatrous activities, were reported as making a journey to a great distance (Isa 57:9). However, now in v. 14, the


\(^{96}\) Vulgate has the phrase “et dicam. . .”

\(^{97}\) Smith, *Rhetoric and Redaction*, 91-92. The use of the term רָמָא as the summary for the idolatrous activities of the people appears again in v. 18.
Lord is commanding the road to be built for the sake of his people, toward salvation. From then on, the term has a positive meaning. In 57:17-18, it was revealed that God was angry because of the רדסי of his people; as a response, he heals them. It seems that the preparing of the way, the removal of obstacles, in this verse is in the context of the healing process. 98 Starting with the phrase “I have seen their ways. . .” (18a), everything was changed. The command to prepare the רדסי in Isa 57:14 may be an image for repentance.

Klaus Koch points out that in the majority of cases, the word רדסי is used figuratively for human activity in general. 99 In this regard, Eugene Merrill adds that fundamental to the metaphorical meaning of רדסי is its covenantal overtone. 100 In addition, Whybray notes, that in the OT, the meaning of the term מחלשים, “stumbling block,” is not literal, but more as a metaphor for sin, especially idolatry, or guilt leading to punishment from God. 101 In the light of these comments, it is sensible for some commentators to interpret the command in Isa 57:14 to prepare the way and to remove

98 Muilenburg sees a direct connection between verses 14 and 18a. Isaiah 40-66, 671.
stumbling blocks from the way of God's people as inward and spiritual preparation for the coming salvation.\textsuperscript{102}

**Isa 57:15 – Authentication of the Command**

15a  לֹֽא־הֵכֶּ֥ה אָמַ֖ר

15bA  רָם נָפָ֑א
15bB  שְׁכֵֽנָּו
15bC  וֹקַרְוַשׁ שְׁמִ֖ים

15cA  מִרְמֹֽהְו
15cB  וֹקַרְוַשׁ אֶתְכָּן

15dA  וֹאֶתְדְּנַֽא
15dB  וֹשֶׁפֵּלָֽדוּת

15eA  לָתְהוֹת רוֹת שְׁפִּֽלִים
15eB  לָתְהוֹת לְבֵֽלְהָכָֽוָה:

The opening phrase לֹֽא־הֵכֶּ֥ה אָמַ֖ר makes a formal connection between v. 15 and the opening phrase of the command in v. 14. It indicates that the announcement in v. 14 is prompted by divine initiative. In v. 15b, the Lord introduces himself in a threefold appellation, and each of them consists of two words which, from a stylistic perspective,

\textsuperscript{102} In the words of Hanson, “‘Build up, build up, prepare the way’ has become the call to join in restoring just social structures and forms of worship worthy of God ‘whose name is Holy.’ ‘Remove every obstruction from my people’s way’ has become an admonition to cleanse the land of the apostasy and sin that had led to God’s anger and punishment.” Isaiah 40-66, 202. See also Georg Fohrer, Das Buch Jesaja: 3 Band Kapitel 40-66, (Zurich/Stuttgart: Zwingli, 1964), 202; Muilenburg, Isaiah 40-66, 671; Pauritsch, Die neue Gemeinde, 72; and Smith, Rhetoric and Redaction, 91.

echo the threefold command in v. 14 in which each of the commands also consists of two-word phrases.

Based on its content, v. 15 can be divided into two sections: v. 15a-b focuses on the One who is the Lord, while v. 15c-e focuses on what he does. In v. 15a, the roots הב, שת, and קר are repeated, while in v. 15b, the roots זך and רפ are repeated. In their first appearance, the roots הב, שת, and קר are part of an introduction of who God is—he is the main reason behind the command in v. 14—while in the second appearance, it is an affirmation of who he is. Yet at the same time, in the middle of the verse, there is a blending/interconnection between the first group of the roots with the second ones:

הוהי
וכלות ושלמות
ואנחנו
ושפליןروح

The verb שמ echoes both sections, tying together opposite, even impossible, realities into one, as if it were accepted as possible.103 The term שמ here, emphasizing the dwelling of God among the lowly and the broken ones, echoes the dwelling of God among his people as they are just leaving Egyptian bondage.104

103Flynn notes how the ancient versions, when translating the phrase, had to choose either the transcendent or the immanent nature of the Lord, and they opted for his transcendent nature. He writes, “there is a common trend in the Versions. They seem to ask, how can the Deity dwell with the people and still be transcendent? The translational decisions of the Versions reveal a tendency—possibly with the exception of IQlsa but this is unclear—to support a transcendent understanding of Divine Presence rather than a more immanent one.” S. W. Flynn, “Where is YHWH in Isaiah 57, 14-15?” Bib 87 (2006): 362. But Flynn argues that the either/or approach in understanding this text is unnecessary. Instead, the text should be read as holding two meanings that are complementary. Ibid., 369.

104Motyer, The Prophecy of Isaiah, 476.
The divine epithets presented in v. 15a emphasize that the Lord is not part of this world, either in time (eternally [דָּוָא], spatially (high and aloof [וֹסֵא]), or by character (holiness [שֵׁרָה]), or by character (holiness [שֵׁרָה]). In its immediate context, these phrases are presented as a polemic against the idolatrous activity described in the previous section: (1) “high and lofty” [וֹסֵא] against the “high and lofty mountain” [וֹסֵא] as the location of the idolatrous cult (v. 7); (2) “dwell forever” is in contrast with nature of the idols which were blown away by the wind as chaff (v. 13); and (3) “holiness” is the unique characteristic of the Lord compared to “the sons of a sorceress, offspring of an adulterer and a prostitute, children of rebellion, offspring of deceit” (vv. 3-4). Here in v. 15, the Lord’s salvific action is described by expressing the contrast between the highest and lowest, implying a tension between the transcendent and the immanent nature of God, his distance and closeness.

In v. 15b, the words רָה וְעַל and serve as the structuring element of the poem in a chiastic way רָה - רָה - רָה - רָה - רָה - רָה; this structure highlights the relationship between the Lord and the people, especially what he is going to do to/for

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105Oswalt comments that this divine epithet is considered as “one of the finest one-sentence summations of biblical theology in the Bible.” Isaiah 40-66, 487. See also Mullenburg, Isaiah 40-66, 671-672. Scholars noticed that this epithet relates the passage to the vision of Isaiah’s call into prophetic office in Isa 6. Childs notes that the phrase ram wenissa only occurs in these two passages. Isaiah, 471. Blenkinsopp perceives the speaker in Isa 57:15ff as the same as the Enthroned One of Isaiah’s vision in chap. 6, and as here his holiness is self-proclaimed, in chap. 6:3 it was proclaimed by the seraphim. Isaiah 56-66, 170.

106The elements of “high” and “holy” are an important motif in the promises given in other sections in Isa 56-59. In Isa 56:1-8, the eunuchs and foreigners are being assured of a place in God’s “holy mountain” (v. 7); in Isa 58:1-14, one of the promises is that the people will ride on “the heights of the earth” (14); in Isa 59, the Lord will come as redeemer to “Zion” (v. 20), which is referred to as a “holy mountain” in Ps 2:6; Joel 2:1; 3:17; and Zech 8:3.
them. Furthermore, a compact parallelism device is discernable in this verse:

A

וַאֲרַחְדָּא שֶׁפֶלֶלְיוֹת

B

לְהַשְׂרָהֲו קָרָה שֶׁפֶלֶלְיוֹת

In A, שֶׁפֶלֶלְיוֹת is synonymous parallelism, as are לְבָּל / קָרָה, לְהַשְׂרָהֲו, and דְּכָא / שֶׁפֶלֶלְיוֹת. The parallel structure which emphasizes one’s “spirit” and “heart” and the use of the terms שֶׁפֶלֶלְיוֹת and שֶׁפֶלֶלְיוֹת דְּכָא as well as the fact that דְּכָא is used to signify the word לְבָּל in the phrase לְבָּל נְרָאָא אִם indicate that referral to the group here is more concerned with the spiritual condition/attitude than the social status of the persons.  

Thematically, the terminology applied to this particular group to which God is reaching out stands as a contrast to the description of sinners in the previous verses. The terms שֶׁפֶלֶלְיוֹת and שֶׁפֶלֶלְיוֹת דְּכָא here are in contrast with the idolaters who “go down” [שֶׁפֶלְיוֹת] to sheol (57:9); as the Lord revives the spirit [רְוָחִים] of the humble ones, the “collection” [ךָבֵים] of the idolaters are being carried away by the wind [רְוָחִים] (57:13). Furthermore, referral to the term “heart” [לְבָּל] creates a connection between different references to the sinful actions of the people, first, to the death of the righteous, which no one has “put in the heart” (57:1); later, it refers to the idolaters who are not putting the Lord in their heart (57:11); finally, the summary of the sin of the people is expressed as “the way of his

While in Deut. 23:2 (Heb) the term דְּכָא refers to crushing the testicles, and in Ps 143:3 refers to one’s “life” as being crushed, in Ps. 10:7-13: 34:18-22 the term stands as an antithesis for the wicked. Childs notes, “The Holy One of Israel has taken initiative, but a faithful response to this offer is also demanded. The invitation to salvation in God’s holy presence calls both for repentance and humility.” Isaiah 471. For those who see the terms דְּכָא and שֶׁפֶלֶלְיוֹת as referring to the marginalized social groups in the society, comparable to eunuchs and foreigners in Isa 56, see Flynn, “Where is YHWH,” 363.
heart” (57:17). In contrast, here in Isa 57:15b, the faithful have their heart [לב] revived by the Lord.

Strophe 2: Reason for the Command (Isa 57:16-17)

Isa 57:16-17 – Reason for the Command

57:16a
כִי לֹא לְעָלָם אָרִיבָה
Because I will not contend for ever

57:16b
וֹלָא לְמֵנָה אָכְפוּתָהּ
and will not always angry.

57:16a
כִּי רָאָה מְלַפְּפֵנִי יָמִים
Because a spirit from me will weaken

57:16b
וֹנֵשְׁמָתָהּ אֵינָי נַשָּׁהּ:
and the breath of life I have made.”

57:17a
בְּעַנְּף בֹּצְעָה
“Because of the iniquity of his unjust gain,

57:17b
כִּפֵּסָה וָאָסָרָה
caphesah va-asera

57:17b
הָסָר וַאֲכָפְּתָה
tastar va-akappath

57:17c
רֶוֶל שַׁנוּבָה בָּרָךְ לָבֶן:
I was angry and struck him.

Translation

57:16a
“Because I will not contend for ever

57:16b
and will not always angry.

57:16b
Because a spirit from me will weaken

57:16b
and the breath of life I have made.”

57:17a
“Because of the iniquity of his unjust gain,

57:17b
I was angry and struck him.

57:17b
I hid myself and was angry.

57:17c
Yet he keeps on turning away, after the way of his heart.”

Isa 57:16 – The Lord will not Always be Angry

57:16a
כִי לֹא לְעָלָם אָרִיבָה
Because I will not contend for ever

57:16b
וֹלָא לְמֵנָה אָכְפוּתָה
doing things as a help:
The structure of the verse itself is divided into two sections—16A and B—with 16A stating what God will not do, and 16B stating what He will do. Both bicola begin with the causal preposition יְכָל, indicating that the verse is an explanation of the statement given in the previous verses of 14-15.

In v. 16A, the parallelism is אֶפְרָיָם / לֶאָם and אָרָבָה / לֶאָם. The first pair is complementary, both are expressions referring to time; while the second pair is synonymous. The parallelism אָרָבָה / אֶפְרָיָם indicates that the term רוֹב here is more concerned with the emotional level—i.e. disappointment on the part of the Lord rather than a legal lawsuit. It is not enough that God will not contend/be angry forever, but further, He is doing something for the people.

16B is problematic due to the uncertainty of the meaning of the verb נָשָׁה. While there is parallelism between נָשָׁה / רוֹב, which are synonymous, the exact meaning of the other pair, רוֹב / נָשָׁה is difficult to construe. The basic meaning of the verb נָשָׁה is “to be feeble” or “to faint.” The translation of the sentence is literally “because a spirit

108 See Ps 9:18; 103:9 for the appearance of the same word-pair; Ps. 103:9 in particular, has identical theme with Isa 57:16A. See José Severino Croatto, Imaginar el futuro; Estructura retórica y querigma del Tercer Isaias (Buenos Aires: Lumen, 2001), 91; Blenkinsopp, Isaiah 56-66, 171.

109 Comparable to Gen 31:36, “then Jacob became infuriated [רָעֵד] and contended [רָב] with Laban. . .” or with Neh 5:6-7; when Nehemiah learned that certain wealthy Jews were oppressing their poorer brethren, forcing them to sell their children as slaves, he reported, “and I was very angry [רָעֵד] . . . and I contended [רָב] with the nobles and the rulers. . .” Goldingay illustrated, “One could imagine the people are protesting, ‘We are crushed and low in spirit, and Yhwh is too high and lofty to be involved with us. Yhwh has withdrawn from us and hit us and evidently plans to contend angrily with us forever’. ‘On the contrary’, Yhwh says, ‘I do not contend or stay angry. How could that be true? I am the one who created these people.’” Isaiah 56-66, 141.

110 For other occurrences of parallelism between רוֹב / נָשָׁה, see Job 32:8; 33:4; 34:14; Isa 42:5.

111 BDB, 742; HALOT, 2:814 and DCH, 6:350.
from me will weaken / and the breath of life I have made.” It suggests that unless God “weakens” his anger, humanity will be destroyed. However, the LXX translates נֵתֶן, as ἐξελέυσομαι, “to proceed,” with the translation “for from me proceeds the spirit / and I have made the breath of life.” The implication is that not only will God not be angry with his people any longer, but furthermore, he is going to empower them.

**Isa 57:17 – Reasons of God’s Anger**

As vv. 14-16 already speak about restoration, the content of v. 17 goes back to the cause of the problem, showing how the behavior of the people is a valid reason for the Lord to be angry. While the verse has the Lord as the speaker, the content of the verse focuses on the action of the people at the beginning and at the end of the verse, with the action of God in the center. The description of the action of the people explains what they did before and after punishment from God, and this description reveals how stubborn/insensitive the people were (17c).

The description in the verse begins with the term בִּנְנֵי, “unjust greed,” which is

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112See NRSV for such a translation, also Blenkinsopp, Isaiah 56-66, 172 and Oswalt, Isaiah 40-66, 488-489.

113See RSV for such a translation. Watts understands the phrase as God’s energizing His people. Isaiah 34-66, 263. Childs and Whybray give both options of the translation. Isaiah, 468 and Isaiah 40-66, 210; while Westermann reads the term as רָדָה מִלְּפָנֵי יְהוָה meaning, “their spirit proceeds from me,” implying that God is the source of life, therefore He will not be angry forever. Isaiah 40-66, 326.
considered as a catchword to summarize the description of the sin in Isa 56:9-57:13.114 As the description of the actions of the people at the beginning uses the word בנת and at the end uses the word ררוע, it echoes the accusation against the leaders of the people in Isa 56:11b, in which ררוע / בנת is employed as a pair in parallelism:

all of them, to their own way [ררוע] they turned each one to his unjust gain [נת] to the last one.

The term ררוע in itself is a catchword for the activities of both the leaders and the people. The leaders had followed their ררוע for their own gain (56:11), while the people had continued to go their own ררוע in idolatry (57:10). The description of the action on the part of God in the center of the verse is presented in chiastic structure, with the emphasis on “angry”:

Strophe 3: God Is Going to Heal (Isa 57:18-19)

Isa 57:18-19 – God Is Going to Heal

114Childs, *Isaiah*, 472.

115See Deut 28:22, 27, 35 for נבה and Deut 31:17, 18 for חותר. For כה / חותר as a word-pair, see Deut 31:17 and Ps 27:9.
Translation

57:18a  "His ways I have seen,
57:18bA  but I will heal him,
57:18bB  and I will lead him,
57:18bC  and I will restore comfort for him
57:18c  and his mourners."
57:19a  "Creating fruit of the lips:
57:19bA  peace,
57:19bB  peace to the far
57:19bC  and to the near,"
57:19cA  says the Lord,
57:19cB  "and I will heal him."

Isa 57:18 – God’s Healing Acts

The term ידיח, located in the beginning of the sentence, may be considered as a device to highlight a thematic connection with v. 17. While it is a continuation of the train of thought that has been established there, the content is the opposite. As the ending of v. 17 states that the people “keep backsliding in the way of their heart,” it is these particular ways that the Lord had taken into notice. As a result of what he has seen, there are three actions in response: healing, leading, and restoring. The recipient of God’s
gracious actions here is given in personal expression: “to him and to his mourners.” The explicative phrase לֶאֵלְכָּלֵי can be read as an emphasis of the phrase “to him.” The conjunction י here is understood as an epexegetical waw, with the sense of “that is.”

This kind of reading will have the object of God’s work of restoration as the same group of v. 15b.

The presentation in vv. 17 and 18, as they are thematically interconnected, both contained an element of surprise—a negative one in v. 17 and a positive one in v. 18. Verse 17, in the mode of the curse and blessing speech in the book of Deuteronomy, after reading the description of how God is angry, striking and hiding, the expectation of the reader is that the people will repent. However, instead of repentance, the text describes how the people keep on going in their wayward ways. The conjunction י at the beginning of the sentence יְלָל אַשְׁבֵּב בְּרֶהֶם לָבוֹ אֵלֶּה functions as a waw adversative, similar to its meaning in the phrase יְהֵלָלֵי יָאֵרָם in v. 18. In v. 18, as God has seen the people’s stubborn ways, it is expected that another set of punishments will be inflicted upon them; however, instead of punishing, God is healing and guiding them. In the words of Motyer, “Suddenly all is different; a new edict goes out from the Lord. Not because man has changed (his ways still go on), not because the Lord has decided to overlook sin (I have seen), but for a reason undeclared, something that is true in the heart of God and true to the nature of God, ‘smiting’ has turned to ‘healing’.”

116 Oswalt, Isaiah 40-66, 490.

117 Motyer, The Prophecy of Isaiah, 477.
Whybray understands v. 18 as a reinterpretation of v. 14, in which the task of “removing every obstruction” is performed by Yahweh himself out of his love: “he will save despite the continued existence of the sin.” It can also be said that v. 17 describes the “expected” reaction of God toward the sin of the people, while v. 18 gives his “unexpected” reaction; therefore, this verse serves as a turning point. Polan sees vv. 17 and 18 as complementing each other, in which the acts of punishment in v. 17 are complemented by acts of healing in v. 18:

v. 17  the people goes astray [薷 לָדַי]  v. 18  God is leading them (back) [גַּלְגַּל]  
they receive striking [חֶשֶׁב]  they receive healing [שֶׁמֶר]  
they receive anger [קִצָּה]  they receive consolation [חָנָן].

This insight is in harmony with the overall concept of healing in prophetic writings; as Michael Brown observes, it occurs most often in the context of reversal of the effects of divine judgment; the effect of God’s healing could be no less than the effect of God’s smiting.  

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119 Polan, *Ways of Justice*, 154-155; Smith, *Rhetoric and Redaction*, 94-95. Furthermore, while the Lord is not appeased, concerning their act of idolatry (57:6), he gives them consolation. Kselman notes that a number of commentators prefers to read the phrase נֵוחַ נְחֵה in v. 18 as “I will give him rest.” However, he argues that the context of vv. 17-18 “moves in a logical progression from God’s wrath at the sin of Israel to his forgiveness and restoration of his people.” Consequently, the reading of “I will lead him” should be retained. John Kselman, “A Note on w'nhhw in Isa 57:18,” *CBQ* 43 (1981): 539-542.
120 See Michael L. Brown, “את,” *TDOT* 13:598. In prophetic writings the healing is mainly spiritual in nature, from apostasy (Isa 19:22; Jer 3:22; 8:11; 17:14; 30:17; 33:6; Lam. 2:13; Hos. 5:13; 6:1; 7:1; 14:4; Zech. 11:16). Some of the passages share themes that are comparable to those in Isa 56-57 in a significant way. The message of Jer 3 is a call for repentance. The sin given in this passage is idolatry, especially as performed under the trees (vv. 6, 9), which is specified as harlotry and adultery (v. 9), and which is comparable to the sin described in Isa 57. The Lord promises that He will give shepherds “who will feed you on knowledge and understanding” (v. 15), in contrast with the shepherds in Isa 56 who have no knowledge nor understanding, and furthermore, the Lord will “heal” them from their “faithlessness” just as the people keep on going in their “faithlessness” and yet God will “heal” them.

In Jer 8:10-11 the Lord complains how his people, the whole community, from the least to the greatest, everyone, is “greedy for gain,” בָּשָׂם, the prophet and the priest, everyone practices deceit, by
Isa 57:19 – The Effects of the Healing

57:19a

57:19bA

57:19bB

57:19bC

57:19cA

57:19cB

Isa 57:18-19 can be read as a unit with the verb רפא as its inclusio. After the text reports that God has seen the ways of his people, several remedial actions by the Lord are given: healing, leading, restoring, creating. As this unit has the Lord speaking in the first

“healing” the brokenness of my people superficially, saying ‘peace, peace’ while there is no peace” (vv. 10-11). In Isa 56 and 57 the main problem of the people is summarized as הבושה, but unlike in Jer 8, God will bring a genuine healing and genuine peace to them. In Jer 33, as a part of the promise of healing after punishment, the Lord describes the Babylonian invasion and the exile, as he is angry and “hides his face,” but after that, He will “heal” them, that is, reveal an abundance of “peace” and “truth” (vv. 5-6). In Isa 57, in his anger, God smites his people and hides his face; but he will heal them by bringing “peace.”

That God is the healer of his people is an important concept in the Hebrew Bible. The blessings in the book of Deuteronomy include promises that the Lord will remove all sickness (7:15); just as he is a God who put to death and give life, he also wounded and heal (32:39).

In contrast to their surrounding ancient Near East culture, the people of Israel preserved almost no ancient medical literature. This fact may lead to the following observation:

There is no evidence from the OT that ancient Israel had indigenous doctors. If they did, they didn’t talk about them. Ancient Hebrew does not even have a noun for “doctor,” only the participles רפא’ and רפאים (“healer / healers”). When these terms denote human healers in the OT, which is only a very few times other than here (Gen 50:2; 2 Chr 16:12; and Job 13:4), they are always foreigners. In Israel the “healer” is Yahweh (Lundbom, 537).

However, the situation may be viewed differently by pointing to the fact that medical literature in ancient Near East was rarely purely scientific; rather, it is an intertwining of magic, medicine, and religion. Therefore, involvement with physician often implying involvement with pagan deities and practices prohibited by the Torah. Therefore, the context “in which God reveals himself to be Israel’s Healer, must be seen as directed more against rival healing deities than against earthly physician” (Alan Kam-Yau Chan, Thomas B. Song and Michael L. Brown, “ריפוי,” NIDOTTE, 3:1168).

That the Lord is the Healer of Israel does not necessarily mean that the Torah exclude all other medical ways and means. The legislation in Exod 21:18-19 covers a case of injuries caused by a fight. Among the stipulations, the one who struck him shall take care of him until he is completely healed (v. 19b). The phrase רפאם נבש (“completely healed’) is interpreted to mean “to pay the physician’s fee” in the LXX and Targums (Chan et al, Ibid.; also Brown, “רפא,” 13:600). The cry in Jer 8:22 “Is there no balm in Gilead, is there no physician there?” implies the acknowledge usefulness of the physician and of medicine (Brown, Ibid.).
person throughout as a mode of emphasis, at the end of the verse, the author inserted the formula of divine speech אמאֹע and repeated the grand plan: “I will heal him.”

The theme of healing in v. 18 receives a deeper meaning in v. 19 since it speaks about the act of creation. Throughout the book of Isaiah, the participle בָּרָה is a technical term for the Lord as the creator, but the object here is interesting—the lips. As God is doing a life-creating intervention for his people—see the use of the term לְהָוָיָה in v. 15—the term בָּרָה here refers to creation applied to the inner self of the re-created person. The point is that God not only heals his people, but he also creates the ability of repentant Israel to praise him with the “fruit of the lips.” In the context of Isa 57, this concept of praise is in contrast with the attitude of the people toward the Lord in

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121 As v. 14 speaks about רָהָא, there is a call to build up the רָהָא of “my people,” and in v. 17, the Lord said that people kept on following the רָהָא of their hearts, but despite this, in v. 18, the Lord had decided to heal, guide and restore his people. Therefore, it can be said that healing and restoration in vv. 18-19 are the realization of the command in of building the רָהָא in v. 14. This conclusion can be strengthened by observing the use of the verb אֶפְרָא as the opening statement of v. 15 and the closing statement in v. 19. Since אֶפְרָא can be considered as the inclusion, therefore it is connected with אֶפְרָא in the beginning of v. 14, to emphasize the solemnity of the command, plan, and realization of the restoration of the people.

This kind of understanding is also shared by Lim and Koenen. Lim interprets the term “way of the people” in Isa 57:14 “is first and foremost the ‘way of the Lord’ as it primarily refers to Yahweh bringing redemption to his people. Bo H. Lim, “The ‘Way of the Lord’ in the Book of Isaiah” (Ph.D. diss., Trinity Evangelical Divinity School, 2006), 257. He is quoting Koenen’s comment that states “the demand to clear the way for the people corresponds to the message in v. 15ff. that Yahweh will revive, heal, and lead the suffering.” Ibid., 256. See Klaus Koenen, Ethik und Eschatologie im Tritojesajabuch: eine Literarkritische und Redaktionsgeschichtliche Studie (Neukirchen-Vluyn: Neukirchener, 1990), 54.

122 Koole sees the root בָּרָה here in v. 19 as connected with the term נָסִיל in v. 16, since they are often presented as a word-pair. Isaiah III, 108.

123 In the book of Isaiah, the participial form of בָּרָה is used as an emphasis of God’s creatorship with such objects as the earth (40:28), the heavens (42:5 and 45:18), new heavens and new earth (65:17), Israel (43:15), and Jerusalem (65:18). The fact that in 57:19 the object of his creative activity is “the word of praise of the lips” makes it an interesting phenomenon.

124 Childs, Isaiah, 472.
the beginning of the chapter, how they “open wide their mouth, sticking out their tongue” against him (v. 4).

The healing also involves the establishment of שְׁלוֹם. The word שְׁלוֹם here functions as an anchor to the whole section of Isa 57:14-21 and it seems to have a double meaning. In relation to the previous context of vv. 14-19 in which the dominant theme is healing, the word is to be understood as “wholeness,” the end product of a healing process. On the other hand, as it introduces the theme in the following verses of 20-21 in which the wicked are portrayed as a raging muddy sea, the word שְׁלוֹם also means “peace,” which has a connotation of tranquility. In other words, the meaning of the word שְׁלוֹם must be broader than “peace” but covers the whole healing process of the nation: “an enduring state, as wholeness, as salvation.”

Strophe 4: Descriptions of Those Who have No Part in the Healing Process (Isa 57:20-21)

Isa 57:20-21 is a continuation of the theme of peace as stated in v. 19, but the focus now is more on the struggle of the wicked who are not able to experience it. Isaiah 57:19-21 can be read as a unit. It begins and ends with the theme of שְׁלוֹם, strengthened

125 The nominative שְׁלוֹם, among others, covers the meaning of peace, happiness, well-being, prosperity, health, luck, kindness, and salvation. Philip J. Nel, “שלום,” NIDOTTE 4:130. It is also worth noticing that one of God’s promised actions in v. 18 is the verb שְׁלוֹם, to “restore” the comfort of the people, which is the root word for שְׁלוֹם. So the idea of healing toward wholeness is being underlined in this unit.

126 Westermann, Isaiah 40-66, 319-320; also F. J. Stendebach, “שלום,” TDOT 15:35. Hasel summarizes the idea of health in שְׁלוֹם as follows: “The themes of healing, forgiveness, and salvation are not (and cannot be) separated in Scripture. Healing involves not merely physical restoration; it includes deeper dimension of forgiveness and restoration into fellowship with God . . . ‘healing’ in the biblical sense, is the experience or process which restores fallen, alienated human beings to intimate fellowship, friendship, and communion with God. It is šālôm—‘peace’—in that comprehensive sense of total well being.” Gerhard F. Hasel, “Health and Healing in the Old Testament” AUSS 21 (1983): 201-202.
It is observable that the messages of these parallel phrases are in contrast to each other.

As in v. 19 a promise of peace is extended to those who responded to his gesture of healing, in v. 21 the focus is on the fate of the wicked; how they have no peace. Right in the middle of this theme of “peace” v. 20 provides a metaphorical description of the experience of the wicked. Therefore, thematically, Isa 57:19-21 is structured in A – B – AB: (A) peace – (B) the experience of wicked – (AB) there is no peace for the wicked.

This is the dominant theme of v. 20, which is structured by the terms נר - כותב - ורшло - רותם - רשת.

**Isa 57:20aB – Metaphor of the Absence of Peace**

19

האמר יהוה.

20aA בורשעים

20aB כותב נרשים

20bA וכותב לא רותם

20bB ורשים מורתי רותם ורתם

Translation

19 Says the Lord...

20aA “But the wicked

20aB are like tossed sea;

20bA For to be quiet, they are not able.

20bB And the water tossed up mire and dirt.”

In v. 20 the experience of the wicked is described at three different levels: (1)
compared with a tossing sea, (2) this turbulent nature of the water is further described not able to be quiet, and (3) tossing up mire and mud. In v. 21 this kind of situation is summed up as the absence of peace.

In the phrase ולַא תַּשְׁקֶה יִרְבְּלָה, the emphasis is on שִקֶּה, “quiet,” and this is, in particular, what the wicked are not able to experience. In Judg 18:7, 27 and Isa 32:17 the idea of שִקֶּה is in parallelism with security [בָּשָׂם]. In contrast with those who take refuge in the Lord so that they are secure, the wicked are not secure and they are restless—in both physical and psychological aspects.

The term רות for muddy water also appears in Eze 32:2 and 34:18-19. In the first passage, the pharaoh is like a hippopotamus that stirred the water to become muddy; in the latter, the strong animals were criticized for trampling the water with their feet so the weaker ones cannot drink pure water. However, in Isa 57, the wicked did not stir the water for the disadvantage of others like those in the book of Ezekiel; it is more a reflection of their own condition.127

The biblical imagery compares the still and chaotic waters with life and death.128 Nicholas Tromp sees that the term mayim rabbim represents death and the nether world,

127 Koole, Isaiah III, 111.

128 Rudman explains, “The chaos waters by their very nature are symbolic of the absence of order and creation. In the flood narrative, they denote the reversal of creation. For the writers of the OT, who saw the formation of individuals as part of God’s ongoing creative activity (Jer 1,5; 49,5; Zach 12,1), and who likewise saw death as a reversal of creation (Gen 2,7; 3,19; Qoh 12,7), the deep would be an appropriate image to denote the cessation of life. To be alive is to be part of the created world; to be dead is to be uncreated. What better way to evoke this latter state than to use an image of the individual being subsumed in the waters of chaos?” Dominic Rudman, “The Use of Water Imagery in Descriptions of Sheol” ZAW 113 (2001): 244.
while simple *mayim* stands for fertility, prosperity, and well-being.\textsuperscript{129} Ps 46 portrays the contrast between the chaotic situation of the world with a still stream of water in the city of God (vv. 1-4).\textsuperscript{130} As the reading goes on, vv. 6 and 8 emphasize that the well-being of the city is because of God’s presence there.\textsuperscript{131} God’s ability to still the roaring sea is often compared with his ability to bring peace to humanity.\textsuperscript{132} In Ps 65:7, the roaring of the seas and its waves is paralleled with the tumult of the people which God calmed. Ps. 89:9 states the following about God: “You rule the swelling of the sea; when its waves rise, You still them.”

Robert Luyster observes that in the Hebrew Bible, God’s agent in controlling the chaotic waters is his “spirit”—*ruah elohim*—beginning with the creation narrative.\textsuperscript{133} He explains the meaning of the verb associated with *ruah*. In Gen 1:2, which is *merahepet*, writing, “[T]he verb can best be rendered by a translation in which Yahweh is ‘hovering’ above as leader, guide, and protector.”\textsuperscript{134} This observation is important for understanding


\textsuperscript{130}The theme of a still stream of water characterizing the city of God is also found in Isa 8 and 33 and Ezek 47, which describes the water as bringing healing to both humanity and nature. See Jon Douglas Levenson, *Theology of the Program of Restoration of Ezekiel 40-48* (Cambridge: Scholars, 1976), 11-13.

\textsuperscript{131}Levenson, in his comment on these verses, emphasizes, “The cosmic significance of the Temple, then, is owing to the presence of God within rather than to the Temple as a human artifact to serve as a place of worship.” Ibid., 10.


\textsuperscript{133}Ibid., 7.

Isa 57:20-21, since in the light of v. 16, it was stated that the Spirit of the Lord is the agent in bringing recovery and healing to the people. Thus, the wicked, who are not receptive to the work of the Spirit, are without God’s guidance and protection, and they are compared to chaotic water.\(^{135}\)

**Isa 57:20c-21 – There is No Peace for the Wicked**

20c את שלום
21aA אמר אלוהי
21cB לשלום: כ

Translation

20c “There is no peace,”
21aA says my God,
21cB “for the wicked.”

This passage is not only thematically a continuation of the previous strophes, it also summarizes the whole poem of Isa 56:9-57:21. In the light of Isa 57:18-19 it means that the wicked fails to receive and experience divine healing and restoration. In larger context, this failure to have peace may cover a situation of the failure on the part of those in the leadership position (Isa 56:9-12); the extinction of the righteous (Isa 57:1-2); indifference against God (57:3-4); and idolatrous behavior (57:5-10). Franz Josef Stendebach translates the phrase לשלום אֶת שֵּׁלָום in Isa 57:21 as “there is \textit{no salvation} to the wicked,” indicating that the meaning of שֵּׁלָום here is broader than “peace” but includes the whole experience of salvation.

\(^{135}\)Stendebach, "שֵּׁלָם," 15:35.
The Thematic Structure of Isa 56:9-57:21

The focus of this section is to highlight the thematic structure of the poem of Isa 56:9-57:21. As the address in the first poem (Isa 56:1-8) is mainly directed to foreigners and eunuchs, in this second poem, the focus is on God’s people. This transition of the recipient of the message begins with reference to the name “Israel” in 56:8, making this verse serves as a connecting link between Isa 56:1-8 and 56:9-57:21. That God’s people are being addressed in this poem is highlighted when, in 57:11, the argument between the speaker and the audience is direct and relational in nature, between “you” and “me,” with God as the first person and the people as the second person. The speech concerning God’s people can be divided into four distinct topics: the failure of the leaders of the community, the death of the righteous, idolatry practiced by the people and God’s healing for their problem. The first two topics belong to the first stanza, while the last two topics constitute the second and third stanza.

Some words serve as a connecting link between different topics of this poem. The criteria for considering these words as a link is their recurrence in different parts of the poem, at least in their root-word form. First is the connection between the first and second strophe in the first stanza. The first stanza in this poem concerns the absence of justice. Because of the lack of a sense of responsibility among the leaders, the righteous are perishing. The connection between these two topics is built through the word בַּיָּם, “understanding.” Among the characteristics of the leaders as shepherds, it is said that they “do not know understanding” [לָא יִדְעֵהוּ הָבֵן] (Isa 56:11aB), while Isa 57:1 reports that “devout men are taken away because there is no understanding” [אֶלְקַיֶּרֶם נַעַמְפוּם]. Through this link, the theme of a lack of understanding functions as a clue...
that there is a direct connection between the irresponsible behavior of the leaders and the violence suffered by the righteous. This kind of connection is ironical in the light of the announcement of the coming salvation in Isa 56:1-2, where a blessing is promised to those who keep justice and practice righteousness [דבכיה], but here the righteous [דבכיה] are perishing.

In the first half of the poem, the first stanza focuses on the absence of justice, especially the failure of the leadership, and the second stanza concerns the practice of idolatry by the general population. The leaders are addressed as watchers and shepherds of the people. Their failure to perform their responsibility is comparable to mute, lazy and greedy dogs. The description of the idolatrous activity of the people opened with their being addressed as sons of sorcerers, offspring of adultery and prostitutes, children of rebellion, offspring of deceit. These filial descriptions emphasize their infidelity toward God.

Since these stanzas are discussing totally different topics, the depiction there does not share similar vocabulary. The description of the activity of the two groups leaves an impression that they are not related to each other. The leaders are depicted as dogs that are mute, lazy, and love to slumber: inactivity seems to be their main characteristic (Isa 56:10). The idol worshipers, on the other hand, seem to be vigorous. The locative description of their activity covers a wide range of area, high and low, near and far; they practice idolatry under trees, on the bottom of valley, mountain top, behind closed doors, even to making a far journey. The depiction of their performance includes a wide range of activity, from being “inflamed”—a term that is loaded with illicit sexual connotation (v. 5), slaughtering children, pouring out drink offering, offering grain offering, making wide
beds, offering sacrifice, uncovering oneself, making agreements and sending envoys (Isa 57:5-10).

However, at the same time, the watchers/shepherds/dogs have a strong appetite, do not know satiation (Isa 56:11), and encourage each others to enjoy strong drinks (v. 12). Information of this other side of their behavior indicates that the leaders and the population share the same characteristics: they are both vigorous and lively for what they are interested in doing. The leaders are only slow and lazy in performing their duties. The word הָרָרָה, “to dream” serves as a connecting link between them. As the watchmen are depicted as mute and lazy dogs, “dreamer[s]” [נוהב], who loves to slumber (Isa 56:10), the people, in their worship of the idols, “‘envision’ power or protection” [רו י多い] (Isa 57:8).

The third stanza reports God’s remedy for the sinful behavior of the people. A part of this stanza is in the form of a monologue, in which it gives God’s reflection on what is going on. In the speech, a recurrence of certain vocabulary gives an indication that the audience is addressed as one group. For example, in the report of the death of the righteous, it was commented that “no man put into the heart,” [אֵלמִי אֲשֶׁר שָׂם לְלַעֲלֶה] (Isa 57:1a). Later on, because of their idolatrous activities, God asked the people, “At whom are you dread and fear . . . that me, you do not remember, nor put in your heart” [הִצַּר לָּךָ] (Isa 57:11).

In another example, the leaders are portrayed in their greediness, that “all of them, after their own ways [דָּרָם] before them; each, after unjust gain [בְּצֵאת], all of them” (Isa 56:11b). Meanwhile, as God reflects what had happened, he said: “Because of the iniquity
of his *unjust gain* [בעז], I was angry and struck him, I hid myself and was angry. Yet he keeps on turning away, after *the way* [רהב] of his heart” (Isa 57:17). However, in the middle of the poem, in the transition of the part of the sin of the people and the work of healing performed by God, there is an announcement to “build up, prepare *the way* [רחוב], remove an obstacle from the way [公立] of my people (Isa 57:14). Finally, in conclusion, God declares that the wicked are not able to be quiet: “there is no peace [שלום] for the wicked” (Isa 57:21). On the other hand, the portrayal of the death of the righteous, even though he is a victim of injustice, is that “he enters into peace [שלום]” (Isa 57:2).

In the light of the interconnection between the themes of justice, cult, and salvation which is the concern of this study, the poem of Isa 56:9-57:21 gives a description of the absence of justice in relation to idolatrous cult. As these two entities are presented as interconnected to each other, as the thematic structure has revealed, the implication of this portrayal is that false worship degrades the sense of social justice in the community. As for the salvation element, the second half of the poem shows that the answer of this problem is in the hand of God in the terms of the work of removing the stumbling block, the work of restoration and recreation.
CHAPTER 4

ISAIAH 58:1-14: TRUE FASTING, PROPER SABBATH OBSERVANCE, AND SALVATION

Isaiah 58:1-14 is the third “dialogue” between God/prophet and the people in Isaiah 56-59. It opens with God’s speech, which can be divided into two parts: the command to the prophet to declare the rebellion and sin of the people (v. 1), followed by a more detailed description of the sin/problem, which revealed that the problem is religious in nature; the people seem to have a close relationship with God (v. 2). Then the people speak, complaining that the expected result of their religiosity did not become reality; God seems not to take notice of what they have done (3a). God answers the complaint with a long discourse on the meaning of true fasting (vv. 3b-12) and proper Sabbath-keeping (vv. 13-14). The answer that extends from v. 3b to 14 is structured in a repeated series of admonitions and promises.

The poem is divided into three stanzas. The first stanza deals with the wrong practice of fasting (vv. 1-4), the second stanza offers an explanation about right fasting (vv. 5-12); and the third stanza discusses proper Sabbath observance. The discussion of the text of Isa 58:1-14 in this chapter will follow the division of these stanzas.
Stanza 1: Wrong Fasting (Isa 58:1-4)

Strophe 1: Introduction (Isa 58:1-2)

Isa 58:1-2

1aA קָרַע בֹּקְקָע אֲלֵיהֶם
1aB נַשְּׁמַר הֵרָה קֹלָה
1bA הָוֹן לְעַמּוֹ פְּשֵׁנָה
1bB לְאָלֶף יִקָּבֶּפֶת פְּסִמָּה:  

2aA וְאֹהֵי יְם וְיִרְשָׁן
2aB וְרָשַׁת רָדֵּל יַחַפְּנָן
2bA כֹּנֶנָּה אָשֶׁר צָרָקָה עַשָּׁה
2bB וְמְשֻׁמְּתָא אֶלְדוֹרָיו לָא עַבּ
2cA שֵׁעָלוֹנִי מְשַׁפֶּרְתַּיִן
2cB קְרַע אֶלְדוֹרִים יִפְּטַנְתָּנִים

Translation

1aA “Cry out with throat, do not hold!
1aB like a trumpet, lift up your voice!
1bA Declare to my people their transgression
1bB to the house of Jacob their sin!”
2aA “And me, day by day they seek;
2aB and knowing my ways, they delight.
2bA Like a nation that practiced righteousness,
2bB and the ordinances of their God they never forsake
2cA They inquire of me righteous-judgment,
2cB to draw near to God they delight.”

Without any introductory formula, Isaiah 58 begins with a command from the Lord to the prophet to expose the sins of his people; the command is presumably the indication of a new section. Reading this introduction in the light of the announcement of
Isa 56:1 reveals an element of irony. As the admonition in Isa 56:1 is to keep הנפש and דבק in the context of salvation that is at hand, here in 58:1b the prophet is commanded to announce the זקנה and חכמה of the people—a pair of words that stand as the opposite to each other. If one reads this passage right after Isa 56:9-57:21, especially God’s healing and restoration indicated there for the people, this command in 58:1 indicates that the audience is still not ready for the coming salvation. What makes it more ironical is the fact that in their transgressions and sins, they “looked like” a nation (יוג, a term that is unusual to be applied to God’s people) that does הנפש and never forsakes the_meshem of their God, as if the exhortation in Isa 56:1 has been fulfilled.

Isa 58:1 – Command to the Prophet

1aA קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא בניו אלת最好是 קרא 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In v. 1aAB, parallelism can be seen in the semantic realm, between crying out from the throat / lifting up the voice like a trumpet. In v. 1bAB, parallelism is complementary between לזרת ינשא and between קרא and קרא. The key words that connect 1a with 1b are the words庫רא and הדני, “to cry out” and “to declare.”

1Whybray sees a possible connection between Isa 56:1 with 58:2. Isaiah 40-66, 212-213.

2Oswalt underlines the word “like” קרא as the keyword. Isaiah 40-66, 496. He also sees a possibility that the term יוג is employed here as an irony that the nations יוג are more righteous than “My people.” Ibid., 496n19.
As v. 1a constitutes the command to make an announcement with emphasis on how the command should be conducted, v. 1b gives the content of the command. The command section in v. 1a, instead being given in a direct sentence, is phrased in an elaborated poetical form:

a cry out with throat
b do not hold back
a’ like a trumpet
b’ lift up your voice

In prophetic literature, the sound of a trumpet is used metaphorically to emphasize the task of the messenger in delivering the message, and usually to amplify a message of judgment pertaining to sin.³ At the same time, reference to the sound of trumpet in this particular passage may be an echo of the beginning of the year of Jubilee, implying a

³See Hos 8:1; Jer 4:5; and Ezek 33:6. The prophet Hosea was commanded to blow the שופר to warn against הבת יהוה “the house of the Lord” comparable to “the house of Jacob” in Isaiah 58, because the people had broken the covenant and transgressed God’s law. In the prophetic writings, the sound of a trumpet has more emphasis on giving a warning of approaching danger. Isa 58:1 is also comparable to Micah 3:8 in which the prophet is filled with power and the Spirit of the Lord to פותה, declare, to Jacob his קיים and to Israel his שמות. Blenkinsopp even considers that Isa 58:1 is a restatement of Micah’s text. Isaiah 56-66, 177. Koole suggests that here the prophet takes over the task neglected by the “watchmen” in Isa 56:9ff. Isaiah III, 122.
message of liberty, restoration of equality (Lev 25:9); and an anticipation to the Day of Atonement (Lev 23:24).

While reference to the sound of a trumpet portrays the prophetic task of delivering the divine message, the context of this chapter suggests that it also a device to evoke another image in the mind of the audience. The theme of the poem in Isaiah 58 deals

4The Jubilee is “‘a time of release from all social oppression, restoration of all family property, and rest for all the land . . .’ From theological perspective this practice concerns ‘the hope of release from debts, slavery, and bondage. Related to this is the idea of justice that safeguarded balance in society.’” Allen P. Ross, Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus (Grand Rapids, MI: Baker Academic, 2002), 457. Lieber, in his reflection on the Sabbatical year and Jubilee, writes, “they represent a unique Israelite attempt to combat the social evils that had infected Israelite society and to return to the idyllic period of the desert union when social equality and fraternal concern had prevailed.” David L. Lieber, “Sabbatical Year and Jubilee” Encyclopedia Judaica, 14:577.

There is an indication that Jubilee theme is behind the text of Isa 58. The phrase יַעֲשֶׂה הָיְשֵׁר וְלַיְיִהוָה “an acceptable day to the Lord” in v. 5 is comparable to the phrase שְׁפַטְיָהָה לְיִהוָה “the acceptable year of the Lord” in Isa 61:2, in which the context of vv. 1-2 alludes to the theme of jubilee. It is worthy to mention that in Luke 4:18, 19, in the commencement of Jesus’ public ministry, his reading of Isa 61:1-2 is a selected combination of Isa 61:1-2 and 58:6. Sanders points out how in the LXX the Greek word ἀφησις, meaning release or forgiveness appears both in the phrase “to preach ἀφησις to captives” (Isa 61:1) and “to send the oppressed in ἀφησις” (Isa 58:6). The word ἀφησις is the Greek translation of the Hebrew שְׁמִיתָה in Deuteronomy 15 and the Hebrew הֵדָר in Leviticus 25—the two passages in the Old Testament which provide legislation concerning the Jubilee year. He concluded, “Luke’s Jesus, is conjoining the two passages of Isaiah, did so fully in the spirit, and even in letter, of Isaiah 61 which was itself composed out of the Jubilee traditions.” James A. Sanders, “Isaiah in Luke” Int 36 (1982): 151.

5Lev 23:24 prescribes that the first day of the seventh month is to be a Sabbath, “a commemoration of blasts” [ָלַחֲנוֹן מִדְּרֶשֶׁת], a holy convocation. The Scripture is silent as to why the trumpet is blown on the day of Rosh Hashanah and it leaves a wide range of interpretations. However, traditionally it was understood as a call for repentance in anticipation of the Day of Atonement. See The Babylonian Talmud, Rosh Hashana 16b, ed. Isidore Epstein and Joseph H. Hertz (London: Soncino, 1935); Louis Jacobs, “Rosh Ha-Shanah,” Encyclopedia Judaica, ed. Cecil Roth (Jerusalem: Encyclopedia Judaica; New York: Macmillan, 1972), 14:308). Doukhan refers to the Jewish tradition that “has the judgment of Kippur start from the first day of the month . . . Jews have understood the 10 days preceding Kippur is probationary time during which they prepared for the day of judgment.” Jacques B. Doukhan, Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile (Hagerstown, MD: Review and Herald, 2000), 128; also Jacques B. Doukhan, Secrets of Revelation: The Apocalypse through Hebrew Eyes (Hagerstown, MD: Review and Herald, 2002), 79-80.

6The voice of the Prophet here is compared to the one of the trumpet [הָן אָשֶׁר]. Bruce Waltke and Michael O’Connor explained there are three facets of the basic use of הָן: the preposition may denote (1) agreement in quantity or measure, (2) agreement in kind, and (3) the logical outcome of the comparisons are correspondence or agreement in kind. “In the case of poetry, however, the point of comparison may be left vague, to allow an analogy to open up, inducing the reader to engage the analogy and find not one but many
with several issues. Among others is, first, fasting—attributed as “to humble one’s soul”—and supposed to be a total rest. Second is the call to implement social justice.

Third is an admonition to reach out and to help the marginalized segments of the society, and finally, proper Sabbath observance. With this background, there is a possibility that the metaphor of the sound of the trumpet refers to several cultic themes. They are (1) the anticipation of the Day of Atonement (Lev 23:24), (2) the Day of Atonement itself, and (3) the year of Jubilee (Lev 25:9). This cultic reference is employed to amplify contacts between the things compared.” Bruce K. Waltke and Michael O’Connor, An Introduction to Biblical Hebrew Syntax (Winona Lake, IN: Eisenbrauns, 1990), 202-203.

This literary technique, in which the use of certain vocabulary is intended to evoke certain imagery, can be considered as rhetography. Vernon K. Robbins proposed five different angles to explore multiple textures within a text; (a) inner texture, (b) intertexture, (c) social and cultural texture, (d) ideological texture and (e) sacred texture. Vernon K. Robbins, Exploring the Texture of Text: A Guide to Socio-Rhetorical Interpretation (Valley Forge: Trinity Press International, 1996), 2-4. The first of these, inner texture, explores “features in the language of the text itself.” Ibid., 7. There are six kinds of inner texture: repetitive, progressive, narrational, opening-middle-closing, argumentative and sensory-aesthetic texture. Ibid., 7. The sensory-aesthetic texture deals primarily “in the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination, humor, etc).” Ibid., 29-30. The effort to describe and amplify all these elements of sensory-aesthetic texture is a device termed rhetography, which refers to “the graphic images people create in their minds as a result of the visual texture of the text.” Vernon K. Robbins, “Rhetography: A New Way of Seeing the Familiar Text” in Words Well Spoken: George Kennedy's Rhetoric of the New Testament, eds., C. Clifton Black & Duane F. Watson (Waco, TX: Baylor University, 2008), 81.

1 For the list of works that see the link between Isaiah 58 and the Day of Atonement, the Sabbath Year and the Year of Jubilee, see Goldingay, Isaiah 56-66, 183n160. In Lev 25:8-10 the Day of Atonement and the beginning of the Year of Jubilee fall on the same day. For the discussion about this phenomenon see, among others, Jacob Milgrom, Leviticus 23-27: A New Translation with Introduction and Commentary, AB, no. 3B (New York: Doubleday, 2001), 2164-2165. In v. 9, the command literally reads: “and you shall sound the horn of loudness” [הנרבאת שופר תרועה]. Ibid., 2163. The fact that reference to the trumpet in Lev 25:9 is only שופר תרועה while in Isa 58:1 is only שופר does not necessarily mean that they cannot be connected, since מְשַׁוְעַר “is the term for the sustained blast of the shofar.” Baruch A. Levine, Leviticus: The Traditional Hebrew Text with the New JPS Translation (Philadelphia, PA: The Jewish Publication Society, 1989), 171. That reference to the trumpet in Isa 58:1 is thematically connected to the Day of Atonement. Paul commented, “[T]his prophecy was deeply influenced by the injunctions regarding the observation of the Day of Atonement found in Lev 16; 23:24-32; 25:9-10… This image was likely employed because of the ram’s horn that was sounded on the Day of Atonement.” Paul, Isaiah 40-66, 480 and 482.
contradictions between the cultic practice and the spirit behind it. Among others, they are as follows:

(1) The Day of Atonement is the day of purgation regarding sin. The terminology for it includes מׇדַחא (Lev 16:21) and האמא (Lev 16:30). In this poem, the command to the prophet is to expose in a loud and clear manner the מׇדַחא and האמא of the people (Isa 58:1).

(2) On the Day of Atonement people can show loyalty by obeying God’s command to practice self-denial and cessation from work (Lev 16:29, 31). The atonement is only beneficial only to those who are provisionally loyal. In Isa 58 the prophets’ audience, while practicing self-denial, they are forcing their workers to work (v. 3).

(3) Jubilee is the time for liberation, a restoration of equality. It is also a time to rekindle the spirit of brotherhood. In this chapter, the behavior of the people did not reflect those virtues. Therefore, the admonition to them is to show passion and to restore justice. They include to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke. Furthermore, the call is to share bread with the hungry, to bring to the house the poor who are cast out, to cover the naked, and not to hide one’s self from his/her fellow (Isa 58:6-7).

8Gane, Cult and Character, 306.

9The term for the Sabbath for this day is שַׁבָּרָה שְׁבֵּרָה, which, as Levine explains, “is superlative, literally ‘the most restful cessation’ from assigned tasks. The Sabbath is to be observed by a greater abstinence from daily tasks than is required on the festivals. On seasonal festivals, one refrains from work primarily to be free to celebrate, whereas on the Sabbath, the very object is rest.” Levine, Leviticus, 155. He also cited Rashi, who understands this Sabbath rest as menuhat margo’a, “a rest of relaxation.” Ibid., 110. Lev 16:29 emphasizes that this rest is for all the inhabitants of the land, including the aliens.
Parallelism in this couplet is ṣab / מָשָׁת and והנה / מִשָּׁת. In the context of Isa 56-59, this reference to ṣab, “rebellion” and והנה, “transgression” is unexpected since they are the opposite of the call to preserve justice and do righteousness. In the more immediate context, in light of the ending of Isaiah 57, which speaks about God’s act of healing on behalf of his people, it seems that the promised salvation, instead of getting closer to its realization, experienced another set back.

The audience is addressed as נֶאֶום, “my people;” this is the first time in Isa 56-59 that God’s people are addressed as such. Previous reference to them is indirect. Furthermore, in the book of Isaiah, the term “house of Jacob” appears for the first time in Isa 2:5, and the last time is in 58:1. However, in Isa 2:6, this term “house of Jacob” is parallel to the word “Your people” as reference to God’s people just as in 58:1, and they are the only instances of such word-pairing in the whole book.

A comparison between Isa 2:6 and 58:1 signifies the tension that takes place between God and his people. It voices a similar irony that as other nations are becoming God’s people, his own people are indifferent to him.

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10 For Kaiser, the name “house of Jacob” is a reminder of the modest beginning of the people in the twelve sons of the patriarchs, who himself could spend only part of his life in the promised land and have to live out the rest partly in Mesopotamia and partly in Egypt. It was thanks to God’s faithfulness to his promise that God’s people arose from Jacob’s sons. Otto Kaiser, Isaiah 1-12: A Commentary, trans. John Bowden (Philadelphia, PA: Westminster, 1983), 56.

11 Isa 2:1-9 can be divided into two parts: vv. 1-5 and vv. 6-9. The first part reports the “streaming” of people to Zion, while in the second part, God’s people do just the opposite. In vv. 2-5 certain keywords
It is also apparent that while the messenger is commanded to lift up his voice in this opening verse, the messenger never speaks all through Isa 58; instead, it is a report of the content of the command; it is the Lord who speaks all through the chapter.

**Isa 58:2 – The Seemingly Right Nation**

2aA

וַאֲנֹהֵיהָ יוֹם יְהוָה יֹרֵשׁ

2aB

וַדַּרְכֵּנוּ דְּרֵכַי יְהוָה יָשָׁמ

2bA

הָנֹּא שְׁאֹל עֲצֵרָתָה עַשָּׁה

2bB

וְעָשַׁמֶּנָּה אלָלֵיהּ לְאַהֲבָה

2cA

יַשְׁאֲלוֹנִי מַשְׁפַּר עִיר

2cB

כָּרְבָּה אלָלֵיהּ יְשָׁמ

In the first colon, 2aA, as the syntax indicates, the emphasis is on the Lord. As the object, אֵלֶּיה, is put in the beginning of the sentence: “It is Me, that day by day they seek,” are interwoven to create a certain thematic structure of the passage: in v. 2 the prophet speaks with reference to “the mountain of the house of the Lord” and in v. 3 people talk about going up to the mountain of the Lord, to the house of the God of Jacob; and in v. 5 there is a call to “the house of Jacob” to walk in the light of the Lord. Verses 6-9 stand as a unit, framed by the word “abandon” in the opening of v. 6 and “do not forgive” in the end of v. 9. Motyer, *The Prophecy of Isaiah*, 55. Ortlund, Jr. notices that the word מָלָא, “filled,” which appears in vv. 6-8, as the key word in describing the condition and the behavior of the people. Raymond C. Ortlund, Jr., *Isaiah: God Saves Sinners*, in *Preaching the Word*, ed. R. Kent Hughes (Wheaton, IL: Crossway, 2005), 52.

Motyer lists what he called “contrasts between the ideal and the actual: (i) the world is drawn to Zion (v. 2); God’s people choose to conform to the world (v. 6); (ii) the world seeks spiritual benefit (v. 3); Zion God’s people heaps up material benefit (v. 7a); (iii) the consequence of coming to Zion is world peace (v. 4); Zion is full of armaments (v. 7b); (iv) the world seeks to know the true God and commits itself before hand to obey him (v. 3); God’s people are busy inventing their own gods (v. 8); (v) the world is received before the Lord’s tribunal (v. 4); God’s people are abandoned and denied forgiveness (vv. 6, 9).” Motyer, *The Prophecy of Isaiah*, 55.


The behavior of God’s own people, in sharp contrast with the attitude of the nations toward God in Isa 2:1-9, is comparable with the portrayal of Isa 56-58: as foreigners and eunuchs joined themselves to the Lord in Isa 56, in Isa 58 there is a tension between the Lord and the house of Jacob.
the effect is emphatic. The parallelism between 2aA and 2aB is complementary: יושב and יושב. The sound of the words יושב יושב in which both were placed at the end of the cola makes a kind of rhyme; the added nun on the third person plural verbs is an archaic touch (cf. Exod 15:14, יושב). The parallelism further highlights the purpose of the “seeking,” that is, to know God’s ways, with additional information of the internal/emotional aspect: “delight.” The bicola shows that the act of seeking the Lord is not only ritualistic in nature, but also involves edification.

Isa 58:2b

There is a synonymous parallelism between עם נפש,_updates פַּרְקָה and פַּרְקָה פַּרְקָה. A concentration of the words פַּרְקָה פַּרְקָה and הַשָּׁמַע,_updates פְּשָׁמַע echoes the exhortation in 56:1; it gives the impression that the audience had already achieved the ideal condition for the realization of the promised salvation. An observation of the syntax where the noun precedes the verb indicates emphasis on the acts of righteousness they had performed. The parallel adds more weight to this observation: as the “righteousness” is synonymous with the “Lord’s ordinance,” it means that the righteous deeds here are in accordance with the Lord’s will; the phrase עם נפש לא תמא signifies faithfulness on the people’s part—as if the rebellious people were such a nation.

12For Koole, this emphasis acts as a contrast to how remote the people are from the Lord in Isa 57:3:13. Isaiah III, 124.

13GKC, 47, m.
Despite all of these positive descriptions, the use of the term יִֹּֽוְ in referring to God’s people is significant, since usually, the term is applied to the foreign/gentile nations. The usual term applied to God’s people is נָֽכָּֽו. It is already an indication that there is something wrong going on with the religiosity of people. The term יִֹּֽוְ here strengthens the ironical tone, since the prophet had been commanded to declare the “sins” and “rebellion” of the people despite their apparently religious behavior and moral integrity.

Isa 58:2c

 Whereas in 2bA and 2bB, נָֽכָּֽו and יִֹּֽוְ are in two cola, in 2cA, these words are combined into one phrase, נָֽכָּֽו יִֹּֽוְ. In 2cA, the clause נָֽכָּֽו יִֹּֽוְ indicates that the people have come to the right source of instruction and are apparently asking for the right instruction. Its parallel with the clause יִֹּֽוְ indicates a positive attitude toward the Lord; they profess to enjoy being with him. The last clause of v. 2 is a repetition of the thought of its opening clause. These clauses are closely related and create a kind of inclusio:

 As the opening and closing clauses of v. 2 are an inclusio, the clauses in between

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14 In contrast with the audience in Isa 57:3 who distanced themselves from the Lord, that he had to call them to draw near קָרֹבּ. Koole, Isaiah III, 124.
are the extended description of the professed positive attitude of the people toward God and the whole verse can be read as a chiastic structure.\(^\text{15}\)

\[
\begin{array}{ll}
\text{Aa} & \text{yet (a) } \text{Me day by day (b) they seek} \\
\text{b} & \text{and (c) to know My ways (d) they delight [ַחַיָּה]} \\
\text{Xx} & \text{As if they were a nation that has (e) practiced (f) רֶפֶךְ} \\
\text{x’} & \text{(f’) and the הַלְלָה of their God (e’) they have not forsaken} \\
\text{Aa’} & \text{(b’) they ask (a’) of Me righteous judgment [תַּשְׁפִּיט]} \\
\text{b’} & \text{in the (c’) nearness of God (d’) they delight [זָהָב]} \\
\end{array}
\]

The structure shows how the vocabulary is well chosen and most words are repeated within the unit.

The description of the false religiosity of the people is comparable to the characteristics of the righteous in Ps 1. As the people of Isa 58 seek after the Lord “day by day,” having a deep interest [ַחַיָּה] in knowing the ways of the Lord, asking for righteous judgment and delighted [זָהָב] in approaching the Lord, in Ps 1:2 the righteous are described as those who delighted [זָהָב] in the Torah of the Lord and upon his Torah they meditate [חָנֵנוּ] “day and night.” The idea of[portraying one’s interest or being occupied in certain subjects is apparent in Ps 1:2. In the poetic contrast of the righteous and the wicked, the righteous one is characterized by the following description: “his delight [זָהָב] is in the Torah of the Lord / and upon his Torah he meditates [חָנֵנוּ] day and night.” The parallelism of [זָהָב] / חָנֵנוּ adds a nuance to the meaning of [זָהָב]. While the meaning of “to meditate” [חָנֵנוּ] evoked an idea of concentrating one’s mind, further examination of the usage of the term gives a more concrete meaning. In other instances of the root word, reference is made to the sound of a young lion over its prey (Isa 38:14) and

\(^{15}\)Croatto, Imaginar el Futuro, 112.
the moaning of a dove (Isa 31:4). Therefore, in the text of the Psalms, the word may mean “to read the Torah to oneself in a low tone.”¹⁶ Charles and Emilie Briggs consider the verb to mean “reading it over and over again in a low tone of one reading to oneself, to impress it upon the mind and commit it to memory.”¹⁷ These insights exemplify how לֶנָּה in the sense of “to be interested” is not merely an expression of a mental state, but this interest is being articulated in a definite action.

Connections between Isaiah 58:1-2 with Isaiah 56, 57, and 59

As for the use of the verb לֶנָּה in 58:1 in the command to “declare to my people” and the Lord’s rhetorical challenge, “I, I will declare” in 57:12, the objects of the declaration in these two verses are, at first glance, in contrast with one another. While the announcement “I will declare [לֶנָּה] your righteousness” in 57:12 is addressed to an idolatrous audience, the command to “declare [לֶנָּה] to my people their rebellion, to the house of Jacob their transgressions” (58:1) is given to an ostensibly religiously faithful audience. However, in the end, it reveals that these people from an opposite spectrum of religious faithfulness belong in the same boat; the futility of their deeds is exposed. The same terms are used in both sections: (1) יָאַהְיָה in 58:2 / 57:11—they seek / you do not remember, nor put in the heart; (2) יָדַ֣ע “they delight in knowing my ways” (58:2)—the


theme of דְּרֶךְ is prominent in 57; and (3) delight [הָעַד] (see 56:4)—one of the characteristics of the eunuchs is choosing what pleases [הָעַד] me (the Lord).

The terms מְשַׁפֶּר-צְרֶךְ; מְשַׁפֶּר; צְרֶךְ; מְשַׁפֶּר-צְרֶךְ are key words in 56:1-2 which are also used in 58:1-2, as can be read in this comparison as seen in Figure 6.

<table>
<thead>
<tr>
<th>Isa 56:1</th>
<th>Isa 58:2</th>
</tr>
</thead>
<tbody>
<tr>
<td>כל אמר יוהו</td>
<td>כל אמר יוהו</td>
</tr>
<tr>
<td>נמי אומת צְרֶךְ</td>
<td>נמי אומת צְרֶךְ</td>
</tr>
<tr>
<td>מְשַׁפֶּר מְשַׁפֶּר</td>
<td>מְשַׁפֶּר מְשַׁפֶּר</td>
</tr>
<tr>
<td>צְרֶךְ צְרֶךְ</td>
<td>צְרֶךְ צְרֶךְ</td>
</tr>
<tr>
<td>קְרִיָּהוֹת יַעֲשֵׂה יְבָאוּ</td>
<td>קְרִיָּהוֹת יַעֲשֵׂה יְבָאוּ</td>
</tr>
<tr>
<td>והָעַד לַחֲדֹלָה:</td>
<td>והָעַד לַחֲדֹלָה:</td>
</tr>
</tbody>
</table>

Figure 6. A comparison of the use of the words מְשַׁפֶּר-צְרֶךְ; מְשַׁפֶּר; צְרֶךְ; מְשַׁפֶּר-צְרֶךְ in Isa 56:1 and Isa 58:2

The vocabulary of 58:2 is usually used to describe the privileged duties of the priests.18

This fact put the people in Isaiah 58 in a similar role with the foreigners and eunuchs in 56:3-7, in which they also assume a priestly role. They also have the correct object of worship (the Lord himself) as indicated by repeated uses of the first person personal pronouns of the Lord, in contrast with the wrong object of worship depicted in chap 57.19

A closer reading of the flow of the thought in Isa 58:1-3a shows a disparity between the speech of the Lord and the speech of the people; they do not connect. It

18Blenkinsopp, Isaiah 56-66, 177.
19Koole, Isaiah III, 124.
seems that the speech in vv. 1-2 has never been finished. In v.1, the prophet had been commanded to declare the sinful and rebellious deeds of the house of Jacob. What is the rebellion? What are the sins? A further description and elaboration of the sins and rebellion is to be expected. However, the expected elaboration is being withheld, because v. 2 is a kind of introduction to the accusation and its content is entirely positive: they “worship” regularly, and are “seeking” the Lord on a daily basis. Can it be that a further description of sins and rebellion referred to in v. 1 is given in Isaiah 59?

Strophe 2: Wrong Fasting (Isa 58:3-5)

Isa 58:3-4 – Wrong Fasting

3aA לֻפְשָׁתָנוּ וְלֹא רָאית  
3aB הָעֲנָיָתָנוּ וְלֹא תְהִיעָת  
3bA וּרְאוּ עֵצְיֵנוֹתָם תַּמְצַאְוּ  
3bB וּכָל-עֵצְיֵנוֹתָם חַנְנֵה:  
4aA וּלְרַחַב  
4aB וּנְצוֹר הָעַנֵּיה  
4aC וְלִזְהַבָּת בֵּאַרְךָ רָשִׁי  
4bA וְלַא רָשִׁיָּהוּ תִירֵם  
4bB וְלַהְשׁוֹמֵן בְּמוֹרֵם קָרָאֲם:  
Translation
3aA “Why did we fast and you did not see?
3aB we humbled ourselves and you did not acknowledge?”
3bA “Behold, on the day of your fasting, you find pleasure
3bB all your toilers you oppressed.”
4aA “Behold, to quarrel,
4aB and to fight, you fast,
4aC and to hit with wicked fist.”
4bA “You did not fast like this day
4bB for your voice to be heard on high.”

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Isa 58:3a – The Complaint of the People

In v. 3a, the speech regarding the people is abruptly stopped, interrupted by the complaint of the people, i.e. the addressee. As the speaking is being switched to the people, the basis of the complaint is that God did not give heed to the fasting they performed, not the seeking, רוחש, of the Lord, as was presented in v. 2aA. A tone of frustration characterizes their complaint:

Isa 58:3a

3aA לالف תמציה ולא רוחשת
3aB טענית נפש נלא חרות

The parallelism in this verse is לالف חרות / לא רוחשת נפש נלא. The synonym between לالف ורעות reveals that the complaint of the audience here is to designate a specific and narrow definition of נפש נלא, that is, to “fasting,” especially in light of the technical term of fasting in connection with Yom Kippur (Lev 16:29, 31; 23:27, 32; Num 29:7). However, the term נפש נלא covers a broader activity than just fasting. While the phrase was usually translated as “to humble oneself,” Milgrom offers “to practice self-denial” as a more precise translation.20

The parallel between נפש נלא and נפש נלא ורעות indicates that the meaning of נפש נלא is focused on the activity of fasting. However, in his response, the Lord defines נפש נלא in

20Milgrom explains that נפש נלא is not only limited to fasting. In later, post-biblical period, in addition to abstinence from food and drink, it also includes abstinence from bathing, anointing, sexual intercourse, and changing clothes, and may involve sleeping on the ground. Leviticus 1-16, 1054; see also Jacob Milgrom, Numbers: The Traditional Hebrew Text with the New JPS Translation (Philadelphia, PA: Jewish Publication Society, 1990), 246-247.
its broader definition. Moreover, as ננה נ查封 was usually limited to what one did to him—or herself, now it was altered to what one can, or should, do for others. As vv. 6-7 will show, it is not enough to practice self-denial; the call is to relieve those whose rights have been denied, the oppressed ones. As one refrains from eating bread, he should do something to give bread to the hungry. As one sacrifices comfort by sitting in the dust, he should bring the homeless poor into the house. Instead of just wearing sackcloth, he should cover those who are naked. In short, instead of afflicting oneself in ננה נ查封, the call now is to open oneself to others, the unfortunate ones, who were actually one’s own בוחר (58:7).

The complaint of the people is based on their act of fasting, emphasized as ננה נ查封, which in the context of v. 2 is an equivalent of seeking and getting closer to the Lord. However, there is no reference to their practicing righteousness nor keeping his statutes—things that also been mentioned in v. 2. It indicates that this fasting is performed as a specific method of seeking the Lord’s attention with the hope that He will intervene in their favor. Another possibility is that the fasting they practiced was more an external expression of their worship in contrast with the description in v. 2 where emphasis is more on the internal aspects. It may be that the people are already not confident in the content of their worship, so that they emphasize the form of the ritual, just as James Muilenburg noted that “it [the fasting] had obviously been a purely external form.”

Isa 58:3b-4 – Wrong Fasting

To this short complaint, comes a long answer that will go on until the end of the chapter. The whole discourse is now devoted to the issue of fasting, as a direct response to the complaint of the people. The reader never has a chance, in Isaiah 58, to read more on the “sins” and “rebellion” of the people, nor about the true nature of their “seeking” the Lord and “faithful obedience” to his commandments. In this dialogue between God and his people, the answer is focused on the flaws of the people’s practice of fasting.

Isa 58:3b

The parallelism between חֵרָה נַעֲבַד תְּמוֹנָתָּם and novelist reveals the kind of activities that took place on the day of fasting. The strategic use of the root חֵרָה serves as “hook-word,” that connects vv. 2 and 3, and this device points to the heart of the problem, the reason why all the positive characteristics given in v. 2 are labeled as sin and rebellion in v. 1.


23Childs perceives חֵרָה as a key word in this section: “throughout chapter 58 the author subtly plays with different nuances of the word חֵרָה, especially in the contrast between vv. 2 and 3.” Isaiah, 477. Muilenburg states that in the context of the whole Isa 58 חֵרָה is a strong motif; it compares what pleases God and what pleases men. Isaiah 40-66, 679. Williamson notes, “The irony of this comment should not be overlooked. In the previous verse the people are said to ‘delight’ to know God’s ways and to ‘delight’ in drawing near to him, but in a play on words which is not apparent in English translations it is their own ‘delight’ which they are looking for when they fast. This word will recur again twice in the concluding section (verse 13).” H. G. M. Williamson, “Promises, Promises! Some Exegetical Reflections on Isaiah 58,” WW 19 (1999): 156.
In the phrase יְהִי בֵיתוֹ מְשַׁמְשֵׁם הָבֵיתִי, “Behold, in the day of your fast you find הָבֵיתִי,” the word הָבֵיתִי, which is an abstract noun, appears without any specific or concrete reference. If the immediately previous occurrence of the root in v. 2 in which it had appeared as a verb twice, is used as reference, then this clause has a positive meaning: “they find in knowing my [God’s] ways / to be near to the Lord they מְשַׁמְשֵׁם.” Logically, the clause “behold on the day of your fasting you find מְשַׁמְשֵׁם” means that on the day of the fasting they gained a better knowledge of God’s ways, or in the day of fasting they have become closer to God.

The verb מְשַׁמְשֵׁם comprises a deeper implication than an idea of simply “to find” as is commonly understood. A comparison with other Semitic languages will illuminate the case. The Aramaic word for “to find” is מְשַׁמְשֵׁמ, quite far from the Hebrew counterpart’s consonantal root. However, the Hebrew word מְשַׁמְשֵׁם may be more related to the Aramaic word מְשַׁמְש, “to reach, attain” which had counterparts in the Syriac, Ethiopic, Arabic24 and Ugaritic mtzalmtsa.25 Thus, the Hebrew word מְשַׁמְשֵׁם encompasses the meaning of “to

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24 BDB, 1100. Rosenthal lists cases in which an Aramaic word with consonant מ is related to a Hebrew word that uses מ:

<table>
<thead>
<tr>
<th>Aramaic</th>
<th>Hebrew</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְשַׁמְש</td>
<td>לֶחֶם</td>
<td>shelter</td>
</tr>
<tr>
<td>מְשַׁמְש</td>
<td>מֶשֶׁל</td>
<td>advice</td>
</tr>
<tr>
<td>מְשַׁמְש</td>
<td>מַר</td>
<td>guard</td>
</tr>
<tr>
<td>מְשַׁמְש</td>
<td>מַזְּר</td>
<td>mountain</td>
</tr>
<tr>
<td>מְשַׁמְש</td>
<td>מֶשֶׁל</td>
<td>shelter</td>
</tr>
</tbody>
</table>


25 UT 19, no. 1524.
find,” but also the effort of “seeking.”

The word נָמַס, in one aspect, portrays an emotional gesture of “to incline” toward something or “to strive” for something. Therefore, it may mean “wish,” “desire,” “delight,” and also “precious.” On the other hand, the word also describes a process through which one achieves his wish, desire, delight or what is considered as precious. In such a context, the word can mean “matter,” “business,” or “event.” Consequently, the phrase נָמַס, with the meaning of נָמַס as “seeking” as discussed above, implies not only the seeking of pleasure, but more a business pursuit, from planning down to implementing it.

At first glance, here in Isa 58:3, the phrase “Behold, in the day of your fast you find,” suggests a positive connotation, that the people “finds pleasure,” on their fasting day. This suggestion is strengthened by the fact that, with the exception of Isa 58:3, 13 and 66:4, the use of the term נָמַס in the second half of the book of Isaiah portrays divine approval of a person. With this background, it is ironic that the phrase

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26 נָמַס also covers the meanings of (1) “reach”; (2) “overtake”; (3) “to happen/to befall.” See Victor Hamilton, “נָמַס,” TWOT 1:521; also HALOT, 2:619-20.


28 That נָמַס means an active effort to realize one’s desire, Koole, using the verbs דָּאַר and דָּאַר employed in v. 2 as indicators, in which especially דָּאַר is often a complementary term for נָמַס, indicates a similar conclusion when he writes, “This ‘finding’ does not therefore mean to chance upon something, but to achieve and take possession of something which one is trying to obtain. . . Somebody finds a booty which he is hunting, Gen 27:20.” Isaiah III, 130.

29 Isa 42:21; 44:28; 46:10; 48:14; 53:10 (2x); 56:4; 62:4 (2x); 65:12; and 66:4. See José Severino Croatto, “From the Leviticus Jubilee Year to the Prophetic Liberation Time: Exegetical Reflections on Isaiah 61 and 58 in Relation to the Jubilee,” in God’s Economy: Biblical Studies from Latin America, ed.
“in the day of your fast you תנתם חנשה” is a component of divine criticism of the religious pursuit performed by the people. Furthermore, it indicates that the fasting does not result in divine’s satisfaction, but more in the satisfaction of the performers. In this sense, they are fasting not with the focus on God, but to serve their own interest.

While fasting without God as the focus is already wrong, the situation is worsened, as the reading continues, with the parallelism תנתם חנשה / תוגרא חפизма leading to further meaning. The conjunction w in the clause תוגרא חפיסה / תנתם חנשה can be read as explanatory: “you find, that is, all your workers you oppressed.” The fact that חפיס is being paralleled to the act of oppressing workers is surprising, since suddenly it has a negative connotation, in contrast to its previous appearances in 58:2 and 56:4 in which it always has a positive meaning. The situation portrays an irony: the people are complaining that God did not heed and acknowledge their rites of “humbling themselves” and now, as a response, the Lord shows how, in their practice of humbling themselves, they are, in reality, “further putting down” (oppressed/exploited)

Ross Kinsler and Gloria Kinsler (Maryknoll, NY: Orbis, 2005), 101 and 110n33.

30 Croatto, “From the Leviticus Jubilee Year,” 101. Clifford, in his review of Polan’s book, pointing out how Polan did not exploit the term חפיס as one of the keywords that unified Isa 58. He explains further that “the word does not here mean simply ‘pleasure’ but divine acceptance; the prophet does not denounce pleasure but the fact that people are designing rites for themselves rather than following God’s mode of worship, which joins worship and mercy to the poor.” Richard J. Clifford, Review of In the Ways of Justice Toward Salvation: A Rhetorical Analysis of Isaiah 56-59, by Gregory J. Polan, in JBL 106 (1987): 707.

31 The word order in the phrase תנתם חנשה, where the object is being put first, signifies the flow of the sentence: “all your workers you oppressed,” emphasizing the fact there are people being oppressed, contra Muilenburg who translates, “you oppressed all your occupation, i.e. business affairs.” Isaiah 40-66, 679.

those who are “under them” both socially and economically (your toiler). The root of this evil practice lies in the fact that both God and fellow human are being disregarded, for they perform their rites only for their own interest.

Further elaboration of this oppression from v. 4 on exposes the real character of the people and may be considered as exposing their “sins” and rebellion. The connection between the couplet in v. 3b with v. 4 is evident by the use of the particle ו. Its reappearance in v. 4 indicates that this verse is a continuation of the argument in v. 3 and brings the argument into a more specific focus. The reading of v. 3 through 4a reveals an element of irony. As the people complained and accused the Lord of not taking heed [לי ולא ראה] of their fasting, the Lord responds by using the word

33 Croatto, “From the Leviticus Jubilee Year,” 101. The irony goes deeper when one considers the fact that the root הנד which lexically means “toiler” or “heavy worker” already connotes a definite implication of hardship, pain, and distress. See HALOT 2:865; Rosenthal, Grammar, 15, and BDB, 780. The fact that they are being “oppressed” makes their situation much more painful and burdensome.

34 In Isa 60:17 the words הנד and הנד are being paired, in which, among the reversals of fortune that God will perform for his people when he restores Zion, is to turn their “taskmasters” (the participial form of הנד) into “righteousness” [צדק]: instead of bronze I will bring gold, and instead of iron I will bring silver and instead of wood, bronze, and instead of stones, iron and I will set your administrators peace and your overseers righteousness [צדק]. In contrast with this promise of salvation, here in Isa 58:3 the people who seem to practice “righteousness” [צדק] in reality practicing oppression.

The fact that the participial form of הנד appears repeatedly in the Exodus narrative as a designation for the Egyptian taskmasters who oppressed the children of Israel and contributed directly to the hardship and bitterness of their slavery (Exod 3:7; 5:9, 10, 13) amplifies a further irony that these people, with their pious religious performance, in fact behave just like the legendary oppressors of their sacred history, the Egyptian taskmasters. See Hrobon, Ethical Dimension, 176-177. On the other hand, the statement “Remember that you were a slave in the land of Egypt, and the Lord your God redeemed you” is to attached to diverse social (Deut 15:15; 24:18, 22), religious (13:6, 11) and liturgical (16:3, 12) laws in the book of Deuteronomy. Croatto, Ibid., 102.

35 Muilenburg points out that הנד in v. 3b has no concrete reference, and only with the explanations in v. 4 does it become concrete. Isaiah 40-66, 679.

36 Waltke and O’Connor, Biblical Hebrew Syntax, 676.
“behold” [רָאָא] twice, showing emphatically that he sees what they have done, and furthermore he wants to show how clearly He sees the situation, especially things that the people fail to notice.

Isa 58:4a

The verbs employed in v. 4a, as if signifying a progression of thought, further elaborate the situation that took place during the fasting; there is a progression in the degree of violence involved from בַּרְרָה, נְבָה, רוּב, נֶבֶה, to רוּב, נֶבֶה. A comparison with other texts can strengthen this observation. Exod 21:18-19 contains an item of a legal document dealing with cases of bodily injury; the wording in which בַּרְרָה, רוּב and אֲנָרָה comprise one single clause, shares a parallel with the expression found in Isa 58:4 as seen in Figure 7. Another text is Isa 41:11-12, shown in Figure 8, in which the description of the destructive efforts of Israel’s enemy in some aspects shares similar characteristics with Isa 58:4.

<table>
<thead>
<tr>
<th>Exod 21:18</th>
<th>Isa 58:4a</th>
</tr>
</thead>
<tbody>
<tr>
<td>When men quarrel [רוּב] and one strikes [נֶבֶה] his fellow with stone or with fist [אֲנָרָה] and the man does not die but has to stay in bed. . .</td>
<td>Behold, you fast only to strive [רוּב] and to fight and to hit [נֶבֶה] with wicked fist [אֲנָרָה]</td>
</tr>
</tbody>
</table>

Figure 7. Lexical comparison between Exod 21:18 and Isa 58:4a
Behold [ויהי] will be ashamed and humiliated all who are angry against you will be as nothing and perished people who strive [ריב] against you you will seek them but not find them people who contend [넴ז] against you will be as nothing and as non-exist people who war [מלוחמה] against you

Behold [ויהי] you fast only to strive [ריב] and to fight [למה] and to hit [לכה] with wicked fist

Figure 8. Lexical comparison between Isa 41:11-12 and Isa 58:4a

While the flow of the progression of action in Isa 58:4 goes from quarrel and fight to hitting, in Isa 41 it goes from ריב to למה, “war.” The case of progression and intensification in Isa 58:4a as compared to these other texts indicates that the term למה not only portrays an action of compelling others to do heavy work, but there is also a distressing situation of cruel treatment as found in the expressions “quarrel,” “fight,” and “hitting.”

In the OT, the expression “wicked fist” or “the fist of wickedness,” in which the nouns רָשָׁה and מַלְאֹחַ are paired as one expression, appears here only. An examination of the occurrences of the word רָשָׁה throughout the OT shows that one-third of the citations (8 out of 29) are presented as the antonym of “righteousness.” Thus, this unique

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37 As a noun מלאחמה has the root מַלְאֹחַ, just like the verb employed in Isa 41:12.

38 Westermann observes, “They pursue their business on a fast day, and make their workers work for them. Indeed, the fast day is an occasion for wrangling and quarelling (this was presumably connected with business affairs). It even comes to deeds of violence.” Isaiah 40-66, 336.

expression of “wicked fist” is intentionally employed to amplify the contrast of the people’s religious performance as compared with its practical result. The people appear to be קדר, “righteous” and יстроен, “just,” but their conduct is characterized by acts of רשע, “wickedness,” an antonym for both terms.  

Verse 4b serves as a bridge between v. 4a and v. 5. If v. 4a describes the misconduct of the people and v. 5 describes the fasting activity in detail, v. 4b both concludes and introduces the two themes together.

Isa 58:4b

In this verse, cola A and B are more in the form of a continued sentence than two cola of poetry. The fasting as had been described in vv. 3-4a does not make the “voice” of the worshiper to be heard on “high.” The comparison in Figure 9 shows how the prophet presents a different perspective held by different parties about what is going on:

<table>
<thead>
<tr>
<th>Isa 58:3a</th>
<th>Isa 58:4b</th>
</tr>
</thead>
<tbody>
<tr>
<td>People:</td>
<td>God:</td>
</tr>
<tr>
<td>why do we “fast”</td>
<td>you did not fast like this day</td>
</tr>
<tr>
<td>and you did not see?</td>
<td>for your “voice” to be heard on high.</td>
</tr>
<tr>
<td>we “humbled ourselves”</td>
<td></td>
</tr>
<tr>
<td>and you did not acknowledge?</td>
<td></td>
</tr>
</tbody>
</table>

Figure 9. Dialogue between people and God in Isa 58:3-4

40The Hebrew term רָשִׁע may also mean “injustice,” as opposite to יстроен. See BDB, 957 and DCH, 6:526. Later in Isa 59 the theme of the lack of justice and righteousness is also repeated (Isa 59: 9, 11 and 14).
The worshipers expect that their fasting will be “seen” and “acknowledged,” while God said that their fasting is not going to be “heard.” Furthermore, as the people perceive fasting as an enacted activity, i.e. fasting, humble oneself, God considered it as a “voice.”

That this fasting is being referred to as a “voice” to be heard suggests that the role of the purpose of fasting here is to make their prayers and petitions more effective.\footnote{Lambert observes, “with the exception of mourning the dead, fasting hardly occurs without prayer. What are we to make of this close connection? The answer is surprisingly straightforward: petitionary prayer in the Hebrew Bible usually arises from a state of affliction or crisis. While prayer constitutes a verbal articulation of the distress, fasting provides an equally expressive—indeed, given the difficulty of rendering pain in words, perhaps an even more expressive—physical manifestation. It therefore shares in the dialogical nature of prayer.” David Lambert, “Fasting as a Penitential Rite: A Biblical Phenomenon?” \textit{HTR} 96 (2003): 479-480.} This insight helps to explain why when they feel that their prayer got no answer as they expected, they complain that their fasting and self-humbling had not been seen and acknowledged. It also reveals how good they are in approaching God both intellectually (asking for righteous judgment) and religiously (the humbling of selves, prayer and fasting), yet socially, they treat others badly by quarrelling, fighting and hitting and oppressing their workers.

In the context of Isaiah 57 and 58, the expressions in this verse can be compared with those in Isa 57:15, and it helps to amplify the irony of the situation as seen in Table 4.

In Isa 57:15 the Lord declares that even though he is “‘high’ [(Core] and exalted, dwelling in a high [Chash] and holy place, yet with those who are ‘lowly’ [Losh] and contrite. Reading Isa 58:4b in the light of this promise, the fact that the people had fasted and “humbled” [Shob] themselves, supposedly obtains God’s approval and consequently,
Table 4. Comparison of the theme “high” and “low” in Isa 57:15 and Isa 58:3-4

<table>
<thead>
<tr>
<th>Isa 57:15</th>
<th>Isa 58:3-4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thus says the “high” [רוּחַ] and exalted One, who lives forever, whose name is Holy: I dwell on a “high” [מַשָּׁל], and holy place, yet with the contrite and “lowly” [שֶׁפֶל] of spirit...</td>
<td>Why do we fast and you did not see? we “humbled” [נָעַם] ourselves and you did not acknowledge? You did not fast like this day for your voice to be heard on “high” [מִרְוָה]...</td>
</tr>
</tbody>
</table>

he will dwell with them. However, the fact that this act of humbling the self, which is equal with being “contrite and lowly of spirit,” did not make their voice to be heard on “high” [מַשָּׁל] indicating that despite their actions and gestures, they are not “humble” spiritually.

**Isa 58:5 – The Defect of Outward Fasting**

<table>
<thead>
<tr>
<th>5aA</th>
<th>5bA</th>
<th>5cA</th>
</tr>
</thead>
<tbody>
<tr>
<td>זְפֵדָה יְהוָה צֶדֶק אֶסְמַרֵר</td>
<td>הַלּוֹךְ בָּאָמֶנָה רַעַשָּׁה</td>
<td>הָלָהוּ חֶפֶר אֱצוֹם</td>
</tr>
<tr>
<td>5aB</td>
<td>5bB</td>
<td>5cB</td>
</tr>
<tr>
<td>יִוָּשָׁע אֶזְרָמָא נֶפֶשׁ</td>
<td>וְשָׁלֵם</td>
<td>רָפָא צְאֵין</td>
</tr>
</tbody>
</table>

42In Prov 16:19 the term “humble” [שֶפֶל] is parallel with “lowly” [שְׁנֶה]. The verse read, “it is better to be humble [שֶפֶל] in spirit, with the lowly [שְׁנֶה], than to divide the spoil with the proud.”
Translation
5aA  “Is this fasting that I chose
5aB  a day for one to humble himself
5bA  bowing down like a reed, his head
5bB  with sackcloth
5bC  with dust spread out?
5cA  “Is this what you call fasting
5cB  a day, acceptable to the Lord?”

From a structural point of view, v. 5 is the center of the whole chapter of Isaiah 58. Prior to this verse, the discussion deals with the discrepancy between the religious observance of the people and their social reality; and the rest of the chapter deals with the type of religious activities that God expected.43

The bicola of 5a and 5c have parallels, creating an inclusio that envelops the whole verse. Both consist of two parallel cola that begin with an interrogative particle, followed by a sentence that shares ~wy, ~wc, and rxb.44 This structure of v. 5 can be read as an inverted parallelism with clause 5b as the center, in which the structure strengthens the question regarding fasting.

In the center of the verse, section 5b, the formal posture and gesture of fasting are given: “bowing down, like a reed, his head, with sackcloth and ashes spread out.” The last clause here is comparable to the account in the

43Gray, *Rhetoric*, 120.

44The particle for the question in these bicola, הלאו and המה, is employed to give weight to the rhetorical impact of the question. Brown, Driver, and Briggs explain that the demonstrative pronoun וה is sometimes “is attached enclitically, almost as an adverb, to certain words, especially interrogative pronouns, to impart, in a manner often not reproducible in English idiom, directness and force, bringing the question or statement made into close relation with the speaker.” *BDB*, 261.
book of Esther, when the Jews learn that an edict had been issued to destroy, kill and annihilate all of them, and to seize their possessions as plunder on the thirteenth day of Adar (Est 3:13), “there is a great mourning among the Jews, with fasting, weeping and wailing. שְׁכָלֶךָ אֵאָרֶךְ נַעֲנֹתֵלָהָם (Est 4:3). Literally, the translation of the last phrase here is, “sackcloth, with ashes, was spread out to most of them.”

David Clines interprets the expression as meaning that “most of them lay in sackcloth and ashes.” While the NKJV retains the literal sense in translating Isa 58:5, “to spread out sackcloth and ashes,” some other English versions share the similar understanding of what happens in Isa 58:5 with those in the book of Esther. For example, the NRSV translates the phrase as “to lie in sackcloth and ashes,” comparable to the NIV and the JPS, “lying on sackcloth and ashes,” or the NASB that goes further with an additional interpretation in its translation:

“spreading out sackcloth and ashes as a bed.”

Another way of reading שְׁכָלֶךָ אֵאָרֶךְ נַעֲנֹתֵלָהָם in Isa 58:5 is to understand that the verb נַעֲנֹתֵלָהָם covers only one object, אֵאָרֶךְ, “ash,” the word that stands immediately before it.

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Reading from this perspective, the conjunction ו had the function of accompaniment,\(^{48}\) and in this light, the reading will be:

bowing down like a reed his head

with sackcloth

with ashes spread out.

This kind of reading elaborates the posture and gesture of the worshipers. A further comparison with other verses about fasting can be added here. In Ps 35:13 fasting is accompanied with being clothed in sackcloth, humbling of self [להי נפש] and prayer; in 69:10, fasting is characterized by weeping and putting on sackcloth; and Joel 2:12 describes returning to the Lord as fasting, weeping and mourning. From the perspective of form and gesture, a comparison of these texts highlights how earnest and serious is the fasting performed by the worshipers in Isa 58.\(^{49}\) As the action of bowing is a sign of

\(^{48}\)This kind of reading is comparable with the syntax of Dan 9:3, where Daniel’s fasting is described. The text reads, יתבשנש בצבת תפוק אופר ואמר אראתי אלornings לבוניו הלויה להב משא. A literal, word by word translation of this verse will be: “and I gave [“set,” NKJV] my face unto the lord God, to seek, pray and supplication, by fasting, and sackcloth and ash. One way to understand the expression in this verse is that (1) Daniel set his face unto the Lord (2) with the purpose of seeking him through prayer and supplication (3) in the form of fasting accompanied by wearing a sackcloth and applying ash.

That the third part of the verse, בצבת תפוק אופר with the conjunction ו is read in the sense of “accompaniment,” see Williams, Hebrew Syntax, 71. For this kind of reading of Dan 9:3, James A. Montgomery writes that Daniel seeks the Lord “accompanied with the ancient concomitants of fasting, vesture of sackcloth, and the sprinkling of ashes on the head.” A Critical and Exegetical Commentary on the Book of Daniel (Edinburgh: T & T Clark, 1950), 360, italics supplied.

\(^{49}\)Koole sees the reference to sackcloth and ashes in Isa 58:5 as comparable with David’s fasting in his pleading for the life of his and Bathsheba’s son (2 Sam 12:16), how he is lying in sackcloth and ashes “all through the nights.” In his opinion, while Isa 58:4 sketches the fasting takes place on day time (indicated by their actions of engaging in contention, strife, and hitting), this people, like David, may also extend their fasting to the night time as well. Isaiah III, 134.
humility, a reed is a metaphor of lowly insignificance. This imagery and expression strengthens the idea that the posture and attire of the people made them look as if they are really humble.

The impression about how earnest and serious the people are in performing this ritual of fasting is supported by the structure of the outer part of the verse:

\[
\begin{align*}
5aA & \quad \text{דָּבָרָה יְהוָה צְדָקָא אֲבוֹלֹרִיהוּ} \\
5aB & \quad \text{יְהוָה נֵעָה אֲבוֹלֹרִיהוּ} \\
5b & \quad \text{-----} \\
5cA & \quad \text{הַלָּלָה חָכְרוֹאָמָא} \\
5cB & \quad \text{רְאוֹתָה לַעֲדוֹת:}
\end{align*}
\]

This structure of v. 5 shows how connection between AA’ and BB’ is in the semantic realm. In AA’ the parallelism is between יְהוָה צְדָקָא and also between יְהוָה נֵעָה with the Lord as the subject; they share the idea of the acceptability of the ritual performed by the people. In BB’, the parallelism is נֵעָה which makes נֵעָה equal to fasting. This idea is comparable with that of Ps 35:13 in which the activity of fasting is described as יְהוָה נֵעָה נֶפֶשׁ / יִקְרָב אֲבוֹלֹרִיהוּ. "I humbled, by fasting, my soul." All these

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50Micah 6:6 portrays the gesture of bowing in approaching God who is on high [מָהָרָה] in which an element of contrast is being made between low and high. This element is also present in Isa 58:4-5 where the humbling of oneself has a purpose of being heard “on high” [מָהָרָה].

51Isa 9:13; 19:15. See BDB, 8.

52That נֵעָה is an idiomatic expression in the OT for “to humble oneself” see Lev 16:29, 31; 23:27, 32; Nu 29:7; 30:14; Isa 58:3, 5; and Ps 35:13. E. Gerstenberger, “ניָעָה,” TDOT 11:238, 230-252. When fasting is being equated to it, it is an expression of contrition, since to humble oneself is “most likely accompanied by prayer and fasting, in preparation for the Day of Atonement.” Paul Wegner, "ניָעָה," NIDOTTE, 3:450.
description shows how there is nothing wrong with their gesture and posture,\textsuperscript{53} nor with all of these practices: the call is to go to a deeper meaning.\textsuperscript{54} The point is that outward performance is not enough; it must be a reflection of the inward attitude, something that is listed in detail in v. 6 onward.

The term \textit{זותר רכזין} in the final phrase in v. 5cB, \textit{זותר רכזין}, “a day acceptable to the Lord,” thematically links the ritual of fasting here with the worship and sacrifice offered by the foreigner in Isa 56:7: “I will bring to My holy mountain, make them joyful in My house of prayer; their burnt offering and sacrifices will be acceptable, רכזין, on My altar.” The fact that the term \textit{זותר רכזין} modifies the term יומ הירח indicates that a focus on the practice in itself is not enough but has to do with the general circumstance and mood of the whole day.

The interrogative technique employed in Isa 58:5-7 contains an element of irony and portrays a contrast. As in v. 5, the opening and concluding clauses use positive interrogative particles \textit{הזכ}, \textit{הזכ} with a negative implication behind the statement—it is something that you \textit{should not} do, while in vv. 6, 7 the use of the negative interrogative particle \textit{אל} has a positive effect on the statement—things that the people \textit{should} do.

Furthermore, the use of rhetorical questions and re-use of the verb \textit{becal} make the

\textsuperscript{53}Commenting on Isa 58:1-9, Lambert writes, “Though couched in the strong language of reproach, the passage never actually attacks the sincerity of Israel’s fasting, but rather argues forcefully for a new requirement for fast days: cessation from the pursuit of one’s own welfare and an active concern to promote the welfare of the afflicted \textit{on that day}.” “Fasting as a Penitential Rite,” 501, italics by the author.

\textsuperscript{54}Childs, \textit{Isaiah}, 478.
opening clauses of v. 5 and v. 6 almost a verbatim repetition, creating a formal connection between the two verses:

העון יוהי לעם אביהם (5aA) 
הלאה לעם אביהם (6aA)

As in v. 5, the emphasis is on what is not right with the fasting; vv. 6-7 give the list of what is expected, and surprisingly, the descriptions given in these two verses reveal that this admonition regarding fasting goes far beyond a mere abstinence from food.

While stylistic connections are discernable in vv. 5-7, from v. 6 to v. 14 a certain rhetorical pattern emerges, a series of admonitions in conditional clauses followed by a promised reward as seen in Figure 10.

<table>
<thead>
<tr>
<th>“If”</th>
<th>Themes</th>
<th>“Then”</th>
<th>Themes</th>
<th>Vv.</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>6-7</td>
<td>Admonition</td>
<td>9b-10a</td>
<td>Admonition</td>
<td>13</td>
<td>Admonition</td>
</tr>
<tr>
<td>8-9a</td>
<td>Reward</td>
<td>10b-12</td>
<td>Reward</td>
<td>14</td>
<td>Reward</td>
</tr>
</tbody>
</table>

Figure 10. Admonitions and rewards in Isa 58:6-14

**Stanza 2: Right Fasting (Isa 58:6-12)**

In the previous stanza, the people complain that God did not take notice of their fasting and God responds by showing the wrong-doing they have done while they fast. In this stanza, God admonishes the people about true fasting. In v. 5, a series of rhetorical question is presented, giving a list of actions that dealing more with an outward, superficial gesture of fasting. The purpose of those questions is to call for a deeper and more genuine religious practice which is elaborated in vv. 6-12.
Strophe 1: The Right Fasting (Isa 58:6-9a)

Isa 58:6-7 – The Right Fasting

6aA
דַּלַּא דַּיְיָמָהוּ

6bA
פַּתָּה הֵרְגְּבָה רֻשָּׁע

6bB
נָחָר אֶרֶבֶית מַפְּשָׁר

6cA
וֹשֶׁלֶת רוּצִים חַשִּׁים

6cB
וֹכַל מְמַשֶּׁה תְחַק:

7aA
דַּלַּא

7aB
גוּנִים מְרוּדְרֶים יָבֵא בִּיה

7aC
כיִרְחַאֲה יָמְעֻשָּׁה

7bA
נוֹמֵשָׁךְ לַא חָעֵלָה:

Translation

6aA
“Is not this, fasting that I chose

6bA
to loosen the bonds of wickedness

6bB
to undo bands of yoke

6cA
and to send the oppressed to go free

6cB
and all yokes to be broken?

7aA
“Is not, to share to the hungry, your food

7aB
the wandering poor you bring home

7aC
when you see the naked, cover him

7bA
and from your own flesh, not hiding yourself?”

Isa 58:6 – Admonition: Liberating the Oppressed
The admonitions in vv. 6 and 7 have a different emphasis. Motyer notes that v. 6 is concerned with a long-term program while v. 7 is in the realm of practical, immediate action.\(^55\) In the words of Walter Brueggemann, the mandate in these texts concerns both public policy and “intense face-to-face charity.”\(^56\)

Thematically, the admonitions in v. 5b and v. 7 are compatible. As in v. 5b, the standard practice of fasting is to look inward, to intentionally afflict oneself; in v. 7, the call is to focus outward to those who constantly live in want and affliction, whose heads are “bowed down” by their unfortunate condition as displayed in Figure 11.

<table>
<thead>
<tr>
<th>58: 5a</th>
<th>58: 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>bowing down like a reed his head with sackcloth with ashes spread out?</td>
<td>Is it not to share to the hungry you food and the wandering poor, you bring into the house when you see the naked one, cover him</td>
</tr>
</tbody>
</table>

Figure 11. The contrast of the admonitions in Isa 58:5 and 7; focus on self or society

\(^55\) Motyer, *The Prophecy of Isaiah*, 481. Gray reflects, “whereas 58:6 focuses on the actions that precede and eventuate in liberation (loosening, undoing, letting go, breaking), 58:7 concentrates on what is necessary in order to sustain life for those who have been released (sharing, housing, clothing): liberating the oppressed without also providing resources for life (Ex. 3:21-22) is an incomplete exercise likely to lead to little long-term substantive change in the conditions of the poor.” *Rhetoric*, 128; see also Blenkinsopp, *Isaiah 56-66*, 179-180.

\(^56\) Brueggemann, *Isaiah 40-66*, 189. The actions commended in vv. 6-7, in which v. 6 is concerned with the restoration of justice on the level of social structure, while v. 7 deals with direct act of charity on the personal level is in the right order. As Magesa explains, that on the ethical level, justice takes precedence over charity. While charity is an important and necessary human virtue and value, a charity which prevails in a structural injustice situations is antithetical to human dignity, and leaves the unjust structures intact and even perpetuates them. Laurenti Magesa, “The Priority of Justice over Charity,” *African Ecclesiastical Review* 29 no 6 (1987): 351.
As the two verses are being compared this way, the word בשר in the concluding clause of v. 7, "and from your own flesh do not hide yourself” adds another impact to the message: as conventional fasting is doing something to your own בשר, the higher call is to open oneself to others, לא תтопל, to realize that they are none other than your own בשר. The term בשר frequently appears to signify relationship, especially with responsibility pertaining to it.58

The structure of vv. 6-7, in which v. 6 deals with the social system and v. 7 concerns personal compassion, is comparable with the structure of vv. 3-4, as the

57 Contra Motyer who understands בשר as referring to the closest nucleus of the family, arguing that while taking care of the community, one has to remember his own family. The Prophecy of Isaiah, 481. It can be proposed here, behind this command in 58:7 especially in the context of the term בשר, there is an echo of the command in Deut 10:17 especially in the context of the term בשר.

Verse 7 is a statement of who God is, and in the context of Deut 10 it functions as a double entendre, concluding the previous command, yet at the same time also an introduction to the following command. Verse 18 contains an interesting statement; in the beginning, the thought of v. 18a is a continuation of the ending of v. 17 which is concern with the theme of justice, but as the impression about justice in 17 has more emphasis on the judgment (a great, mighty and fearsome God) and the execution of a just judgment (impartial, do not take bribe). However, as the verse goes on, the concrete expression for judgment, executes justice [משמם תועש] has the emphasis on love and caring, since (1) the participial expressionמשמם תועש has the parallel of בחר, (2) the objects of the verbs are orphan, widow and sojourner—the marginal people, and (3) what he did in “executing justice” is giving food and clothing. Tigay notes that connection between vv. 17 and 18 led the Talmud to observe that when the Bible mentions God’s power, it immediately mentions his kindness as well. Deteronomy, 108. The command in v. 19 has double message, (1) to imitate God, “you should love stranger” [אתה תאהב], exactly like what God had done in v. 18, and (2) and to remember that they themselves were a sojourner also. The call to share food and give clothing is repeated in Isa 58:7, with the punch line that the gesture is not to be extended to the sojourners, but to those who are “your own flesh” [בשרך]. If one fails to show kindness to his own flesh, how much kindness to strangers can be expected from him.

58 Bratsiotis explains that the term seems “to emphasize an existing blood relationship and to stress the responsibilities that this implies.” N. P. Bratsiotis, “בשר,” TDOT 2:328.
description of the oppression in v. 3 deals with the system, while the wrong doing portrayed in v. 4 is a personal, direct violence. This comparison, in Figure 12, makes vv. 6-7 and vv. 3-4 echo one another:

<table>
<thead>
<tr>
<th>Concern</th>
<th>58:3-4</th>
<th>58:6-7</th>
</tr>
</thead>
<tbody>
<tr>
<td>system/indirect</td>
<td>3 Behold, on the day of your fast you find your desire, and oppress all your workers</td>
<td>6 Is not this the fast that I choose, to loosen the bonds of wickedness, to undo the bands of the yoke, to send the oppressed free and break every yoke?</td>
</tr>
<tr>
<td>personal/direct</td>
<td>4 Behold, you fast for contention and strife and to strike with a wicked fist</td>
<td>7 Is it not to share with the hungry your food; and the wandering poor, you bring into the house; when you see the naked one, cover him; and from your own flesh not hide</td>
</tr>
</tbody>
</table>

Figure 12. Parallel of description of actions in Isa 58:3-4 and 6-7

Polan notes that the series of infinitives in vv. 6-7 stresses a “mode of action, a way of living, to be put into practice, not something done on a single or specific day.”

Therefore, as the people seek the Lord “day by day” (v. 2), now the call is also to practice doing these things on a daily, habitual basis. Commentators noted that to change the social structure of a certain society is not an easy task to do. That is why, as John Oswalt noted, the verbs employed in v. 6 are in the form of forceful language. This insight is strengthened by the example in Jer 34:8-11 in which the plan to liberate slaves is nullified.

59Polan, Ways of Justice, 180.

60Oswalt, Isaiah 40-66, 499n26; Gray, Rhetoric, 123-125.
The demand for a change in the social structure in v. 6 is expressed in a progression of thought: to loose the bonds, to undo the bands, and to let the oppressed go free, concluded with an appeal “to break every yoke,” with the emphasis on the rescue of the oppressed members of the community from harsh treatment. When the psalmist recounted the experience of Joseph when he was released from the prison and promoted to be ruler of Egypt, he wrote, “The king sent יְשַׁלֵּחַ and released נִטְנָה him; the ruler of peoples, and set him free נָטָה” (Ps 105:20); his imprisonment is characterized by fetters on his feet and an iron bar on his neck (v. 18), which is thematically related to the bond, band, and yoke mentioned here. This verse from the Psalm shares the following concentration of verbs with Isa 58:6: “to loose נָטָה the bonds of wickedness; to undo רָתַן the bands of the yoke; and to send יְשַׁלֵּחַ the oppressed to go free.” In Ps 146:7, the psalmist contrasts the Lord with earthly rulers, and shows that the superiority of the Lord’s government is that He is the One: who executes justice for the oppressed / who gives food to the hungry / The LORD, who sets free נָטָה the prisoners. Thematically this verse shares the concern of Isa 58:6-7.

As a concluding statement, the last clause of v. 6 is designed as the climax of the verse, calling the addressee to ensure that the practice of social oppression will not reemerge, and the term for this degrading system is נַחַמ, “yoke.” As a symbol, נַחַמ


62 It is observable from a syntactic perspective, in which the previous clauses in the verse are arranged in verb-object style, that the last phrase has the object followed by the verb.
usually stands for foreign oppression.\textsuperscript{63} In Lev 26:13 and Ezek 34:27, the Lord is said to be the one who breaks [שָבַר] the yoke, i.e. the one who ends Israel’s slavery under foreign oppression. The text of Isaiah portrays how the people are called to follow this action of God, to break the yoke; ironically they had imposed it upon their fellow countrymen.\textsuperscript{64}

The rhythm of v. 6 in which a rhetorical question is followed by three imperatives and concluded with a summary statement is repeated again in v. 7.

\textbf{Isa 58:7 – Admonition: Compassion to Those in Need}

7aA חולא אֵא יְרָעִים לְהַעֲשֹׂר
7aB וְנִטְנִים מְחָרוֹרִים חַיָּים בְּתֵית
7aC וְרִחרֲמָא עָרָם וּכְסָיוֹת
7bA וַמְחַשֵּׂרֵךְ לֹא תַחֲלֹם

The formal structure of this verse is the use of the negative particle לֹא in its opening and ending statements as the keyword. In the opening, this particle functions as a rhetorical question to emphasize the positive nuance and its tone of encouragement, while in the end, it has the function of prohibition. With the understanding that the whole verse conveys a single thought, the word בֵּשֵׂר, “your own flesh,” in the clause לֹא תַחֲלֹם (7bA) refers to the kind of people previously mentioned within the verse: the hungry, naked and homeless. The word בֵּשֵׂר is employed to emphasize that these

\textsuperscript{63}See Lev 26:13; Jer 27:2; 28:10, 12; Ezek 30:18; 34:27.

\textsuperscript{64}While the verb for “breaking the yoke” in Lev 26:13, Ezek 30:18; 34:27 is שָבַר, and in Isa 58:6 is נָזַר, Jer 2:20 shows that these two words are synonymous: “For long ago I broke [שָבַר] your yoke and tore off [נָזַר] your bonds.”

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unfortunate ones are your own flesh, and the call is to not to hide from them. The term הָלֵא had nuances of meanings including to conceal an object and to shut (the eyes, ears), but the hithpael form means “to hide oneself,” as to avoid encountering somebody or withdraw oneself from meeting somebody. As in every society, as the general population aspired to improve their standard of living and life condition, the marginal group among them, the poor, hungry, naked, and homeless, may stand as an irritating reminder of where they have been or something that they try to avoid. The temptation is to get rid of them, or at least ignore them. The call in this text is not to show indifference toward those who are still in that kind of condition. Nakedness means that a certain part of one’s flesh that was supposed to be hidden is exposed, and the call in the text is to cover that part of the body; this action is equated with not hiding oneself from his own הבש.

Isa 58:7a concerns three basic needs for human existence, namely, food, housing

65 As can be observed, in the clause יִהְשָׁרֵץ ולא החנלו, the syntax puts the emphasis on the word הבש, “your own flesh.”

66 Levinas describes the idea of “face-to face encounter” as “an ultimate situation.” Emmanuel Levinas, Totality and Infinity: An Essay on Extiority, trans. Alphonso Lingis (Dordrecht: Kluwer Academic, 1991), 81. Elaborating on Levinas, Beal writes, “(N)aked and hungry... the fact solicits a critique of the system from within, ‘a calling into question of oneself, a critical attitude which is itself produced in the face of the other and under his authority.’ Self-critical becomes accountability, responsibility.” Timothy Beal, “Facing Job,” in Levinas and Biblical Studies, ed. Tamara Cohn Eskenazi, Gary A. Phillips, and David Jobling (Atlanta: Society of Biblical Literature, 2003), 67. The point of the exhortation here is a call to God-like behavior; just as he brings strangers into his house (Isa 56:7), so should his people provide shelter for the homeless. Polan, Ways of Justice, 34; Hrobon, Ethical Dimension, 179. Furthermore, as an echo of Deut 10:18-19, just as God executes מְשׁפָּט, “justice” and shows love to the orphan, the widow and the alien by providing them food and clothing, his people are to do the same to these marginalized persons. See Koole, Isaiah III, 140; Hrobon, Ibid.
and clothing.\textsuperscript{67} In discussing human rights from a biblical perspective, among other aspects, Sidney Greidanus mentions food and clothing as basic human rights.\textsuperscript{68} Regarding food, he writes, “One of man’s basic necessities, of course, is food. . . . Everyone’s right to food was, therefore, protected by God’s law.”\textsuperscript{69}

Jill Jacobs is of the opinion that the laws regarding the festival of Sukkah and instruction to build a roof guardrail or חן in Deut 22:8 indicate that adequate housing is one of the basic human needs. She believes that these laws teach that “stable and protective housing is a necessary condition for the establishment of a just and permanent society.”\textsuperscript{70} She shows how in the festival of booths, or Sukkot, living in the booths should not be a hardship. Furthermore, residents in the booths must have another place to go to when conditions in the booths become unbearable. Based on this, she concludes that a shelter or transitional housing facility must meet basic needs for a short period of time, but should not be considered a long-term solution to the housing crisis. . . . Therefore, even while we offer emergency controls against homelessness, we cannot consider our work complete until we guarantee permanent housing solutions.\textsuperscript{71}

She goes on to write that the instruction to build a roof guardrail emphasizes the supreme

\textsuperscript{67}That God has concern for these basic needs is discernable in Deut 8. He is taking care of the food and the clothing of the people of Israel throughout the wilderness wandering (vv. 3-4) and He also makes sure that they will have abundance of food and be able to build “good” houses in the promised land (vv. 7-12).


\textsuperscript{69}Ibid., 18-19. The laws, among others, stated that Israelites had the right to enter any vineyard and grainfield and eat from it (Deut 23:24-25); at harvest farmers were forbidden to take the whole crop for themselves (Lev 19:9-10); any forgotten sheaf in the field and the gleanings of olives from orchards and grapes from vineyards were to be left for the sojourner, the fatherless and the widows (Deut 24:19-22). Moreover, whatever grew in the sabbatical years should not be touched by the owner, they were apportioned for the poor (Exod 23:10-11).


\textsuperscript{71}Ibid., 52.
importance of human life: “The commandment of the ma`akeh also teaches that the purpose of a permanent house, unlike sukkah, is not simply to provide shelter; the house must offer full protection to all who enter it.”\textsuperscript{72}

The importance of clothing as a basic human need is indicated in the laws regarding taking a garment as a pledge (Exod 22:26-27; Deut 24:12-13). It is interesting how the motive clauses accompanying the same law in both texts are complementary. Exod 22:27 warns that the debtor, who has not sufficient clothing against the cold of the night, will cry out [תנין] against the creditor, and the Lord will hear the complaint. In Deut 24:13, on the other hand, if the creditor returns the clothing to the debtor, the latter will bless him, and this act of generosity on the part of the creditor will be a merit [ךָּסֶר] before the Lord. Comparing the two texts on the same law, one can notice a correlation between the words חסֶר and חסד. Isa 5:7 employs them as a paronomasia in describing the degrading moral reality of God’s people in the song of the vineyard: רֹכֶבְּה וְנְפָשָׁהוֹ . . . [the Lord] looked . . . for righteousness, but behold, a cry [of distress].”

The text of Deut 24:13 corresponds further with the message of Isa 58:7-8 in regard to the role of חסד in relation to one’s conduct. The admonition to give clothes to the poor will result in, among other things, “your righteousness will go before you” [ךֵּסֶר] (v. 8), which is comparable to the phrase יזוהו אלוהים וּלך תוהו וְרֹכֶבְּה לִפְנָי (v. 8), which is comparable to the phrase יזוהו אלוהים וּלך תוהו וְרֹכֶבְּה לִפְנָי.

\textsuperscript{72}\textsc{jacobs, “From Sukkah to Ma’akeh,” 52.}
This law regarding garments, which is bound to the idea of לֹא הָנַן, strengthens the contrast between a genuine and artificial לֹא הָנַן in Isa 58: as the people appear as a nation that practices לֹא הָנַן when in reality they do not (v. 2), the call now is to produce some concrete actions, among others, to cover those who are naked, and it will make their לֹא הָנַן go before them (v. 8).

The call not to hide oneself from those in need is using the word קָלַל. It is interesting that in the book of Isaiah, this word is employed to describe God’s action against his people. Isa 1:15 portrays God as hiding his eyes from the prayers of his people:

When you spread out your hands  
I will hide קָלַל my eyes from you;  
even to your multiple prayers  
I will not listen,  
your hands are covered with blood.

In Isa 57:11, in a series of questions as God confronts his people, he asks:

Whom were you worried and fearful of, that you lied,  
and me you do not remember,  
do not put in your heart?  
am I not silent קָלַל even for a long time קָלַל  
that you are not afraid of me?

The word קָלַל which is translated in temporal sense “even for a long time” in most English translations, is translated as παραφθού in the LXX, and in this line of reading, the

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Commenting on this law regarding a garment as pledge, Tigay writes: “the promise and the warning rest upon the conviction that God is the ultimate patron of the powerless: although they cannot personally reward those who are kind to them or punish those who mistreat them, they have the recourse of God, who will heed their wishes.” Deuteronomy, 226. This understanding—that God is involved in human affairs—strengthens the message in Isa 58, that there should not be a discrepancy between one’s devotion to God and one’s relationship with fellow human beings.
NRSV translates the word as “closed my eyes,” a concept that is similar to Isa 1:15 above. Motyer had noted that out of 16 occurrences of the term הָיוֹתָה, “be silent,” only four refer to silence from speech. The majority implies inactivity.  

Using this insight as a direction, the clause הָיוֹתָה אֵין מְהַשֶּׁהָ וְמִשְׁלָה can be read as “have I kept silent because I have been hiding myself?” The context of Isa 1:15 reveals that the people were labeled as offspring of evildoers, sons who act corruptly, having abandoned the Lord, despising the Holy One of Israel, turning away from him (v. 4), a description that is comparable with those in Isa 57; as a result, the Lord is הָיוֹתָה, closing his eyes from all their prayers. It is then followed by a call to cease to do evil, learn to do good; seek justice, reprove the oppressor, defend the orphan, plead for the widow (v. 17), comparable with the call in Isa 58.

In the laws in Deut 22:1, 3, and 4, the verb הָיוֹתָה is employed to direct one’s attitude toward a struggling animal:

You shall not, as you see the ox of your brother, or his sheep, straying away, and hide yourselves [רָוַתְנֶלַּם] from them; you certainly should bring them back to your brother. . .  

Thus you should do with his donkey, and thus you should do with his garment, and thus you should do with anything lost by your brother, which he has lost and you have found; you are not allowed to hide yourself [רָוַתְנֶלַּם].  

Do not, as you see the donkey of your brother or his cattle had fallen on the road and hide yourself from them [רָוַתְנֶלַּם]; you should surely raise it up (Deut 22:1, 3-4).

As the term יָתָה in these verses is translated as “your brother” in some English versions.

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74 Motyer, The Prophecy of Isaiah, 474.

75 While in these verses the verb הָיוֹתָה is employed to express one’s attitude toward animals, in his farewell speech, the prophet-judge Samuel emphasized his integrity by challenging the people whether, in judging them, he ever took a bribe that made him close [לֶוֶת] his eyes in dealing with cases (1 Sam 12:3).
of the Bible, it is understood as referring to “fellow countrymen” or “neighbor” in other versions. This variation of readings shows how these laws emphasize that the spirit of solidarity and brotherhood is to be nurtured among the people. If a sympathetic attitude is to be shown toward animals as an expression of the spirit of brotherhood, in Isa 58 the call is how much more sympathy should be given to a fellow human being, an object that is more dignified than an ox, sheep, donkey or garment of “your brother” but rather, “your [own] flesh”. In the light of the criticism in v. 3, how in their fasting, which is designated as “humbling oneself,” the people in reality are oppressing those who are under them. This kind of gesture can be understood that instead of taking advantage over those who are socially and economically lower than they are, to lift them up by treating them as dignified human beings: “your own flesh.”

**Isa 58:8-9a – The Blessings of the Right Fasting**

8aA אָ֔יִן יֵכְ֖נָה לְשֹׁרַ֑ר אָדָֽם
8aB וְאֶרְכֶּ֨ךָ מְהַרְתָּ הַצֵּמֶ֑ת
8bA וְהָלָ֖ל לֶפֶן צֻרְכָּ֑ה
8bB כִּֽהְוֶ֖ד יְהוָ֣ה אֶפֶ֑ם:
9aA וְהֶכְּרֶ֖א רוֹדֶה הָעָנָ֑ה
9aB חֲשֹׁוֹת רוֹאִם הָעָנָֽה

76New King James Version; New International Version; and Jewish Publication Society.

77New American Standard Bible.

78New Revised Standard Version.
Translation

8aA  “Then, will break forth like dawn, your light
8aB  and your recovery will speedily sprout
8bA  and goes before you, your righteousness
8bB  the glory of the Lord on your rear.”
9aA  “Then, you will call and the Lord will answer
9aB  you will cry for help, and he will say, ‘here I am.’”

Following the admonitions, Isa 58:8-9a now gives the promise of good things that the people would enjoy if they changed the attitude of their religious activities. The parallelism can be perceived in these bicola: in 8a, there is a thematic parallelism: the breaking forth of light and recovery from a wound. In 8b, the parallelism is more complementary in nature: יַעַנְךָ הָאֱלֹהִים הַיָּד / הַגָּד / הַגָּדָה / לַפְּנֵי / קָרָא the glory of / לַפְּנֵי הָאֱלֹהִים שֶרֶשֶׁרֶשׁ and יַעַנְךָ הָאֱלֹהִים הַגָּד / הַגָּד הַגָּד / לַפְּנֵי / קָרָא פָּרָד / פָּרָד / פָּרָד and פָּרָד / פָּרָד / פָּרָד.

In Verse 8a, both clauses had the addressee (second person) as the subject. It concerns recovery in which the imagery of transition from darkness to light is paralleled with a transformation from an open wound to the growth of new covering skin. To Motyer, the expressions in this couplet articulate the idea of a new life. In the context of Isa 58, the recovery of a wound may allude to the fighting and injury referred to in v. 4, and also refer to the social wounds that need to be taken care of, as had been expressed in vv. 6-7. In line with this theme, in Isa 59, as the people bring their confessions, the chaotic situation of their social life is portrayed as someone who is hoping for light, but

79 “Rear” [רַמְסָא] basically means “to gather” and from this, the idea of gathering is moving from behind, and becomes the idea of “rearguard,” so it had a strong idea of protection and security; see Isa 52:12: “for the Lord is walking before you / and in your rear [רַמְסָא] the God of Israel.”
instead, experiences darkness; they are looking for brightness but are finding gloom (v. 9).

The promise in v. 8b, “Your righteousness will go before you / and the glory of the Lord as rear guard,” has the Exodus-wilderness imagery as its background;\(^80\) that the pillars of cloud and fire led the people of Israel through their wandering in the wilderness,\(^81\) especially when the pillar of cloud moved from before the people to behind them, to protect them from the pursuing Egyptian army (Exod 14:19).

However, it may also allude to the law regarding garments in Deut. 24:12, 13, how a gracious gesture extended to one’s fellow in the specific context of a garment or clothing will be counted as “righteousness for you before the LORD your God.” Following up the line of thought of this law in Deuteronomy, this promise is applicable to the immediate context of Isaiah 58, in which, in v. 2, the Lord criticizes the people, saying that they looked like “a nation that has done righteousness” while in reality they are not, but now, their righteousness is genuine and it goes before the Lord, (i.e. it is acceptable to the Lord). Similarly, as a part of the indictment in Isaiah 57, the Lord says, “I will declare your righteousness and your works, but they will not profit you,” but now their righteousness will be acceptable to the Lord.

In this particular context, the idea of “righteousness” becomes unique, since in one aspect it is what the people will do, but at the same time it is one of the


\(^{81}\) See Exod 13:21ff; 14:19, 24; Num 14:14; and Neh 9:12, 19.
blessings/gifts that the Lord bestows upon them.\textsuperscript{82} Oswalt has shown a different usage of the term קדש throughout the book of Isaiah: in the first part, the emphasis is on human behavior; in the second part, it is on God’s saving act. Now, in the third section of the book, beginning exactly with 56:1, the demand on the people is used again, but in the context of God’s righteousness.\textsuperscript{83}

Verse 9a concludes the promise in this section with a higher level of salvation, as in vv. 8-9a there is a development of ideas from the restoration of one’s personal condition: from healing to guidance and protection, to the restoration of one’s relationship with God: a direct communication with the Lord.\textsuperscript{84} The vocabulary of v. 9a makes it function as a counterpart of the complaint that the Lord did not take notice of them (v. 3a) and also criticism of the kind of fast that the people had that will “not make their voice heard on high” (v. 4).\textsuperscript{85}

Strophe 2: The Right Fasting (Isa 58:9b-10a)

Thematically, the admonition in vv. 9b-10a can be divided into two sections: v. 9b is concerned with what the people should not do, while v. 10a is an encouragement of

\textsuperscript{82}For Oswalt the phrase “your righteousness” combines two ideas: (1) its parallelism with the phrase “the glory of the Lord” indicates that it refers to the Lord, (2) but at the same time, the possessive pronoun makes the phrase refers to the righteousness of the people. Isaiah 40-66, 505.


\textsuperscript{84}Quoting Martin Buber, Westermann comments on this verse: “Salvation is not described as a state of bliss, but as the constancy of the dialogical relationship between man and God.” Isaiah 40-66, 339.

\textsuperscript{85}Most commentators have seen this interconnection between these verses, as Brueggemann writes, “Yahweh’s presence, attentiveness, and availability are exactly what is hoped for in v. 3.” Isaiah 40-66, 190.
what they should do. Employing short and precise terms, v. 9b is concerned with (1) the social system (yoke), especially when it is connected with v. 6 above; (2) litigations or legal accusations (pointing fingers); and (3) false accusations or malicious speech (speaking wickedness). There are three sets of protasis-apodosis in Isaiah 58, in which Isa 58:9b-12 is the second. A consideration of the vocabulary employed in v. 9b indicates that it functions as a bridge between those first and third sets. First, reference to “yoke” and also already appear in the first admonition (vv. 6-9a), and second, the objection against “speaking” in the clause makes a link with vv. 13-14, where among others, the people are discouraged from on the Sabbath.

Isa 58:9b – Admonition:
Avoid Commotion

| 9bA  | אֲשֶׁר חָפְץ | עָשֶׂהּ לְעַל עֲלֵיהֶם |
| 9bBa | מָסַר | מְנַסֵּה |
| 9bBb | טֶלֶה אָפֶנֶת | טֶלֶה אָפֶנֶת |
| 9bBc | וְרָבָּר אֵין | וְרָבָּר אֵין |


87 The use of the term here is interesting in light of the literary device. As in v. 7 the term has a positive connotation, to “send” the oppressed free, now the term is used with a negative connotation: “pointing” of finger.

88 The clauses in this verse also make a link with Isaiah 59, especially vv. 3-4; v. 3 refers to “finger” even though in a different context, in the sense of an act of violence, and lips that “speak” falsehood, and a tongue that mutters wickedness. Verse 4 gives the context of these actions in the legal setting.
Translation

9bA  “If you remove from your midst

9bB  yoke

9bBb  pointing of finger

9bBc  and mischievous speech ;”

That the prophet discourages the people from יָאָשָׁר provides significant insight regarding social tension (contention, strife, and to strike with a wicked fist [v. 4]; pointing of finger [v. 9]) and social injustice (driving all workers hard [v. 3]; bonds of wickedness, bands of yoke, oppression [vv. 6, 9]; Karl Bernhardt explained that in the prophets the term יָאָשָׁר is used to designate “‘unlawful legal manipulations and, in general, social injustice;’ the deeds and attitudes of יָאָשָׁר encompass ‘social injustice, cultic wrongs, corrupt politics.’” 89 Furthermore, Bernhardt observed, the word יָאָשָׁר is employed to describe “deeds of violence committed brutally and openly, but more or less unobtrusive wickedness, accomplished with cunning and deceit by unjust legal interpretation or deceptive cultic or political propaganda. . . . [I]t is important to observe that the doers of ʼaven use this word mainly as a means of carrying out their plans.” 90 Based on this description, Bernhardt considered the meaning of the phrase יָאָשָׁר in Isa 58:9 as “mischievous speech,” in which “the doers of ʼaven use words to carry out this evil.” 91

89 Karl Heinz Bernhardt, “יָאָשָׁר,” TDOT, 1:143.

90 Ibid., 143-144.

91 Ibid., 146. Bernhardt’s assessment is useful, since the English versions of the Hebrew Bible translate the phrase in Isa 58:8 יָאָשָׁר as “speaking wickedness” (NASB; NKJV), “speaking of evil” (NRSV), or “speaking if vanity” (Young’s Literal Translation) which suggest that יָאָשָׁר is merely the direct object of the verb רָבַד; while the more possible syntactic function of יָאָשָׁר in this phrase is more specifically about the nature of the activity, as reflected in the phrase “malicious speaking” (NIV).
Isa 58:10a – Admonition: Open Up
Oneself to the Needy

10aA וָפַק לְרֹעֶה נָפֶשׁ
10aB נִפְשׂ נֶפֶשׁ חַסָּר

Translation

10aA “If you give, to the hungry, yourself
10aB and the desire of the afflicted one, you satisfied.”

The first clause in Isa 58:10a reads, “if you give, to the hungry, yourself...” in which the term פַק, translated as “to give”\(^\text{92}\) above, or “to extend”\(^\text{93}\) in some English Bibles, basically expresses the idea of “sharing.” However, the term פַק also expresses the idea of “coming out,” “promoting,” and in its hiphil form can mean “to cause oneself to come out.” In the light of this later meaning, the reading of Isa 58:10a, פַק לְרֹעֶה נָפֶשׁ חַסָּר, can be “come out to the hungry yourself, thus the soul of the afflicted one you satisfy.” By reading the verse this way, it posits v. 10a as a direct, specific contrasting link to the term לֵלוֹ, “to hide” in v. 7, in which the call is פַק לְרֹעֶה נָפֶשׁ חַסָּר . . . לֵלוֹ וְמָצַתְךָ לָא חָסָר, “to share to the hungry your bread... and from your own flesh do not hide yourself.”

The call in v. 10aA is to come out [פַק, as an opposite of the act of hiding, לֵלוֹ], to give your own self [נפֶשׁ] to the hungry [לְרֹעֶה]. This call is stronger than the admonition to share “only” bread in v. 7. Following the direction of v. 7, some Hebrew and Syriac manuscripts read the phrase נפֶשׁ, “your self” in v. 10a as לְרֹעֶה, “your bread”

\(^\text{92}\)New American Standard Bible.

\(^\text{93}\)New King James Version.

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and the LXX has both words, “if you give bread to the hungry from yourself.” However, this emendation is not necessary since the point of the call here is for a direct, total, personal care of the needy. This call of total caring is strengthened further by the next clause, “and satisfy the afflicting.” Furthermore, in 10aB, as vv. 3-5 portray the people’s fasting as רעה נפש, this activity is now being reversed: instead of doing רעה נפש, it is better to satisfy those who are in the state of רעה נפש. 

Strophe 3: The Blessings of the Right Fasting (Isa 58:10b-12)

Isa 58:10b-12 – The Blessings of the Right Fasting

10bA והמהブラック אודר
10bB והאשתלך עשרה
11aA ונתך היה הנור
11aB והשיבת בינתאת נפשך
11aC ונטוחך יחלימ
11bA ויריה התן רוח
11bB והכמון ומי
11bC אשר לאירמון מי
12aA ובוןܡܡך חרבית עללם
12aB וסוסר וגררגורר תקומת
12bA וקראך לק נער פריר
12bB והסבב ניריהו לשהת

94 See Yilpet, A Rhetorical/Intra-textual Study, 267n11. Compare to, among others, Whybray who agreed with the MSS.

95 Smith, Rhetoric and Redaction, 112; Hrobon, Ethical Dimension, 183.
Translation

10bA  “And will rise, in the darkness, your light
10bB  and your darkness, like noon day.”
11aA  “And the Lord, will lead you continually
11aB  and he will satisfy, in the scorched places, your desire
11aC  and your bones, he will strengthen.”
11bA  “And you will be like a watered garden
11bB  and like a springs of water
11bC  which does not fail its water.”
12aA  “And those among you will build ancient ruins
12aB  and ages foundations, you will raise up
12bA  and you will be called a repairer of the breach
12bB  a restorer of the path to dwell.”

Thematically, the reward promised in vv. 10b-12 can be divided into the following sections:

A     The result of what the Lord is doing, with emphasis on the theme of light (10b)
B     What the Lord will do, with emphasis on his presence and guidance in difficult, wilderness-like places (11a)
A’    The result of what the Lord is doing, with emphasis on the theme of water (11b )
B’    What the Lord will enable the people to do, with emphasis on rebuilding and restoration of the dwelling place (12)

The thematic movement here has a strong allusion to the Exodus-wilderness-conquest narrative, in which in the last part, instead of building, is rebuilding.\footnote{For Koole, “this salvation-historical past is paradigmatic for the continuing care with which God leads his people on their path of life and guards them amidst all manner of danger and distress.” \textit{Isaiah III}, 148. See also Oswalt, \textit{Isaiah 40-66}, 506. Johnston underlines some New Exodus motifs in Isa 57:14-58:12. However, since his study is more focused on the Markan chapter, these motifs in Isa 57-58 serve more as a background under the broad themes of removal of sin (Isa 57:14-21), fasting (Isa 58:1-12) and the Sabbath (Isa 58:13-14). See James A. Johnston, “Mark 2:1–3:6 and the Sequence of Isaiah’s New Exodus in Isaiah 57:14–58:14” (Ph.D. diss., Trinity International University, 2008).}
summarization is comparable to Amos 2:10 in which these themes have been summarized in one verse.⁹⁷

**Isa 58:10b – The Promise of Light**

10bA וֹרֵחַ בְּהַשֵּׁם אֵוֶרֶך
10bB אֶפְלֻלֶה בְּלהָרֶם

The parallelism here is synonymous: וֹרֵחַ אֵוֶרֶך; and אֶפְלֻלֶה בְּלַעֲרֹת. This verse is characterized by a thematic progression from dark to light: “and dawning in the dark your light / and your gloom like noonday.” It is noticeable that the second person possessive pronoun is applied to the term “light” in colon a and the term “gloom” in colon b, implying a change of one’s condition. Just as the demand in vv. 9b-10a is a recapitulation of vv. 6-7, the promise in vv. 10b-12 also starts with an elaboration of vv. 8-9a. The theme of light has already been used in v. 8.

In the opening of Moses’ blessing to the Israelites in Deut 33:2, it is the Lord himself who dawns and shines forth, portraying him as light.⁹⁸ This blessing is against the background of the song of Moses in chapter 32 in which the Exodus and wilderness experience are poetically summarized and highlighted, a theme that is also influential in this chapter of the book of Isaiah. With this background, it is quite reasonable to read the theme of light as a repetition/development of the phrase “Your righteousness will go

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⁹⁷The text reads: “And I brought you up from the land of Egypt, and I walked you in the wilderness forty years that you might take possession of the land of the Amorite.” For Hubbard this one verse summed up the essential messages of the books of Exodus, Numbers, and Joshua. David Allan Hubbard, *Joel and Amos: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: Inter-Varsity, 1989), 144.

before you / and the glory of the Lord as rear guard” in the earlier promise of Isa 58:8b. As in v. 8b the emphasis is on the Lord’s guidance and protection, here in v. 10b, it is more on the theme of light that leads the Israelites through their wilderness experience.

The motif of the Lord as the light of his people is presented in Isa 60:1-2, in a chapter that is located right after Isa 56-59, and the theme of light in Isa 60:1-3 can be read as the result of the coming of the Lord to Zion as the climax of Isa 59. Earlier, Isa 59 describes the absence of justice and righteousness within the society, and this situation is directly connected with the theme of light and darkness:

Justice [משנה] is far from us  
righteousness [צדק] does not overtake us.  
We hope for light [אור] but behold, darkness [שמש].  
for brightness, but we walk in gloom [אצל].  
We grope like blind men along the wall;  
like those who have no eyes we grope;  
we stumble at midday [-hooks] as in the twilight (Isa 59:9-10).

However, God’s intervention and his coming as redeemer to Zion reverse the whole situation (59:15b-21) and as a result, light shines in the place of darkness.99 This thematic movement from darkness to light is also present in Isaiah 58. The motif of light here symbolizes the salvation/deliverance God imparted to his people.100 The vocabulary of Isa 60:2b has affinities with Isa 58:8b and 10b. This can be seen in Figure 13.

99 Kil, Light and Darkness, 257.
100 McKenzie, Second Isaiah, 177; Kil, Ibid.
Isaiah 58
8b and will go before you, your righteousness and the glory [דבוק] of the Lord on your rearguard
10b and will dawn [זרז] in the darkness your light, and your gloom like the noonday

Isaiah 60
2b and upon you will dawn [זרז] the Lord, and his glory [דבוק] upon you will appear

Figure 13. Comparison of the vocabulary in Isa 58:8b, 10b, and Isa 60:2b

From another perspective, Prov 4:18 likened the path of “the righteous” [צדק] to light that dawns through to the full noonday.101 So in Isaiah 58 this theme of light is a portrayal of a transformation for a nation that earlier looked like a nation that has done righteousness [צדק] (v. 2) but was, in reality, full of transgressions and sins (v. 1), but now their righteousness [צדק] goes before them (v. 8) and their light dawns into a full noonday (v. 10).

Isa 58:11a – Assurance of Divine Providence

11aA נחֵץ יְהוָה֙ תמיר
11aB והשָׁאָרָה בְּצֻרָתָו נפשך
11aC והעמתך יָחֵלִית

The flow of thought in this verse is a thematic progression of what God will do: guide, satisfy and strengthen. In v. 11aA, the term for divine guidance [ зрֶぞ] is used previously in 57:18, when mysteriously, despite the fact that the people stubbornly

101 Prov 4:10-19 is contrasting the paths of the wicked and the righteous. As v. 18 associates the righteous with light, v. 19 portrays the wicked as darkness, so that they “stumble” [בלש] in it. The portrayal of the people stumbling [בלש] in darkness is a major theme in the confession of the people in Isaiah 59 (vv. 10, 14) and also the call as a part of the salvific work of the Lord for his people in Isaiah 57, to remove the блש from the way of his people (v. 14).
follows “the way of his heart.” God decided to “lead” נָֽלַֽכָּֽה and “heal” them. Both the themes of guidance and healing are also present here in Isa 58:11. The term נָֽלַֽכָּֽה is used to refer to God’s guidance during the Exodus (Exod 15:13; Deut 32:12), and the use of the personal name YHWH emphasizes the promise of guidance since the name implies his power and faithfulness. The term נָֽלַֽכָּֽה highlights his constant presence among the people. This promise is a strengthening of the promise given in v.9a: you will call, the Lord will answer / you will cry, and he will say, here I am. In v. 11aB, the promise that God will “satisfy [םָ֞שְׁוֹנֶנָּֽה] your desire [נָֽלַֽכָּֽה]” is an echo of, or in this case, a reward, for the call in v. 9b to satisfy [םָ֞שְׁוֹנֶנָּֽה] the desire [נָֽלַֽכָּֽה] of the afflicted one.

The poetical pair of the theme of God’s continuous guidance in the context of scorched places may look like irony: how can a loving and caring God guide his people to scorched places? But this irony conveys the depth of the poetical twist and the beauty of the promise, since now it receives an elevated tone, that the setting of the promise is in the most impossible location for one to be “satisfied,” that is, in “scorched places.”

102 Koole, Isaiah III, 148.


104 Commenting on the interconnection between the exhortation in v. 10a with the promise here in 11a, Koole writes “compassion for each other is crowned by divine compassion.” Isaiah III, 149.

105 Isa. 58:11 is unique in its presentation of God’s promise of continual guidance and providence in the “dry scorched places.” For Beuken the setting of this verse is already in the land of Canaan. Jesaja, 112-113. However, Koole argues that the promise here is still in the desert setting. Isaiah III, 149. Motyer, observing a repeated play of contrast in this verse between darkness and light, wilderness and watered garden, underlines, “the thought is not what satisfaction the Lord will give, but where he will give it—when everything is at its bleakest and least promising.” The Prophecy of Isaiah, 482, emphasis by the author.

From the perspective of rhetoric, the expressions in Isa. 58:11 may be compared to the ones in
fact that the object of the verb נפגש in this verse isvpn implies that what is being satisfied is more than physical needs—they are also emotional and intellectual and include the questioning of God’s care and guidance. The same question was asked by the bewildered Israelites during the Exodus (Exod 14:11; Num 20:4; 21:5), but the narrative shows how God’s care for them never failed. This failure to comprehend God’s ways in dealing with his people is echoed in the questions of the people in the opening part of Isa 58 (v. 3).


In Psalm 23, “[T]he idea of green pastures evoked the image of luxury and extravagant provision, although such vegetation was rare in many places in the original setting... For most of the first readers and hearers, “the greenness of the pastures would have conveyed additional notions of newness, productivity, revitalization, and regeneration...” Therefore, “the likely rhetographic effect of reading or hearing about green pastures... is not just the finding of abundant provision in the midst of lack but more so of the experience of revitalization and regeneration which comes with it. Thus the feeling of contentment which lying down’ evokes blends in with the sense of revitalization and reinvigoration that green pastures suggest... For the believer, the relationship with Yahweh is depicted as a relaxing gentle walk as He feeds and cares for His loved one” (Ibid., 9-11, italics supplied).

Freedman compared sees the relationship between the expression “I lack nothing” (אלאحكא) in Psa. 23:1 to the Exodus experience, like in Deut. 2:7 “For the LORD your God has blessed you in all the work of your hand. He knows your going through this great wilderness. These forty years the LORD your God has been with you; ‘you have lacked nothing’ (דרכון לא חשק; also in Neh 9:21, “For forty years you sustained them in the wilderness: ‘they lacked nothing.”’” David Noel Freedman, “The Twenty-Third Psalm” in Michigan Oriental Studies in Honor of George G. Cameron, ed. Louis L. Orlin, Ernest T. Abdel-Masih, Andrew S. Ehrenkreutz, and Gernot L. Windfuhr (Ann Arbor: Dept. of Near Eastern Studies, University of Michigan, 1976), 149.

Both Asumang and Freedman’s understanding that Psalms 23 conveys an image of divine provision, revitalization and regeneration in the midst of lack, provides a comparison with the promise that god will satisfy His people in the scorched places of Isa. 58:11.

106In these groups of verses (Exod 14:11; Num 20:4; 21:5; Isa 58:3) the interrogative word לֹאַם functions not only as an introduction to a question, but more as an expression of frustration on the part of the people.
It appears that vv. 10-11a are an elaboration of 8a: then your light will break out like the dawn / your recovery will speedily spring forth. As v. 10 deals with the theme of light, v. 11aC speaks about the strengthening of the bones, which is connected with the theme of “recovery” in v. 8a, since the term אָרַבָּה also means “healing” and basically refers to new flesh covering a wound.\textsuperscript{107} In this sense, the theme of healing is complementary in these two verses, since the term אָרַבָּה in v. 8 implies healing concerns with flesh, while v. 10 is literally concerned with bones.

\textbf{Isa 58:11b – The Promise of Vigor}

\begin{itemize}
  \item 11bA urgeיה עַל רֹאֶה
  \item 11bB רָכְמוֹת עַל מִשְׁמַר
  \item 11bC אִפֶּר לְאָרַבָּה יָמִים
\end{itemize}

In v. 11b, another motif emerges—the motif of water. Against the background of v. 11a which speaks of “scorched places” which might refer to the wilderness, it can be said that v. 11 is an echo of God’s providing water in the wilderness. In other parts of the book of Isaiah God’s blessings for his people also have the imagery of water in the wilderness (43:20; 44:3). The difference of Isa 58:11b with those other references is in the fact that instead of transforming the wilderness into a watered garden, the object of the acts of divine transformation is the people, as it was emphasis by repeated use of the second person suffix and personal pronoun: “The Lord will continually guide you, satisfy your desire, give strength to your bones, you will be like a watered garden . . .” The emphasis in this verse is that God did not transform the place, but his continual presence

\textsuperscript{107}See BDB, 74; HALOT, 1:85.
enabled the people to survive and enjoy his blessings in the most impossible place.\textsuperscript{108} In the line of thoughts of the previous verses, this portrayal highlights the blessings of a lively, personal encounter with God.

That the emphasis is more on what God will do to the people than to the place is observable in the poetical strategy of this verse. From one perspective, Isa 58:11 can be divided into two tricola. In the first, the focus is on God’s action: he will guide, satisfy, and strengthen them. The second tricola gives the result: they will be like a watered garden, like a spring of water, a spring that did not lie. Another way of reading this verse is by dividing it into three bicola:

\begin{verbatim}
Isa 58:11Aa  and will guide you the Lord continually
  Ab and satisfy in the scorched places your soul
  Ba and your bones he will make strong
  Bb so that you will be like a watered garden
  Ca and like a spring of water
  Cb whose water does not fail/lie.
\end{verbatim}

It can be seen in v. 11Bab that the idea of being “strong” receives further accentuation with the idea of freshness, with a reference to a “watered garden.” The description goes further in emphasizing how God is transforming the addressee from a passive recipient of his blessings to a channel of blessings.\textsuperscript{109} For Jan Koole, the imagery of a spring of water that does not fail in the last bicola (v. 11Cab) is in the context of the call to be attentive to others’ needs in the previous verses. He perceives a cause and effect

\textsuperscript{108} The term for the scorched place here is מִזְרָחֶה, and the plural ending here can be interpreted as either quantitative, in the sense of from one to another scorched places or years of drought, following the Targum, or qualitative, to emphasis the extreme droughts. Delitzsch, Prophecies of Isaiah, 2:391.

\textsuperscript{109} In the words of Childs, they will be transformed, renewed, and strengthened. Isaiah, 480.
principle at work here: the satisfaction of others is the condition of one’s satisfaction, but one is able to refresh others only because one has been refreshed by God. As the imagery moves on from wilderness to settlement in v. 12, the theme that the people become the agent of transformation/restoration goes on—they will be called a “restorer.”

**Isa 58:12 – The Promise of Restoration**

<table>
<thead>
<tr>
<th>12aA</th>
<th>נבון נפתך חרבת עולם</th>
</tr>
</thead>
<tbody>
<tr>
<td>12aB</td>
<td>מוסרי וזרזוזר חכמה</td>
</tr>
<tr>
<td>12bA</td>
<td>נקרת לך נזר פרן</td>
</tr>
<tr>
<td>12bB</td>
<td>משמש חותנית לשכת</td>
</tr>
</tbody>
</table>

The parallelism in v. 12a, both כֶּפֶן is synonymous while קֹדֶם is complementary, since the term מוסר is parallel with חבח in colon A. Verse 12a is structured in a chiastic way, with verbal phrases functioning as an inclusio:

A           | נבון נפתך          |
B           | חרבת עולם         |
B’          | מוסרי וזרזוזר          |
A’          | חכמה

This structuring implies that the emphasis is on the building/rebuilding activity: rebuilding ancient ruins / ages-old foundations re-erected. The flow of thought from vv. 10-11 shows that what God had done for them enabled them to perform these activities. Motyer remarks that the temporal phrases “ancient ruins” and “generation to generation”

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110 Koole, *Isaiah III*, 150.
foundations lead scholars to conclude that the setting of this verse is postexilic.\footnote{Motyer, \textit{The Prophecy of Isaiah}, 482-483.}

However, some commentators explain the situation by pointing out that the subject of the verb \( ובו \) in the clause refers to future generations, the descendants of the addressee that will return from exile.\footnote{Edward, J. Young, \textit{The Book of Isaiah}, 3 vols. (Grand Rapids, MI: Eerdmans, 1972), 3:424-425; John T. Willis, \textit{Isaiah} (Austin, TX: Sweet, 1980), 448; Motyer, \textit{The Prophecy of Isaiah}, 482; and Yilpet, \textit{A Rhetorical/Intra-textual Study}, 286-287.} For Oswalt, however, reference to “ancient ruins” does not necessarily refer to a specific time period, since “ancient ruins” are everywhere in Palestine, and in this context, stand for human failure.\footnote{Oswalt, \textit{Isaiah 40-66}, 507. However, texts like 2 Kgs 20:20; 2 Chr 32:2-5, 20; and Isa 22:8b-11 record that Hezekiah, in response to the threat of Assyrian invasion, restored the broken walls and channeled the water of the Gihon Spring into the city. These accounts may serve as a clue that the message of this verse is relevant to the original audience of Isaiah. A text like Ezra 9:9, however, records a prayer: “Because we are slaves, yet in our bondage our God has not forsaken us, and extends to us loving-kindness before the kings of Persia, to give us reviving to raise up the house of our God, and to restore its ruins and to give us a wall in Judah and Jerusalem,” indicates that the verse is also relevant for a postexilic setting. For a review of various arguments about the possible historical setting of Isaiah 58 see Muskita, \textit{The Meaning of פָּשַׁן}, 43-53.}

\begin{align*}
12bA & \quad \text{לָּךְ} \text{ נָהָר פָּשַׁן} \\
12bB & \quad \text{מְשָׁבוֹת נְהוֹמָת לְשַׁבָּה}
\end{align*}

The verbal phrase governs both cola A and B in v. 12b. It also functions as a hinge for 12a and 12b, since the new name is the result of the rebuilding activity described in v. 12a. The giving of a new name is one of the salvation characteristics in the latter part of the book of Isaiah; see 60:14 and 62:12, and, in the context of Isa 56-59, is comparable to the promise to the eunuchs: “an everlasting name I will give him . . .” (Isa 56:5).

The parallelism in this couplet is thematically complementary: repairer of the
breach [משמכב נחבת לשבת] / restorer of paths to dwell [דָּרְכָּן] in which the activity of repairing the breaches in the wall is complemented with restoration of the paths. These names are given in connection with what the addressee has done in v. 12a: rebuilding the ruins and setting up the foundations, and now the image is completed with the walls surrounding the city/cities repaired and paths to go there restored, implying the idea of prosperous and secure dwelling. Hrobon saw the connection between the name “repairer of the breach,” [דָּרְכָּן] in this verse and the promise in Amos 9:11 when He will raise up the fallen booth of David, “and repair its breaches” [אַחֲרֵי מַשָּׁמֶכֶב נֵרֶס]; “I will also raise up” [אֲפָרָה] its ruins, “and rebuild it” [רְבוֹנִיתוֹ] as in the days of old.”115 This observation adds another point to the recurring theme in this poem: a call to the people to become divine imitators.

Ron du Preez showed how, in the prophetic writings other than Isa 58:12-13, the term רְדוֹר [דָּרְכָּן] is always in parallel with the term נְרֶס, and these terms can also refer to a way of life.117 Based on this insight, Yoilah Yilpet considered that the theme of restoration here can refer to both physical and spiritual restoration of the land, especially the lifestyle of the people.118 Furthermore, the last word in v. 12, לשבת, was considered by Whybray

114 The purpose of the restoration of the paths is “to dwell” instead of “to walk;” as Whybray comments, “one does not dwell in streets.” Isaiah 40-66, 218.

115 Whybray, Ibid., 217.

116 Hrobon, Ethical Dimension, 187.


as a sound play with the term נְשַׁבָּה in v. 13, and therefore it can be interpreted as an introduction to the theme of the Sabbath in the next two verses.

The Connection between Isa 58:13-14 and the Previous Sections of the Chapter

The relationship between Isa 58:13-14 and the earlier verses of the chapter has been questioned. However, some commentaries appreciate more the unity of the chapter. From a literary perspective, Willem Beuken showed a thematic relationship between the passages through the distribution of keywords:

- נְשַׁבָּה (vv. 2, 13);
- הָפִּיךְ (vv. 2, 3, 13);
- יְחֵי (vv. 2-5, 13);
- קְרָא (vv. 5, 9, 12, 13);
- דֹרְכּוּ (vv. 2, 13);
- מַלְאָךְ (vv. 3, 13);
- נְשַׁבָּה (vv. 1, 14); and the concern about the land in both vv. 11 and 14. Childs considered the spread of these keywords as a “clear indication of careful shaping.”

Klaus Koenen pointed out that the terms מַלְאָךְ and מַלְאָךְ are used together only in Isa 58:13a and 3b. More on a thematic basis, Koole observed that the Sabbath in v. 13 is presented as a spatial realm—נְשַׁבָּה, which some commentators emend to נְשַׁבָּה (on

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119 Whybray noted, “It may be significant that in the consonantal Heb. text the final word of verse 12, lāšābêţ, to dwell in, could also be read as lāšābbāţ, ‘on (or “for”) the sabbath.’” Isaiah 40-66, 218. To a certain degree, there is a possibility that the translator of the LXX sees this lexical connection between v. 12 and 13, since the word נְשַׁבָּה in v. 12 is translated as παύσεις, “to cease” or “to rest” from the root נְשַׁבָּה. See Edwin Hatch and Henry A. Redpath, “παύσεις,” A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books), 2nd ed. (Grand Rapids, MI: Baker, 1998).

120 For a summary of the discussion in earlier commentaries see, among others, du Preez, “Linguistic Links,” 115-117, also Smith, Rhetoric and Redaction, 112n53.

121 Beuken, Jesaja, 116; see also Childs, Isaiah, 476.

122 Childs, Ibid.

123 Koenen, Ethik und Eschatologie, 90; Smith, Rhetoric and Redaction, 113.
account of the Sabbath)—but the spatial sense with the preposition מ is matched with reference to other spatial objects: dry places, a garden, walls in the previous verses;¹²⁴ this is based on Gnana Robinson’s observation that the Sabbath has a close connection with the covenant; he concludes, “without the Sabbath the possession of the land promised in v. 12 is impossible, Lev 26:34ff, Jer 17:27.”¹²⁵ More from a theological perspective, Paul noted a balance between the earlier part of the chapter with vv. 13-14. In vv. 1-12, the divine blessings are made conditional upon social reform, conduct relative to one’s fellow, while in vv. 13-14, the blessing is conditional upon proper Sabbath observance, which is conduct relative to God.¹²⁶

The basic issue regarding the relationship of this passage with the earlier part of the chapter, however, lies in the fact that, as in the earlier part, the concern is with social justice. The focus is shifted to cult and ritual, just as Smith commented: “if the substance and content of these verses cannot be reconciled with the preceding material, then no amount of rhetorical features can save them from exclusion from the original poem.”¹²⁷

¹²⁴Commenting on the clause אֶֽפֶּשׂ מֶֽשֶׁתָּא מַשָּׂאֵת, Koole wrote, “the expression contains an alliteration, and also puns on the preceding מַשָּׂאֵת. This may indicate purely formal key-word association of this stanza with the previous one.” Isaiah III, 155.

¹²⁵Koole, Ibid. Emphasizing the Sabbath as the sign of the covenant, Robinson wrote, “Sabbath-keeping is now the same as covenant keeping (Is. 56:4, 6). Whoever keeps the covenant keeps the sabbath, and whoever profanes the sabbath breaks the covenant (Lev. 26:42, 45). Thus the sabbath becomes a sign between Yahweh and his people (Ez. 20:12, 20) . . . The covenant which the writer has in mind is the patriarchal covenant . . . the covenant with its promise of the chosen land for Israel. Thus the sabbath becomes the condition for sustained life in the land (Is. 56:5: 58:14; Ez. 20:15-16). When the sabbath is profaned, evil is multiplied in the land, and the land thus becomes polluted (Lev. 19:29-30; 26:1-2, 34-43), an instrument of harlotry (Lev. 19:29) and therefore unsuitable for living. Thus the exile was seen as the result of people’s profanation of the sabbath (Lev. 26:34-35).” Gnana Robinson, The Origin and Development of the Old Testament Sabbath (Frankfurt am Main: Lang, 1988), 261-262.


¹²⁷Smith, Rhetoric and Redaction, 113.
This problem can be explained, by noting that the message of earlier verses deals with everyday life, as characterized by the phrase יִהְיֶה צְדָקָה in v. 2, and reaches its climax with the Sabbath in v. 13, a day which is “‘My holy day’ [יִהְיֶה כָּרָב] according to the Lord,” something “holy unto the Lord” [כָּרָב הָיוֹד ה] in nature.  

While Sabbath keeping, just like fasting here, can be meaningful as long as social justice is being upheld in the society, in the context of Isaiah 58, the question of the connection between the practice of social justice and Sabbath keeping does not necessarily mean that ideal Sabbath keeping is to perform the activities described in vv. 5-12. The main issue in this chapter is described in vv. 2-4 as a broken relationship with the Lord, which is reflected in the treatment of the workers:

in knowing my ways [רֵדֵר] they . . .
the nearness of the Lord they . . .
behold, in the day of your fasting you find . . .
that all your workers you oppressed
behold, you fast only to strive, to fight, and to hit with wicked fist

In the admonition to keep the Sabbath, the call is to refrain from doing צְדָקָה, doing “your ways” [רֵדֵר] and finding צְדָקָה (v. 13). In the light of this problem, reference to the Sabbath in vv. 13-14 is a reminder that people will not go to the other extreme by being too busy building a better society by practicing social justice to forget the importance of

128 Koole noteds the connection between daily activities to the Sabbath as he wrote, “Besides doing God’s will in everyday life, keeping the Sabbath took a programmatic initial position as the essential characteristic of the true Israel.” Isaiah III, 155.
the Sabbath rest,\textsuperscript{129} in the context of proper worship.\textsuperscript{130} Whereas in vv. 5-12 the focus is more horizontal between the people, now with vv. 13-14 it turns to the vertical, between God and the people. In fact, the Sabbath commandment in the Decalogue functions as “the bridge from God to neighbor, in that it deals in some sense with relations to God and responsibilities in the human sphere.”\textsuperscript{131} Just as the reason for Sabbath keeping is an imitation of God himself,\textsuperscript{132} it serves as a safeguard from exploiting fellow human beings. Thus, Sabbath observance is interconnected with the issue of social justice.\textsuperscript{133}

**Stanza 3: Proper Sabbath Observance (Isa 58:13-14)**

Basically, this stanza that deals with Sabbath observance is divided into two: v. 13 is a call for an ideal Sabbath observance and v. 14 promises the blessing of it.

\textsuperscript{129}The last phrase in the Sabbath commandment in Deut 5:14 reads, “. . . may rest as you do.” Commenting on this phenomenon, Tigay noted that in “[T]his one day a week the servant is treated as the master’s equal.” Deuteronomy, 69. Wright’s comment on the purpose of Sabbath keeping in general can be added here: “[A]ll of these sabbatical institutions were concerned with the interest of workers, especially those whose only asset is their labor. Neglect of the ‘sabbaths,’ in this sense, corresponds to the accusations of injustice and exploitation of the poor which so common in the prophets. Similarly, economic exploitation is linked to violation of the Sabbath day for greedy motives, by Amos (8:5f.), Isaiah (58:3-14) and Jeremiah (17:19-27; cf. 7:5-11).” Christopher J. Wright, An Eye for an Eye, The Place of Old Testament Ethics Today (Downers Grove, IL: Inter-Varsity, 1983), 79.

\textsuperscript{130}In this chapter Oswalt sees a balance between ethical (vv. 6-12) and ceremonial (13-14) aspects of religion. He comments, “Here is the important place where personal religion and ethical religion meet.” Oswalt, Isaiah 40-66, 508-509.


\textsuperscript{133}For Smith the Sabbath rest is an expression of social justice: “the demand for Sabbath observance may have had a social impetus at its roots, since (according to Deut. 5:12-15) the Sabbath was intended as a day of rest from work. . . . Both social justice and Sabbath observance are required for the maintenance of good relations between the people and Yahweh.” Rhetoric and Redaction, 113.
The Structure of Isa 58:13-14

From a structural perspective, Isa 58:13-14 can be read from different angles.

First, reading the passage with a focus on several words that are being repeated in a significant way: תבב; בד; נラン; עשת; קפג; נח; respectively. The recurrence of these words also makes it possible to read the passage as a staircase parallelism.134

Second, the passage can also be summarized by considering the “if” and the “then” structure and places it as a continuation of series of the conditional promise speech already begun in v. 6. Finally, these two verses are to be read as conventional bicola and tricola parallelism.

The Staircase Parallelism in Isa 58:13-14

| 13aA | אסéconom una לול | אברת | |
| 13aB | עשת העצך כים קרש | קרש | |
| 13bA | וראשת לשבת נגן | נגן | |
| 13bB | כלתרש יוהי מבבר | מבבר | |
| 13cA | רברו העצך רדרך | רדרך | |
| 13cB | נמיינא העצך | העצכ | |
| 13cC | רבר רבר: | רבר | |
| 14aA | אא התננ עלייה | נגן | |
| 14aB | ורבעתך עלברת ארק | ארק | |
| 14aC | והאכלת נהלת יpaque אבקך | יpaque אבקך | |
| 14bA | ע ע ע ע ע ע ע ע ע | רבר | |

134For discussions on the characteristics of this type of parallelism see Greenstein, “How does Parallelism Mean?” 41-70 and Watson, Classical Hebrew Poetry, 150-156. Polan termed the structure of Isa 58:13 a “step-wise movement.” Ways of Justice, 225.
Based on the distribution of the key words, the thematic development of the passage can be read as follows: the conditional part starts with the Sabbath, with holiness as its main characteristic, consequently, one is discouraged from doing on this day (13a). This Sabbath day is to be considered as a delight, yet at the same time since it is holy, it had to be honored (13b). It is to be honored, among others by not pursuing one’s delight, and not to “speak word” (13c). On the promise part, if one delights in the Sabbath, he can delight in the Lord (14a). It is the Lord himself who give this promise (14b).

The “If . . . Then . . .” Structure

Reading the passage in the formula of the previous verses, that is, as a presentation of conditions followed by a promise, reveals that the term functions as a catchword:

v. 13 אֲםֶהוֹ כְּרַאָת לַשְׁבָּתָהּ עַנָּן
v. 14 אָמַּה הֵרֵעוֹן עֵלֵי-יְרוֹמֵהוּ

The issue of can be considered a significant theme in Isaiah 58—how to experience delight in the Lord. In the opening section, the people were portrayed as those who longed for an intimate relationship with the Lord:

v. 2 אֵדָהַר יָוִם יִשְׂרָאֵלָם
קרְבָּת אֲלָחֹמְךָ יָשַׁמְךָ

However, they did not experience a fulfilling experience in this encounter; therefore, it ended with a bitter complaint against God (3a). In the promises of restoration, this close, intimate relationship with the Lord is a dominant theme: the glory of the Lord will be your rearguard (v. 8); you will call, and the Lord will answer (v. 9); the Lord will
continually guide you (v. 11). If the people did not enjoy the presence of the Lord, such promises would just become empty declarations. Sabbath observance, in its proper manner, as the idea of מתן conveys, is a catalyst for an ultimate experience with the Lord. Furthermore, the hithpa‘el form of the verb מתן connects Isa 58:14 with God’s expression of displeasure in 57:4 in which He challenges והם, “at whom you make sport?” The same word מתן is in the same grammatical form but is used with an opposite meaning. In Isa 57:4 the word portrays the people’s distance and indifference toward God while 58:14 portrays an intimate yet reverent relationship with God. That a word that already had a negative meaning in a particular context is being used again in the same context with an opposite meaning suggests that it may be chosen as a pin-word. This observation is strengthened by the fact that מתן is not a common word with the Sabbath, so the usage of the word further emphasizes a literary strategy. This connection may imply the call for proper Sabbath keeping in Isaiah 58 as a part of the healing process after a broken relationship between God and his people in Isaiah 57.

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135 In the words of Brueggemann, “Yahweh’s presence, attentiveness, and availability are exactly what is hoped for in verse 3 but are not given there. The poem recognizes that the deepest religious need and craving is the reassuring presence of Yahweh, an assurance that in risk and danger we are not alone.” Isaiah 40-66, 190.


137 Later on, after Isaiah, Bloch explains, “the expression Oneg Shabbat, based on Isaiah, has become a household word in many modern Jewish homes and Institutions.” Abraham P. Bloch, The Biblical and Historical Background of Jewish Customs and Ceremonies (New York: KTAV, 1980), 114.

138 From a certain perspective, the use of the hithpa‘el form of the word מתן in Isa 57:4 and 58:14 is an inclusio for the problem that the people had with God, described in 57:5ff, and with fellow humans described in 58:1ff.
The Bicola and Tricola Parallelism

Another way to read Isa 58:13-14 is to approach it through conventional bicola and tricola parallelism. The flow of thought in these verses is governed in stages that denote action, acknowledgment, and attitude, as can be seen in the discussion below, which follow the order of the text according to its structure.

Strophe 1: The Call for Proper Sabbath Observance (Isa 58:13)

Isa 58:13 – The Call for Proper Sabbath Observance

13aA אם характерист שמות רגלך
13aB נשורת ענסך בורו כרשם
13bA וקראת לשבת עינת
13bB לחך לשמה מקבר
13cA חכורת משחה רבה
13cB מנסאת תפנית
13cC ובר רבר:

Translation

13aA “If you turn from the Sabbath your foot
13aB doing your own interests on my holy day;
13bA Call the Sabbath a delight,
13bB the holy one to the Lord honorable;
13cA Honor him from doing your own ways
13cB from finding your own interests
13cC and speaking word;
Isa 58:13a – To Refrain from Pursuing One’s Own Interest

13aA

The phrase . . . governs both the phrase אָמַרְתֶּם מְשַׁמַּחְתּ יְלָלָה and אָמַרְתֶּם מְשַׁמַּחְתּ יֵשָׁבָה יָמִים קָרְשִׁים. The wording is structured chiastically: יומ קָרְשִׁים / יָמִים קָרְשִׁים is a synonymous parallelism, while נְשָׁתָה תְפַעְּלָה / נְשָׁתָה תְפַעְּלָה is a thematic parallelism:

אָמַרְתֶּם מְשַׁמַּחְתּ יָלָל

This structure helps to pinpoint the intended meaning of the phrase. Blenkinsopp comments that this conditional clause is unclear and the translation is uncertain. He understands the command to turn away the foot as a prohibition of travel on Sabbath. The parallelism between אָמַרְתֶּם מְשַׁמַּחְתּ יָלָל shows that the trampling by the foot on the Sabbath is figurative. The clause אָמַרְתֶּם מְשַׁמַּחְתּ יָלָל may be compared with the clause in Prov 4:27 אָמַרְתֶּם מְשַׁמַּחְתּ יָלָל מֵהֶרֶד רָשָׁם מְשַׁמַּחְתּ יְלָל. However, the comparison presents a contrast: as the command in Proverbs is a call to turn away from something reprehensible, in Isaiah

139 GKC, 384 and Pieper, Isaiah II, 543.
140 Watts, Isaiah 34-66, 276; Blenkinsopp, Isaiah 56-66, 181.
141 Blenkinsopp, Ibid.
58 the object of the command is not something negative but on the contrary, positive in nature, the Sabbath.  

By nature, the Sabbath is in the realm of time and the act of stepping into or trampling with the foot concerns the realm of space. The call to withhold the foot from the Sabbath connotes a definite action (or a lack of action) rather than an abstract idea. The occurrence of the term רֶהֶל in association with the idea of holiness appears several times in the Old Testament. In the theophany experience of Moses and Joshua, both of them were told to remove their sandals from their feet because the place where they were standing was holy ground. While it is true that they were not told to refrain their foot from stepping unto a certain boundary as in Isa 58:13, the reference to the רֶהֶל in Isa 58:13 might be a deliberate allusion to these accounts, to make the holiness aspect of the

142See the terms employed to designate the Sabbath in this verse: יָוֵדְק, my [God’s] holy day; כַּרְאוֹס, which can be read both (1) as relational: holy unto the Lord, and (2) as a possession: holy (one) of the Lord. The emphasis here on the Sabbath is not as a day of rest, but more as a property belonging to the Lord, something that is to be handled with so much reverence. Reverence for both the Sabbath and the holy thing belonging to the Lord is commanded in Lev 19:30 and 26:2 “My Sabbaths you shall keep; and כַּרְאוֹס you shall honor. I am the Lord.” While the word כַּרְאוֹס is commonly understood as referring to the sanctuary, its meaning covers a broader nuance, as Haran states: “The noun כַּרְאוֹס, which the dictionaries usually render as ‘sacred place,’ ‘sanctuary,’ does not necessarily refer to a house of God. In the priestly terminology it indicates any article or object possessing sanctity.” Menahem Haran, Temples and Temple-service in Ancient Israel (Winona Lake, IN: Eisenbrauns, 1985), 14-15. See also Carol L. Meyers, “Temple, Jerusalem,” ABD, 6:352; Moshe Weinfeld, “The Decalogue: Its Significance, Uniqueness, and Place in Israel’s Tradition,” in Religion and Law: Biblical-Judaic and Islamic Perspectives, ed. Edwin R. Firmage, Bernard G. Weiss, and John W. Welch (Winona Lake, IN: Eisenbrauns, 1989), 23n62.

143Exod 3:5; Josh 5:15; also Eccl 4:17 (5:1 Eng.). Pieper noted, “the Sabbath is pictured as a holy ground which a profane foot must not tread.” Isaiah II, 543.
Sabbath become more concrete.\textsuperscript{144} Another account worth mentioning is the narrative of the Sinai theophany in Exod 19. Even though there is no explicit reference to הָנָלָה, in this passage Moses was commanded to set boundaries around the mountain, and those who stepped inside the boundary or even touched it were to be put to death by stoning (vv. 12-13). The emphasis that these narratives put on the atmosphere of holiness as they encountered the Lord, is now being applied to the Sabbath in Isa 58:13.\textsuperscript{145}

The parallelism between $lgr$ byvt/משה החפירה and holן ֹ, in which definite action (to hold back one’s feet) is paired with an abstract word (הָפַךְ), also indicates the nuance of meaning for הָפַךְ intended here, to be portrayed as a definite action. First, it can be observed from the use of the verb connected with הָפַךְ, which is holן. The audience is discouraged from הָפַךְ on Sabbath. The use of the verb holן can be traced back to the creation narrative of Gen 1-2 in which God’s creative activities were repeatedly described with the term holן.\textsuperscript{146} On the seventh day, however, God was resting from the works He had “done” [holן]. Another insight from the creation account is the indication

\textsuperscript{144}Whybray understood the phrase הָנָלָה holן /משה החפירה to mean “be careful not to trespass on the holiness of the sabbath.” Isaiah 40-66, 218. Milgrom comments on the commands in Lev 19:30 and 26:2 “My Sabbaths you shall keep; and holן you shall honor. I am the Lord,” that this additional command of reverence to the sanctuary “adds new aspect to holiness. . . indicating that holiness has both a spatial and temporal dimension.” Jacob Milgrom, Leviticus 17-22: A New Translation with Introduction and Commentary, AB, ed., William Foxwell Albright and David Noel Freedman, no. 3A (New York: Doubleday, 2000), 1699. For Robinson the association of the word holן with the Sabbath implies that “[T]he Sabbath, by virtue of its association with Yahweh and his Temple, shares his holiness; it becomes a holy day.” The Origin, 261.

\textsuperscript{145}That the Sinai theophany serves as a background motif in Isaiah 58 can also be seen in 58:1, the reference to the sound of the trumpet (cf. Exod 19:16) that makes the people tremble.

\textsuperscript{146}Gen 1:7, 16, 25, 31.
that the term נשתה is employed to define a process by which God’s word takes shape into a reality.  

This assumption that נשתה can be understood as a definite action is also observable in cases where the term נשתה is paired with חכמה. In 1 Kgs 5:8-9, the word pair describes the implementation process of the negotiation between Hiram and Solomon. In Prov 31:13, it describes the process of creating wool and flax into clothes. In Isa 46:10, the pair describes how God, in his power, accomplishes his plans. Finally, in Isa 48:14, the pair portrays how Cyrus will implement his strategy successfully in conquering Babylon.

Based on this observation, the call not to חכמה נשתה in Isa 58:13 covers an activity of transforming one’s plan into realization, that is, business pursuits, not just “pleasure.”  

In the light of Isa 58:3ff, this kind of pursuit leads to oppression and violence.

**Isa 58:13b – To Call the Sabbath a Delight and Honorable**

13b הראת להשתה נשת
לקרות יוהו מבכר

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147 Gen 1:6-7, 16, 24-25, 26, 31; 2:18; 3:1.

148 In his attempt to reconstruct the historical background of Isa 56:1-6, Hammock proposed the issue of Sabbath observance as a political means to unite the people. Based on their background, he divides the community into two groups, the Jews, who are the Exiled, and People of the Land, non-Exiled. The Jews are divided into two groups, the Reproductive and the Eunuch, while the People of the Land are divided into the Convert and the Gentle. For him, the addresses to the Eunuch and “Foreigner”—i.e. Convert in Isaiah 56—is an attempt for a redefinition of the Judean community based on the loyalty of Sabbath observance. However, in the end, Hammock concluded that the attempt is not working. Clinton E. Hammock, “Isaiah 56:1-8 and the Redefining of the Restoration Judean Community” *BTB* 30 (2000): 46-57.

While one does not have to accept his proposal, Hammock makes an important point for an appreciation the message regarding the Sabbath, especially in the context of חכמה נשתה, “finding/doing חכמה, in Isa 58:3,13, that worshiping God with/for political/social/economical motives will lead only to political/social/economical imbalance/unrest.
The verb קָרָה governs both cola, with parallelism between יהוה / שבת at first glance seems to be synonymous. The parallelism between נֵעַ and מָכָּבָר already emphasizes the holiness of the day.

This act of naming, in itself, connects this verse with the criticism in 58:5 in which they consider קָרָה their activities as proper fasting, while in reality they are not. To be able to name an object properly involves a change of appreciation toward it; therefore, the calling of the Sabbath with some “new names” articulates a new experience of Sabbath-keeping. Like this clause, the parallelism between קָרָה יהוה / שבת already emphasizes the holiness of the day.

The parallelism between נֵעַ and מָכָּבָר creates tension. The etymology of the word not only covers the idea of enjoyment and relaxation, to loosen oneself, but it is enjoyment in the highest sense, with the connotation of luxury, while מָכָּבָר covers

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149 That the Sabbath is specifically associated with the idea of “holy unto the Lord” see Exod 16:23; 31:15; 35:2; Lev 23:3.

150 See for example Hos 2:18; Gen 35:18; 1 Sam 4:21. Frank-Lothar Hossfeld and E. M. Kindl observed, in the context of קָרָה as naming, “the attention shifts from the name giver to the named entity, and the aspect of having a name is specified.” "קָרָה," TDOT, 13:126.

151 Westermann comments, “[T]his makes the holiness attaching to the day all the more strongly emphasized; it is the ‘holy day.’” Isaiah 40-66, 341, italic by the author.


153 The word נֵעַ as a noun appears only twice in the Hebrew Bible. In Isa 13:22 it functions as a modifier of royal palaces, that is why Brown, Driver and Briggs, understands its meaning in Isa 58:13 as “exquisite delight.” BDB, 772.
the range of meaning of something heavy, burdensome, honorable and something to be taken seriously.\textsuperscript{154} Thus, keeping the Sabbath should have the essence of both exquisite delight and reverence. Emphasis on only one of these aspects will diminish the intended blessing of the observance of the day. Only when these two complementary aspects are met will the observance result “think in the Lord.”

However, the text also underlines that it is not enough for one to enjoy the Sabbath and then expect immediately to enjoy (hithpa`el) in the Lord; there are some other elements that should be added into it. As the verse continues, it is not enough just to “call” the Sabbath honorable [pu`al participle]; it should also be displayed through actions. An expansion on the issue of “to honor” [pi`el] is given, expressed in discouraging three particular actions: doing your ways, finding your [own] pleasure / delight / business, and speaking words.

\textbf{Isa 58:13c – Sabbath Observance as Honoring God}

13c

In the light of the thematic structure of Isa 58, this third admonition regarding Sabbath observance, in which the people are discouraged from “doing your ways [דֶּרֶךְ]” and “finding your [own] pleasure / delight / business [חַפּוֹת]” echoes one of the criticisms stated in v. 2: “they delight [חַפּוֹת] to know my ways [דֶּרֶךְ].” This repetition of vocabulary

on both ends of the chapter can be read as a reminder for the people not to repeat the previous superficial religious practices if they want to experience the true “delight” [נאה] in the Lord in their Sabbath observance. Furthermore, this device, while structurally holding the opening and the ending of the chapter as a unit, also shows how thematically the introductory part of the chapter is concerned with both the issue of fasting and Sabbath observance. This proposition can be supported further by referring to the preceding clause in v. 2: “They seek me day by day . . .” In the context of vv. 3-12, the act of “seeking” the Lord is accomplished by fasting, as can be compared to the statement “Behold, on the day of your fasting” (v. 3). At the same time, in the context of vv. 13-14, it can be assumed that in Hebrew thinking, a “day by day” cycle is culminated with the Sabbath.

The opening phrase יתבשא, the object of the verb ירב, can be read in two different ways: “and to honor him/it” either referring to the Sabbath or the Lord. The immediate context of v. 13 may lead to a reading as referring to the Sabbath, since the call is to hold one’s feet from trampling on the Sabbath, refraining from doing one’sペ on the Sabbath, to call the Sabbath as delight and consider it honorable, as can be read in most English versions of the Bible.

However, reading this verse in the context of Isaiah 58 may also suggest that the suffix refers to the Lord, that the whole chapter provides a larger framework; by observing the Sabbath, one is honoring him. At the beginning of the chapter, the main issue in the complaint of the people is that the Lord did not give attention to their fasting. However, the Lord responded that they fast only to pursue their own interest. The same principle is at work here. The call to a proper keeping of the Sabbath here is with a higher
purpose to restore the broken relationship between God and his people, as reflected in the promises given in v. 14.155 Reading the phrase this way, the call in v. 13c presents a contrast of “your way” or “the Lord’s way” in honoring (pi‘el) him with regard to Sabbath observance:

and to honor him, from doing your own ways 
from finding your own 
and speaking words.

“From Doing Your Own Ways”

The phrase נטש תור may mean to make a journey (Judg 17:8) and it is understood likewise as the meaning of the phrase in Isa 58:13.156 However, נטש also has the sense of a certain “enterprise” (Deut 28:29; Jer 18:11; 2 Chr 13:22) and that is how some commentaries interpret the meaning here.157 Koole took these two meanings together and considers “business trip” as the meaning of נטש תור.158 In the context of the whole verse of Isa 58:13, the expression נטש תור has a link with the term ריחלי in the earlier section of the verse as a development of the flow of thought. Moreover, the term נטש also has a connection with v. 2 where it describes how

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155See the NKJ: “. . and shall honor Him”


158Koole, Isaiah III, 157.
the people, whose נושאים אורות, appear like a nation that righteousness, while in reality they just followed their own ways.

In a number of cases in the OT, the term דרך is employed in a figurative sense. In relation to the Lord, obedience to him is portrayed as “to walk in his ways,” while to disobey him is “to turn from his ways,” and to repent is “to turn from one’s ways.” The term may also refer to life in general or to a mode of conduct. In prophetic writings way appears as a synonym of עשה (deed). In historical books, the behavior or administrative style of a king is designated as “to walk in the way of the fathers,” whether it is in a positive or negative sense.

In the latter part of the book of Isaiah, the term דרך is often employed figuratively. Anticipating salvation from the Lord is portrayed as preparing the דרך. The coming of salvation is described as God making a דרך in the wilderness and creating rivers in the desert (43:19). Disobedience toward the Lord is an act of not knowing the

159Herbert Wolf, “Derek,” TWOT, 1:197.
160Gen 18:19; Exod 18:20; Deut 11:22; 19:9; Josh 22:5; 1 Kgs 2:3; 11:38.
161Deut 9:12, 16; 31:29; Judg 2:17; 1 Kgs 13:33.
162Jon 3:10.
163Josh 1:8; 1 Kgs 8:32, 39; Pss 37:5; 37:7.
164Jer 26:3; 36:3; Ezek 16:47; 20:43-44.
1662 Kgs 22:2; 2 Chr 20:32; 34:2.
of peace (59:8) or wandering away from God’s derek (63:17). In Isa 65:2, the term derek is paralleled with מַחְשֵׁבָה:

I spread out my hands all the day to a rebellious people who walk in a derek which is not good following their own מַחְשֵׁבָה.

The meaning of the word מַחְשֵׁבָה comprises “thought,” “idea,” “intention,” “plan,” “design,” or “invention.”

The examples above indicate that the phrase “to do your own ways” in Isa 58:13 implied opposition to obedience to God. Furthermore, this opposition is portrayed in a dynamic way, since the combination of the words הַפּוֹחֵל וְדָא and derek comprise a thorough process from mental activity to its realization by action to its result.

“From Finding Your Ḥephr”

This phrase stands almost as a repetition of the expression in v. 3, מַחְשֵׁבָה. The difference is in the verbal form: the imperfect tense in v. 3 and infinitive in v. 13c. In v. 3, the phrase מַחְשֵׁבָה is the main point of the defining answer to the question why the people did not experience God’s presence; in v. 13, the phrase is a part of the programmatic condition of enjoying God’s presence, so the appearances of the phrase complement each other.

One way to understand the meaning of Ḥephr in this verse is by considering the

168 See Koch, “דָּא,” TDOT, 3:289-290. Discussing the phenomenon of the term in the book of Isaiah, he wrote, “because Yahweh brings about a great transformation by his derek, the wicked is to forsake his own disastrous derek and return (šub) to the majestic derek of Yahweh which the prophetic word prepares.” Ibid., 290.
concern of the people/audience as reflected throughout the chapter. God’s promises, as presented in vv. 8-12, can be understood as a reflection of the aspiration of the target audience. Some of the promises are presented through figurative expressions like “light,” “healing,” and “the glory of the Lord” (vv. 8, 10); others are more literal in nature, like “to build,” “to restore,” and “to repair” (v. 12). Together, these expressions speak about an endowment of both spiritual and material blessings: prosperity, security and stability. These kinds of aspirations, which are common to every community, can be perceived as a עָצֵּב, which covers the realm of “expectation,” “wish,” and “desire.” All of this dynamic can be summed up as “serving one’s own interest,” which covers both “pleasure” and “business pursuit,” since the Hebrew word מעָצֵּב encompasses the meaning of “to find” to the effort of “seeking.”

There is an additional dynamic at work here. The word מעָצֵּב in this verse is in at participial form, which portrays a continual and uninterrupted activity. Now that this word functions as modifier for the word עָצֵּב as the object, the meaning of מעָצֵּב

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169 Smart writes, “The promises to the faithful community draws together a variety of images: light in darkness, the guidance of God, good things, strong bones, a watered garden, an unfailing spring, the building of ruins of ancient foundations, the repair of broken walls, the restoration of streets of homes. We may assume that what is promised represents what is lacking in the present reality.” James D. Smart, History and Theology in Second Isaiah: A Commentary on Isaiah 35, 40-66 (Philadelphia, PA: Westminster, 1965), 251.

170 Croatto’s translation of the phrase מעָצֵּב in Isaiah 58:3 is influenced by the emphasis on second person personal pronoun of מעָצֵּב in v. 13, and he summarized the meaning of the term מעָצֵּב as “interest.” His translation of the verse is as follow: “Look, you serve your own interest on your fast day / and oppress all your workers.” Croatto, “From the Leviticus Jubilee Year,” 101, italics added.


172 This particular form of action usually indicates “a person or thing conceived as being in the continual uninterrupted exercise or activity,” GKC, 356.
implies business pursuit, from planning down to implementing it.¹⁷³ This kind of meaning is contrary to the spirit of the Sabbath, a day of rest. Therefore, the call here is more in the mental realm: how to mentally rest mentally on the Sabbath. While this exhortation is in the context of honoring God, נָחֹל הָעֵדָה, “honoring him . . . [by not] pursuing your own interest,” it shows that proper Sabbath rest implies faith and trust in God, that He will take care of one’s concerns, provide for the needs, make the dreams and aspirations into reality, his ways. On the other hand, as the phrase has similar wording with v. 3 above, the repetition here reminds that the outcome of improper Sabbath observance, i.e. “serving your own interest” מָלַא הַפְּסִיכָּה קָרֶב, only ended up in oppression, violence and social injustice.

As has been noted above, the majority of the usage of the term הַפְּסִיכָּה in the book of Isaiah is to express divine approval of a person.¹⁷⁴ Beside Isaiah 58, another exception in which הַפְּסִיכָּה has negative connotation is in Isa 66:3. As in 58:13c, the term הַפְּסִיכָּה in 66:3 is also being paired with the word רַדְרָד. A comparison of these two verses may help to illuminate the basic issue being discussed in Figure 14.

¹⁷³Christian understands the phrase מָלַא הַפְּסִיכָּה means “‘finding business,’ looking for potential customers.” Ed Christian, “Sabbath is a Happy Day! What does Isaiah 58:13-14 Mean?” JATS 13 (2002): 88. However, the phrase covers a broader both physical and mental activities of pursuing business.

¹⁷⁴See p. 163n35.
Isa 58:13c
and to honor him,
from doing your own ways [דָּרַךְ]
from finding your own interest [חֵיָּה]

Isa 66:3c
these have chosen their own ways [דָּרַךְ]
their soul delights [חֵיָּה] in their
abominations.

Figure 14. The word חֵיָּה with negative connotation in Isa 58:13 and 66:3

The part from which Isa 66:3 is quoted above is the conclusion of the verse. The whole verse itself consists of eight pairs of participial phrases, without any connecting particles, making the syntactical relationship between each pair ambiguous:

he who slaughters the ox strikes a man
he who sacrifices the lamb breaks the neck of dog
he who makes grain offering offers swine’s blood
he who offers incense blesses an idol.

It is observable that the first part of each pair lists a set of seemingly legitimate cultic activities, while the second part gives a set of different actions. In an effort to understand this passage from ancient manuscripts to English translations, they supply a conjunctive particle between the pairs in a comparative mode.

A quotation of different versions of the Bible here is to provide an example. The RSV translates as follows: “a man who slaughters an ox is (i.e. is performing an action in every way comparable to) one who kills a man.” But the JPS Tanakh considers it as a

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175 To balance with the cultic activities in the first half, Whybray presumes that man striking and breaking dog’s neck referring to sacrifice of human and of dogs. Isaiah 40-66, 281. However, the verb הָכַף, “to strike,” in the first phrase, is never used in a cultic context; it is more forensic in nature; at the same time, the whole predication seems to be in a cultic context. Blenkinsopp, Isaiah 56-66, 297.

176 Whybray, Isaiah 40-66, 281. NRSV and NIV had the conjunction like between the pairs: “he who slaughters the ox is like striking a man; he who sacrifices the lamb is like breaking the neck of dog; he who makes grain offering is like offering swine’s blood; he who offering incense is like blesses and idol;” while the KJV, JPS, and NKJV has “as if”: “he who slaughters the ox as if striking a man; he who sacrifices
contradiction of behavior, using the word *and*: he who slaughters the ox *and* [is] striking a man; he who sacrifices the lamb *and* [is] breaking the neck of dog; he who makes grain offering *and* [is] offering swine’s blood; he who [is] offering incense *and* blesses an idol. The New Jerusalem Bible understands the passage as referring to different actions by various personalities: “*some* slaughter a bull, *some* kill a human being, *some* sacrifice a lamb, *some* strangle a dog, *some* present an offering of pig’s blood, *some* burn memorial incense, a revolting blessing.”

Whatever the original intention of the author, the main point of the passage is a discrepancy between a right worship on the one hand and another wrongful practice on the other hand, and all these actions are were wrapped up as “to follow one’s own ways and to delight [הָרֵיחַ] in abominations,” the only case beside Isa 58:3 in which חם is associated with a negative object. Reading the call in Isa 58:13 to honor the Lord by not doing one’s ḥome רליו and not pursuing one’s own חם is a call for total commitment.

(3) “Speaking Words”

In the third phrase וַדֵּבָרֵי, the form of the verb is *pi`el* infinitive, and as it is expressed in the cognate accusative, it further strengthens the verbal idea. In their attempt to reflect the tone of the expression, some modern English versions translate the

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178 GKC, 367.
phrase as “talking idly” (RSV) or “excessive talk” (AB). More formal English versions, trying to be faithful to the cognate accusative style of the expression, translate it as “speaking [thine own] words” (KJV), or “speaking [your own] words” (NASB). The phrase “your own” was added following the second-person emphasis of the previous two phrases: הָבַר תְּבוֹא and הָבַר גְּדוֹלֶת. The expression לָבַר רָבָּה had been understood as denoting useless words, void of meaning and needless, in which God was forgotten. Based on this understanding, the phrase is translated as “to talk idly.” This understanding is reflected in the NIV which renders the phrase as “speaking idle words.”

Smith noted that the use of יָבָר in the pi`el infinitive absolute makes a connection between 58:13 and 58:9; 59:4. In 58:9, the object of the verb is יָאָב while in 59:4, it is אָב; both are verbs with negative connotations. In 58:9, the verb is in the context of conditional phrases about negative things that need to be taken care of, comparable to the tone of 58:13. In 59:4, the phrase אָבָר שָאָב, “speak falsehood,” is a part of the list of reasons as to why God did not save and answer the prayers of his people (v. 1) and points out how the אָבָר and אָבָר of the people are obstructions of their relationship with the Lord. The further description of these “sins” and “rebellions” include אָבָר שָאָב, “speaking lies,” which is in parallel with “trusting in confusion.” As can be observed here, all of these

179 McKenzie, Second Isaiah, 165.

180 Delitzsch, Prophecies of Isaiah, 2:366; Young, Isaiah, 3:427.


182 Smith, Rhetoric and Redaction, 113.
three occurrences of the verb רבד shared the theme that it is among the activities that are
hindrances to the ideal relationship between God and his people: the fact that רבד consistently appears in the same verbal form in these different occurrences indicates that,
in fact, improper רבד is the main obstacle that needs to be removed.

These three consecutive phrases,

רבד lastname, פְּנֵשׁוֹת רבד
מִנְּעְטָא הַפְּטֵץ
רבד רבד

can also be seen as a topical summary of the themes that cause tension between God and
his people in Isa 57-58 as a whole. The admonition not to מְשַׁחְרָה רבד on the Sabbath
connects this passage with chapter 57, where the people’s רבד is the catchword inasmuch
as their relationship with the Lord is so estranged, and it is also exactly what God is going
to restore in order that he may bring them back to him (57: 10; 14; 17-18). The
discouragement from מְצַכָּא הַפְּטַץ links this passage with the broader context of the earlier
verses of Isaiah 58. The word הַפְּטַץ in itself does not necessarily have to be negative in its
meaning; 183 only when this word is read in the context of 58:1-12, especially vv. 3-4, it is
understandable why the people are discouraged from doing their הַפְּטַץ; and the second

תָּפָא had two nuances of meaning: first it means “desire, pleasure” which was considered as the primary
meaning, and the second meaning is “affair, matter, or business.” See also Whitley, Koheleth, 30. However,
in the context of Isa 58, it seems that the word covers both meanings. In his comments on Ecclesiastes 3,
which he called “A Reflection upon Time and Toil,” Murphy underlines the interconnection between time
and event: that time is filled by תָּפָא. Roland E. Murphy, Ecclesiastes, Word Biblical Commentary, vol. 23A
(Dallas: Word Books, 1992), 33. Murphy’s comment is significant in the context of Isa 58:13: as a human
strives to be productive, to fill time with תָּפָא, the call now is to refrain from doing תָּפָא in order that the
time may become more meaningful and productive.
person suffix in the word הֲמִשָּׁרָתָה connects the usage of this word here in v. 13 with the wrongful deeds described in vv. 3-4. Finally, in the conclusion of Isaiah 57, the restoration and healing that God is working for his people includes “creating the fruit of the lips” (v. 19), which is a response to the wrongdoings described in v. 4: jesting, opening wide the mouth, sticking out the tongue and speaking deceit. This particular process of healing may have to do with the call to refrain from דברי בעד in Isa 58:13. In other words, proper Sabbath-keeping is a part of the remedy for problems pressing the people as they had been portrayed in chapters 57 and 58. This observation can also be supported by the fact that reference to the Sabbath brackets these two chapters (56:2, 4, 6 and 58:13).

**Strophe 2: The Blessings of a Proper Sabbath Observance (Isa 58:14)**

**Isa 58:14 – The Blessings of a Proper Sabbath Observance**

<table>
<thead>
<tr>
<th>14aA</th>
<th>אֵשׁ חַטַּנְתֵּנִי עַל-יוֹרֵדָה</th>
<th>14aB</th>
</tr>
</thead>
<tbody>
<tr>
<td>הַרְבָּכַשׁ עַל-בֵּיתֵי אֲרוֹן</td>
<td>וְהָאוֹמָלִים</td>
<td>14aC</td>
</tr>
<tr>
<td>נָהָלַתְךָ נֶעָלָה יַעֲקֹב אֶבֶן</td>
<td>כִּי יִזְוֵהּ רָבָּה</td>
<td>14bA</td>
</tr>
</tbody>
</table>

Koole writes, “the suffix in the description of the Sabbath as ‘my [the Lord’s] holy day’ already implies a contrast with ‘your [the audience’s] day of fasting’ in v. 3.” *Isaiah III*, 156.

Translation

14aA Then you will delight in the Lord,
14aB and he will cause you to ride upon the heights of the earth,
14aC and you will eat the inheritance of Jacob, your father.”
14bA For the mouth of the Lord had spoken.

**Isa 58:14a – The Blessings of Proper Sabbath Observance**

The promise in 58:14 consists of threefold blessings, expressing a progression from (1) to have delight in the Lord, followed by (2) the Lord will cause them to ride over the heights of the land, and (3) He will cause them to eat the inheritance of Jacob. The structure of the promise is similar to the threefold calls to honor the Sabbath in 58:13c presented above. The promises in this verse are also in the same line with the conditions and promises already mentioned starting in v. 6. One point of the promises is consistently being repeated, that is, a personal encounter with the Lord:

- פָּנַי, if (implied). . . (vv. 6-7)
- כִּי, then. . . you will call and the Lord will answer (vv. 8-9)
- פָּנַי, if. . . (v. 10a)
- כִּי, then. . . the Lord will continually guides you (vv. 10b-12)
- פָּנַי, if. . . (v. 13)
- כִּי, then. . . you will find the Lord a delight (v. 14)

These promises are the answer to what the people are looking for or complaining about (see vv. 2-3). The promise of experiencing delight in the Lord also reverses the situation in 57:4 where the same verb פָּנַי in the same form of hitpa‘el described the people’s indifference toward the Lord, and now is used to picture a situation of enjoying the Lord.
In this regard, note Whybray who considers “you shall find Yahweh a delight” a better translation of the phrase אֲנָה תַּהֲפֹךְ עַל-יוֹרֵדָה 186. This promise to experience delight in the Lord is reinforced by the second promise, “I will make you to ride upon the heights of the earth.” 187 In OT literature, the Lord is portrayed as רכֹב, “riding” the clouds, cherub or chariots; 188 and He רץ “treads” the high places. 189 Only in Deut 32:13 and Isa 58:14 is the idea of רכֹב, “riding,” combined with המה, “high place,” and in both cases, the Lord is the subject who causes his people “to ride upon the high places of the earth.” 190 For some commentators, this promise is a metaphor of living above life’s problems, while others look at it as being more literal, since the idea of רץ upon the land has a connotation of ownership of it. 191 This understanding that the promise implies the idea of ownership of the land may be


187 Oswalt interprets this statement as to “experience the exaltation of being partner with him [the Lord] (he is the Rider in the clouds, and they will ride with him over the high places of the earth).” Isaiah 40-66, 509. Koole understands it as an experience of sharing victory with the Lord. Isaiah III, 159.

188 See Deut 33:26; 2 Sam 22:11; Pss 18:11; 68:18; 104:3; Isa 19:1; Hab 3:8.

189 Vaughan notes that “drk is the verb most frequently associated with bamot.” Patrick H. Vaughan, The Meaning of “bama” in the Old Testament: Textual and Archeological Evidence (London; New York; Cambridge University, 1974), 59n27. This idea of deity walking upon the high places is also present among other ancient cultures; Laroche points out the rock-reliefs of Yazilikaya, where some gods are represented as walking upon mountains. E. Laroche, “Le Pantheon de Yazilikaya,” JCS 6 (1952): 115-123; see also Vaughan, Ibid., 59n28.

190 See Westermann, who understands it as “a metaphor of living high over all depression and obstacles.” Isaiah 40-66, 342. For Motyer it is an expression of “confidence in the face of life.” The Prophecy of Isaiah, 483.

191 Tigay understands the high places as “the mountainous heartland of Israel, the hill country of the Amorites.” Deuteronomy, 305. For Koole the high places are “a more fertile part of the land, so it is a portrayal of abundance of blessing.” Isaiah III, 159. Vaughan notes that “the idea of walking on the land in order to claim ownership of it is prominent in the OT, e.g. Dt xi 24 ‘every place on which the sole of your foot treads shall be yours’ (cf. also Gn xiii 17; Dt i 36, xi 25; Jos xiv 9; Mi v 4-5).” The Meaning of “bama,” 59 n.28.
connected with the next phrase of the promise: “I will cause you to eat the inheritance of Jacob, your father,” which means “undisturbed possession of the land,” comparable to the blessings pronounced in Deut 28:1-14.

Structurally, the promise of inheriting the land for a “dwelling place” in vv. 12 and 14 thematically balances the call to bring the homeless poor to the house in v. 7; the reference to “eating” in v. 14 balances the theme of fasting at the beginning of the chapter. Furthermore, as the people are called to satisfy the hungry ones (v. 7), they will be satisfied both in their personal physical needs (v. 11) and with the covenant related with the heritage of their ancestor Jacob (v. 14). This structure indicates a reflection of the interconnection between the inheritance of the land of Canaan, true worship and a proper social life as god’s chosen people in the exodus-settlement narrative.

192 Westermann, Isaiah 40-66, 342. See also Smith, Rhetoric and Redaction, 114 and James L. Crenshaw, “Wdōrēk ‘al-bāmōtē ‘āres” CBQ 34, no. 1 (1972): 50-51. The idea of inheritance in connection with Jacob in Deut 32:9, which is considered the background for the promise here in Isa 58:14, is given in the context of land possessed by nations as inheritance, הָרִים, as can be read in Deut 32:8.

193 In Isa. 58:13-14, the blessing of Sabbath observance is connected with inheritance of the land. In light of the preceding sections of Isa. 58, it indicates a reflection of the interconnection between the inheritance of the land of Canaan, true worship and a proper social life as God’s chosen people in the exodus-settlement narrative. von Rad notes that in the narrative of the process of possessing the land in the book of Joshua, the term “rest” occurs several times (1:13, 15; 11:23; 21:4; 22:4; 23:1). For him this expresses that the granting of the land is “the greatest, the ultimate gift which Jahweh bestowed upon Israel,” Gerhard von Rad, Old Testament Theology, vol. 1, trans. D. M. G. Stalker (New York: Harper & Row, 1962), 304. He elaborates further, “Canaan is Jahweh’s land, ‘Jahweh’s hereditary possession’ (יוהנֶה הָרִים) . . . it was a sacral idea, in that Israel exactly equated this land of hers with the area in which Jahweh could be worshipped. Anyone outside its frontiers was ‘far from the face of Jahweh’ (1 Sam. Xxvi. 20). To belong to Jahweh was equivalent to ‘having a portion (חלק) of Jahweh’s land’ (Josh. xxii. 25) . . . [t]he words ‘the land is mine; you are strangers with me and sojourners’ (Lev. xxi. 23) can be described as the theological basis of all legislation concerning the land tenure in ancient Israel.” Ibid., 299-300.

Harrelson, in discussing Karl Barth’s treatment of the Decalogue in the Church Dogmatics, comments how “Israel in the time of the judges was granted several gifts: a land which she had no laboured; a relationship with Yahweh who cared for the oppressed and brooked no opposition from other gods; and a community called into being around God’s love and blessing.” Walter J. Harrelson, “Karl Barth on the Decalogue” in Studies in Religion 6 ([1976-1977]: 239). He further explains that each of these gifts constituted a basic responsibility, and a failure to maintain them means destruction. Based on this, he elaborates how this concept is covered in the Decalogue, in which “the relationship with God was especially
However, “riding upon the heights of the earth” in the context of experiencing “delight in the Lord” may indicate that the emphasis is not on the material blessings received, but in the encounter with the Lord himself, as Tryggve Kronholm explains in his discussion on the meaning of נפש: “[B]ut delight in the prosperity of the land is linked indissolubly with delight in Yahweh.” Gerhard von Rad’s comment on the concept of land inheritance in the book of Deuteronomy is religious in nature, it seems to support the emphasis on the “delight” in the restored relationship with the Lord.

Gordon McConville, in his study on the connection between law and theology in the book of Deuternomy, observes that many of the laws Deuteronomy have something more specific in common, in that they are in some way costly to the one who obeys. . . . But through them all a single, fundamental moral requirement may be discerned—a demand that the Israelite be ready to relinquish something which, for whatever reason, he may feel inclined to take or keep for himself, perhaps even justified in doing so. . . . The principle involved is in fact a paradox. Enjoyment of the land and its benefits depends upon a readiness to relinquish them. . . . it is actually a regular principal that where blessing is promised it is in the context of self-restraint.

194 Tryggve Kronholm, “נפש,” TDOT, 11:213. This observation can be compared with the use of the verb נפש in Job 22:26; 27:10; Pss 37:4, 11; Isa 55:2; 58:14.

195 To this Israel, Yahweh had promised the land of Canaan as a hereditary possession [נחלות]. Again there is a new linguistic usage. . . . When Deuteronomy spoke of the נחלות of Israel, the term no longer had a legal, but only a religious, significance.” Gerhard von Rad, “Deuteronomy” in IDB, 1:837.

196 Gordon J. McConville, Law and Theology in Deuteronomy (Sheffield: JSOT, 1984), 15-17. In the same vein, Olson writes, “Obedience in the statutes and ordinances of Deuteronomy is often portrayed as letting go or giving away a portion of what God has already given (money, property, crops, power, life, freedom, times, space), all as an acknowledgment of human limits and dependence on God . . . . Obedience is learning to let go of the gifts God has given. Such dying to self-interest for the sake of God and others results in a life of true joy for the gifts God has given (Deut. 12:7, 12, 18; 14:26; 16:11, 14, 15; 26:11; 27:7). Disobedience is grasping and clinging to God’s gifts, making objects or self into idolatrous objects of ultimate concern, desire, and trust.” Dennis T. Olson, “Between Disappointment and Hope at the Boundary:
This concept is important in understanding the underlying principle regarding the connection between the issue of fasting and Sabbath observance in Isaiah 58. In both cases, whether the call is for a sympathetic social gesture like to loose the bonds of wickedness, to undo the bands of yoke, to let the oppressed go free, dividing bread to the hungry, bringing the homeless poor into the house, covering the naked (vv. 6-7) or to keep the Sabbath holy by restraining from doing one’s own interest/pleasure/business, from doing one’s own ways (v. 13), the basic principle is that unselfishness is required for true enjoyment in the Lord. This concept can be expanded to cover other sections of Isaiah 56-59, in which the promise given the eunuchs is a “memorial and name” within God’s wall, and to the foreigners, their offerings will be acceptable in God’s altar—it is something that they offer to the Lord, not what they receive. In contrast, seeking one’s own interest is the cause of social injustice—the use of the term בזזא, “unjust gain,” in Isa 56:11 and 57:17 and the collapse of justice in Isa 59:3-8.

**Isa 58:14b – Authentication of the Prophetic Oracle**

14bA כ ב יוהו דבר: “For the mouth of the Lord has spoken” is the concluding formula of prophetic utterance since at the beginning of the chapter, the prophet is commanded to lift up his

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197 These gestures are summarized in 58:10 as to give to the hungry your own nephes, and the nephes of the afflicted ones you satisfied this statement can be read as a call to practice self-restraint.
voice presenting the message from the Lord. This clause is also a counterpart with the
discouragement from וְדָרֵך׃ in v. 13; as the people are discouraged from empty, idle
talk, here, the word of the Lord is given as a full guarantee.

**The Thematic Structure of Isa 58**

The focus of this section is to highlight the thematic structure of Isa 58:1-14. The
vocabularies in vv. 1-2 set the stage for the entire chapter because they will reappear in
different parts of it. Some holidays also serve as the background for the chapter. The
reference to shofar in v. 1, which, later on, is followed by the reference to fasting (vv. 3, 4
and 5) and the Sabbath in v. 13 casts an imagery of preparation for the Day of Atonement,
which was strengthened by the expression of נָחָשׁ נֶפֶשׁ, “to humble one soul,” a term
associated with the Day of atonement (Lev 16:29-31) as the description for the fasting
(v. 3). That The Day of Atonement serves as the background is strengthened by the
command to the prophet to declare the rebellion and transgression of the people, which is
being dealt with in the Day of Atonement terminology (Lev 16:16 and 21). Furthermore,
as the theme of fasting is developed into the issue of social justice, the theme echoes the
jubilee year.

In v. 2, the description of the people as a nation that “practices righteousness”
[מָשָׁה גָּדוֹל] and did not forsake the ordinance (justice) [מִלְחָמָה] of their god was repeated
again in the statement that they inquire for “righteous judgments” [מִלְחָמָה רַצְרַץ] from the
Lord. In addition to this, the verse employs the word חֵטֵא both in its opening and ending:
“knowing my ways they delight [חֵטֵא]” (v. 2ab) and “to be near to God they delight
[חֵטֵא].” All of these words echo the vocabulary of the opening of Isa 56 with its call to
preserve justice [מלשנה צדק] and practice righteousness [מלשנה צדק] (Isa 56:1), and one of the characteristics of the eunuchs who will take part in the coming salvation is that they choose what pleases [דיבר] God (Isa 56:4).

The main problem with the audience in these two verses is that in their rebellion and transgression, they look like a nation that practices righteousness and preserves justice, and in addition, they have delight in approaching God, so they fail to see the shallowness of their religious practices and the social problems that it brings. That is why they complain that God did not pay attention to their religious practices (v. 3a). Developing the claim of the people that they have humbled themselves, the first admonition given to them is that true fasting is to show compassion to the humble ones, first their toil workers, whom they oppressed, including acts of violence (v. 3b-4). The second admonition is that the mere external gesture of fasting is not enough (v. 5).

Starting with v. 6, the admonition is structured in the terms of condition and reward argumentation. In the first pair, the call for true fasting in this passage is to reach out to those who are unfortunate: it is not enough to make oneself hungry by fasting, but to share bread with the hungry. It is not enough to humble oneself by putting on sackcloth and dust, but to reach out, to bring home the homeless and give clothes to the naked ones (vv. 6-7). The blessings following this are in the terms of (1) God’s healing with reference to “light” and “healing,” (2) God’s protection with reference to “your righteousness” and “the glory of God,” and (3) God’s prompt answer whenever they call (v. 8-9a).

In the promise of God’s protection, the description is that “your righteousness” will go before you / “the glory of God” on your rear. The phrase “your righteousness,”
can have reference to God when it is compared to “the glory of God” in the next colon, but it may also reference the righteousness of the people, describing it as an envoy before them. This second meaning is reminiscent of criticism that the people looked like a nation that practice “righteousness” which they do not do in v. 2, but now it speaks about genuine righteousness. The promise of God’s availability whenever they call is an answer to the complaint of the people that God did not take notice of their fasting and humbling of themselves.

Still, in the context of fasting and social justice, the second pair of condition and reward discusses removal of the yoke, pointing the finger and speaking of wickedness. In place of this is a call of the giving of oneself to the hungry and to satisfy the desire of the afflicted ones. Again, the point is to reach out and to help the marginal ones. The blessing that follows is both a repetition and expansion of the blessings promised in vv. 8-9a. First, it speaks about light breaking forth in darkness, which is comparable to the “light” in v. 8a. The promise that “Your righteousness will go before you / the glory of God in your rear” (v. 8b), which echoes the exodus event, now receives emphasis when a promise is given that “the Lord will guide you continually,” and is also expanded when the blessings are specific in the terms of God that will satisfy “your soul” in the scorched place, the imagery of the watered garden and springs of water that did not disappoint (vv. 10-11). All these had strong allusion to the wilderness experience of the Israelites. The promise then moves on using conquest imagery, but now the emphasis is on rebuilding ancient ruins, raising up old foundations, repairing the breach, and restoring the path in which to dwell (v. 12).

The last admonition concerns proper Sabbath observance. In the light of the
themes of the previous parts of the chapter, which is about tension between God and the
people followed by counsel regarding social justice as the deeper meaning of fasting, the
topic of the Sabbath is appropriate, since the Sabbath commandment in the Decalogue
concerns both one’s relationship with God and fellow humans. As the presentation is still
styled in the condition and reward, the conditional part calls for proper Sabbath
observance, with specifications of holding the foot from trampling the Sabbath, refraining
from doing “your own” יִפְרֶה and honoring the Sabbath by desisting from doing “your own
ways [רַדָּה].” The negative admonition regarding יִפְרֶה and רַדָּה is intelligible only in the
context of v. 3b, since the reference to יִפְרֶה is specified as oppressing workers,
contention, strife, and hitting. The reward for proper Sabbath observance is in the terms
of exquisite delight in the Lord and enjoying the inheritance of the land. This blessing
again re-emphasizes restoration of the relationship between God and his people, and in
the light of the previous part of the chapter, genuine religious practices will lead to
upholding social justice and make living in the promised land become an enjoyable
experience.
CHAPTER 5

ISAIAH 59:1-21: INJUSTICE AND DIVINE RESOLUTION

Isaiah 59 is the last set of “dialogues” in Isaiah 56-59. The content of the poem can be divided into mainly three parts: 1-8, God/prophet speaks, the indictment; 9-15a, the people speak, confession; and 15b-21, a report of the acts of God to solve the problem. From the perspective of content, Karl Pauritsch sees a thematic expansion of v. 1 in vv. 9-20. He describes how the argument that the “hand” of the Lord is not too short to “save” [יִשָּׁבֶץ] (1a), is fulfilled as the “arm” of the Lord brings “salvation” [יִשָּׁבֶץ] (15b-20; cf. 16aB); the statement that the Lord’s ear is not too heavy to “hear” (v. 1b) is fulfilled by the fact that He is listening the confession of the community (vv. 9-15a) which resulted in his salvific action.1 In the first part, vv. 2-3 are a direct expansion of v. 1 and vv. 4-8 are a further indirect expansion of the statements given in vv. 2-3. Other scholars see the distribution of the terms נֶפֶשׁ (vv. 8, 9, 11, 14, 15) and לִמְדָה (9,14,16,17) that are presented as a parallel pair in vv. 4, 8, 14 as an indication of the unity of the chapter.2

However, the fact that only a part of the community will be saved (v. 20), while the description of the abuse in part one and the confession in part two covers the whole

1Pauritsch, Die neue Gemeinde, 102.

community, makes some question the unity of the chapter.\textsuperscript{3} However, an observation throughout Isaiah 56-59 shows that the promised salvation is consistently conditional in nature; only a part of the community will enjoy it: in Isa 56:1-8 not all eunuchs and foreigners will enjoy the salvation, only those who meet certain conditions; in the end of Isaiah 57, while peace is extended to those who are far and near (v. 19), the wicked will not experience it (v. 20). The “if . . . then” pattern in Isa 58 gives evidence of the conditionality of salvation offered there. Therefore, in harmony with the tone in the previous chapters, it is expected that not all in the community in Isaiah 59 will enjoy the God-given salvation.

While this chapter has three subdivisions thematically as mentioned above, the discussion of this chapter is divided into four stanzas because the first theme is divided into two stanzas. The first stanza concerns the gap between the people and God (Isa 59:1-4); the second stanza describes the futility of evil deeds (Isa 59:5-8); the third stanza reports the confession of the people regarding their sins (Isa 59:9-15a); and the final stanza highlights God’s saving acts on behalf of his people (Isa 59:15b-21).

\textbf{Stanza 1: The Gap between People and God (Isa 59:1-4)}

This stanza that opens Isaiah 59 starts with an argument from the prophet against an unspoken or unrecorded complaint from the people. Judging by the statement, the complaint shares the similar tone as the one in Isaiah 58. If in the latter the people expressed their question—we have fasting, you did not see; we humble ourselves, you did not acknowledge—here the question seems to be based more on a general situation: why

God did not hear our prayers and he did not save us. Against this question/accusation, the prophet argues that the problem is not with God but more with them. He builds his case by a description of sin committed by the people.

Strophe 1: The Problem is Not with God (Isa 59:1-2)

Isa 59:1-2 – The Problem is Not with God

1aA
וְאָמַרְנוּ הָיִינוּ מְשֻׁמָּטִין

1aB
וַיִּמְלָכֵהּ אֵת מְשֻׁמָּטִין:

2aA
כִי אֲמִרְטְמוּכֵם וּרְאֶהוּ:

2aB
מַנְבַּליָם וְנִכָּבָּם לְפָנֵי אלָהָכֶם

2bA
ווהָפְאָרִיכֶם

2bB
הָשִּׁיטְרוּ פָּנֶיךָ וְלֹא מָשִׁימוּ:

Translation

1aA
“Behold, the hand of the Lord to save is not short,

1aB
and his ear from listening is not heavy.”

2aA
“On the contrary, it is your iniquities

2aB
separating between you and your God

2bA
and your sins

2bB
caused him to hide his face from you to hear.”

Isa 59:1 – The Problem is Not with God

1aA
וְאָמַרְנוּ הָיִינוּ מְשֻׁמָּטִין

1aB
וַיִּמְלָכֵהּ אֵת מְשֻׁמָּטִין:

The interjection particle וה covers both cola. The syntax of both cola goes as follows: negative particle + verb + subject (part of the body) + preposition min + verb.

The parallelism in this verse is both syntactic and semantic. The parallelism is כָּבֵד / קָפָר; מְשֻׁמָּטִין / שָׁפָטִין; they are complementary to each other. The verbs לִשְׁמִית and as a
word pair also appear in Hab 1:2 and Pss 34:6 and 145:19 with the idea that when the Lord hears, He will save. The pattern in these verses moves from the Lord’s hearing the cry of his people and as a response, acting to save them. In Isa 59:1, the movement is reversed; the verb “to save” is followed by “to hear.”

The demonstrative adverb יָדֹ is employed as a counter argument against the preconception of the audience. The frustration on the part of the audience is comparable to that in Isa 58:3, that God is unconcerned with the difficulties and struggles of his people. In Isa 6:10, the phrase “heavy ear” is associated with being insensitive and unable to understand. However, what happens here in this verse, in the light of v. 3 below, is that actually God does hear his people, and the problem is more with the content of their spoken words, that is, falsehood and wickedness that prevented him from saving after he heard them.

In Hezekiah’s prayer of thanksgiving following the deliverance of Jerusalem from Senacherib in Isa 37:27 and 1 Kgs 19:26, the phrase יָדֹרֶכְשׁ, “short of hand” is understood as an expression for being powerless. For example, in the New American Standard Bible the phrase is translated as “short of strength.” However, the phrase in 59:1 is not a metaphor of God’s being powerless or unable to save; rather, it is a concrete portrayal of the gap that is too wide between the two parties and the fault is on the part of the people, as explained in the following verses. The argument in this verse is also closely associated with the announcement in Isa 56:1 that God’s

4It is a part of the commission to Isaiah to make the people’s heart fat, ears heavy, eyes blind, lest they see with their eyes, hear with their ears, and understand with their hearts (Isa 6:18).
salvation אֱלֹהֵינוּ is about to take place. However, so far, the promise has not been realized, and here the prophet explains that God’s hand is really not too short to save אֱלֹהֵינוּ; the cause of the delay of salvation is not on the part of God, but instead, it is on the part of the people.

Reference to God’s “hand” as the agent of saving his people is interesting because the “arm” of the Lord is more known as his saving agent. The fact that in this text the hand is being singled out is an anticipation of the description of palms and fingers of the people in v. 3 below. The selection of this particular imagery of hand has several implications: (1) the salvation event is intimate and personal in nature, since the hand of God is being depicted as reaching out to the human/sinner’s hand; (2) that sin is portrayed as a widening of the gap between humanity and God; (3) the description in v. 3 shows that the act of sin makes the people unable to grasp the hand of God extended toward them, since their palms and fingers are stained with iniquity and blood.

Isa 59:2 – Specification of the Problem: Iniquity and Sin

2aA כִי אָסָפוּנֵיכֶם וּיהוָה
2aB מִכֵּלָם נָאוֹת לְבֵןָּךְ אֶלְהָלוּכֶם
2bA והַמּוֹאַחֵיכֶם
2bB מַשְחֵרָם פָּרִים מֵסָפִים מִצַּמְמוֹנָהּ

The particle כִי covers both couplets, in the sense of adversative against the logic of the argument in v. 1, with the meaning “on the contrary.” The parallelism is והָא / וּיהוָה and והָא / וִיהוָה. The structure of v. 2 depicts a cause and effect: והָא causes separation between God and the people, while והָא causes God to hide his face. Just as

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The use of the root בָּרָה to describe the separation in this verse is an echo, and at the same time a contrast, of the description in Isa 56. In the poem, the concern of the foreigner is reported that they are convinced that the Lord will prevent them from becoming his people—(Isa 56:3); while, in reality, God is bringing them to his holy mountain—(Isa 56:7). In this chapter, the separation between the Lord and the people is real, and it was caused by their iniquity.

The grammatical form of the word פנים in the phrase פנים נבך לכת seems to be inconsistent with the syntax, and was considered a corruption of פנים נבך, “his face.” However, Richard Friedman, in his analysis of the phrase פנים נבך, concludes that the term “was a known and well understood expression, perhaps even a terminus technicus for the fact of God’s receding immanence. “Its status as a known terminus technicus is further indicated by the appearance of poetic forms in which פָּנִים

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5The parallel of עַזְרֵךְ / עַזְרֶךְ functions as complementary to one another (see Deut 19:15; Isa. 1:4). Referring to the spiritual condition of the people of his time, prophet Jeremiah explains, “Your iniquities (עַזְרֵךְ) turned these away, your sins (עַזְרֶךְ) withheld good things from you (Jer 5:25). Motyer (The Prophecy of Isaiah, 484) connects this parallel of עַזְרֵךְ / עַזְרֶךְ in Isa 59:2 with עַזְרֶךְ / עַזְרֵךְ in Isa 58:1. The structure of the thought in both verses are similar: as in Isa 58:1 the עַזְרֶךְ / עַזְרֵךְ causes God not to see and heed the people’s cultic activities, here in Isa 59 עַזְרֶךְ / עַזְרֶךְ and עַזְרֶךְ / עַזְרֶךְ cause God not to hear and hide his face. As “God’s face” is sought in the cult and particularly in prayer, it is expected that he will not hide his face but “hear” the prayer for salvation. See Koole, Isaiah III, 172. According to H. Simian-Yofre, the majority of the occurrences of the clause רַעַע (‘et/’el- ) penê yhwh is a technical term for a cultic encounter with the deity, מסכת תרנש, TDOT, 11:604.

6Whybray, Isaiah 40-66, 220-221.
bears no pronominal suffix.” Based on this observation, he proposes that the prophet is using the term בְּנֵי instead of בְּנוֹ in Isa 59:2 because it is “more powerful aesthetically and psychologically,” comparable with the same phenomenon in Job 34:29.

Reference to the “face” of the Lord in the OT has multiple implications. As in the Priestly Blessing (Num 6:24-26), when God shines his face, he expresses blessing and favor and when he hides his face, the result is the contrary: the absence of his blessing and favor. However, there are times when the hiding of God’s face has a positive implication, like the petition of the psalmist in Ps 51:11 (Eng.):

8Ibid.
9The solar imagery applied to the deity is common in the religious traditions of ancient Near Eastern cultures. Michael Fishbane, “Form and Reformulation of the Biblical Priestly Blessing,” JAOS 103 (1983): 115-121. Furthermore, this portrayal of God in solar imagery also emphasizes his role as a source of both light and law/truth. See Carol L. Meyers, The Tabernacle Menorah: A Synthetic Study of a Symbol from the Biblical Cult (Missoula: Scholars, 1974), 145. This phenomenon is also present in Isa 51:4 “because torah from me will go forth / and my justice for a light for peoples, I will set.” The association of the sun-god and righteousness and law; light and justice is common in the ancient world. However, as the biblical authors are aware of this way of thinking and employed it in their writing, they transformed the motif and made sure that the sun is not an independent deity but one of God’s creatures under his control, that the sun is not the object of worship. See Nahum M. Sarna, “Psalm XIX and Near Eastern Sun-God Literature,” Papers, Fourth World Jewish Congress vol. 1 (Jerusalem: World Union of Jewish Studies, 1967), 173, and Nahum M. Sarna, On the Book of Psalms: Exploring the Prayers of Ancient Israel (New York: Schocken Books, 1993), 80.

This association of God with light and justice makes understandable that the hiding of the face of God resulted in the people’s experiencing the absence of justice which is also the light, comparable to those who are groping in the dark, as it was portrayed in Isa 59:9-10:

therefore, justice is far from us
and righteousness did not overtake us
we hope for light but behold, darkness
for brightness, but we walk in the gloom
we grope, like blind men, along the wall
like those who have no eyes, we grope.

10See for example Deut. 31:17-18; 32:20; and Mic 3:4 where “evil” is the cause God hides his face. The hiding of the divine appearance is associated with negative attitude on the part of the deity against his people; it may understood as “rejection” (Ps 38:4); “forget” (Ps 13:1; 44:24); “anger” (Ps 27:9); or considering one as “enemy” (Job 13:24).
In this text the reference to God’s hiding his face is an act of forgiveness from גור Albania and גור, but in Isa 59:2, God hides his face because of the גור and גור. On another occasion, when God “[sets] his face against” somebody (רבד ב. גור / גור), it had a negative implication as an expression for punishment. It has been observed that both the expressions רבד פנים and רבד פנים / רבד פנים had a neutral meaning, simply connoting the subject turning his attention or setting his mind on the object. However, when the two expressions are followed by the preposition ב, the meaning becomes negative. It was termed “beth of hostility.”

The connection between hiding the face of God and the act of hearing is also found in Psalm 102:3. However, the theme of Isa 59:2 is more comparable with the situation in Micah 3:1-4 where the people are unjust (vv. 1-3), yet they cry out to the Lord, and He does not answer (v. 4).

For Habakkuk, God is too holy to look on evil; therefore, he cannot tolerate it (1:13). Comparable with this insight, the logic of Isa 59:2 is that God hides his face, not

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12Milgrom, Leviticus 17-22, 1471.
13Psalm 102:3; do not hide your face from me in the day of my distress
incline your ear to me in the day I call, answer me quickly
then they will cry out to the Lord but he will not answer them and he will hide his face from them at that time because of the evils they practiced because he is powerless nor insensitive, but because he is holy.\textsuperscript{14}

Verses 1 and 2 of Isa 59 are interconnected through thematic and lexical elements. The reason for the delayed salvation stated in v. 1 is given in v. 2, as can be seen through its thematic connections and word imageries:

\begin{itemize}
  \item a 1a the hand of the Lord is not \textit{too short}
  \item b 1b the ears of the Lord are not too heavy to \textit{hear} \textsuperscript{[תשמנה]}
\end{itemize}

\begin{itemize}
  \item a’ 2a but the נין causes a \textit{separation} that put them beyond his reaching
  \item b’ 2b and the גוהי causes God to hide his face from \textit{hearing} \textsuperscript{[תשמנה]}\textsuperscript{15}
\end{itemize}

As in v. 2, the cause of the problem is given in a general, all-inclusive terminology of נין and גוהי; in v. 3 the explanation becomes more specific and detailed.

\textbf{Strophe 2: Description of Iniquity and Sin (Isa 59:3-4)}

\textbf{Isa 59:3-4 – Description of Iniquity and Sin}

\begin{itemize}
  \item 3aA נין תסמכ נאלו ברם
  \item 3aB עודסניאנס בנטן
  \item 3bA שמחותיכם רביורוקך
  \item 3bB נשיםנאם טולא חוהה
\end{itemize}

\textsuperscript{14}Oswalt, \textit{Isaiah 40-66}, 513.

\textsuperscript{15}Koole sees parallels between the term גוהי in Isa 59:1aB-2bB with the parallelism of נין \textit{ינק} / מכסד \textit{ינק} in 1aB-2ba. \textit{Isaiah III}, 172.
Translation

3aA  “Because your hands are defiled with blood
3aB  and your fingers with iniquity
3bA  your lips spoke falsehood
3bB  your tongue muttered wickedness.”
4aA  “No one calls in righteousness
4aB  no one pleads in faithfulness
4bA  relying in nothingness
4bB  and speaks lies
4cA  conceived evil
4cB  gave birth iniquity.”

Isa 59:3 – Reference to Hands and Mouth

The parallelism here is את ידך נבל ברא in 3aAB and שפחתיך רברושך in 3bAB. The particle כי functions as an introduction to the whole verse and it functions as an emphasis to the argument that is about to be presented; at the same time, it reinforces the argument already stated in v. 2. As both verses 2 and 3 started with the
preposition יְּנַו denoting a causal meaning, so both verses are a supportive argument for
the statement given in v. 1.

The verb “defiled” [לֹא] governs both cola of 3aAB: “because your palms are
defiled with blood / your fingers [are defiled] with iniquity.” Motyer considers that the
reference to יְנַו “the palm or grip” of the hand specifies personal involvement in the act of
sin and denotes direct, detailed touch with the minutiae.16 For Eduard König, the
preposition ב in the phrase וּבָם is an “Artikel der Konnexität;” this blood goes with their
action.17 Blenkinsopp explains that the root לֹא נַו connotes the polluting, miasmatic effect of
shedding innocent blood, whether on the hands or on the earth (Isa 1:15; 26:21). He
connects it with the case of Abel’s blood, with the result that Cain was hidden from
God’s face.18 Therefore, the accusation in 3aA is intensified in 3aB: not that just their
hands, but also their fingers are stained with blood, and because of this God’s
outstretched hand in v. 1 finds the fingers are metaphorically too slippery to be grasped;
also, God is holy so cannot be defiled in this way, therefore they cannot be saved.

The structure of 59:3b is almost identical except that the verb-object order is
reversed, as can be read as follows:

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<thead>
<tr>
<th>Isa 59:3b</th>
</tr>
</thead>
<tbody>
<tr>
<td>3bA</td>
</tr>
<tr>
<td>C</td>
</tr>
<tr>
<td>בַּרְצִיךְ אֶלֹהֵינוּ</td>
</tr>
<tr>
<td>B’</td>
</tr>
<tr>
<td>לֵשׁוֹנָה שֻׁלָּה חַס הָאָנָה</td>
</tr>
<tr>
<td>3bB</td>
</tr>
<tr>
<td>A’</td>
</tr>
</tbody>
</table>

16Motyer, *The Prophecy of Isaiah*, 484.

17Eduard König, *Das Buch Jesaja; Eingeleitet, Übersetzt und Erklärt* (Gütersloh: Bertelsmann, 1926), 502.

Two speaking organs of the body, lips and tongue are mentioned here. For Motyer, the purpose is to cover every aspect of speech. A parallelism between lips and tongue can also be found in Job 27:4; Pss 12:3,4; 34:13; 120:2; Prov 12:19; 17:4; Song 4:11; Isa 28:11; 30:27. It is noticeable that in the book of Isaiah, the occurrence of the word “lips” with reference to human lips is only in Isaiah 59 and in Isaiah 6, the narrative about the call of the prophet. While in chap. 6 the prophet’s lips received purification, in chap. 59, the lips produces falsehood. Other appearances where speaking and muttering form a parallel are found in Job 27:4; Ps 37:30; and Prov 24:2. Job 27:4 stands as an almost identical antithesis of Isa 59:3b:

![Parallelism Diagram]

A comparison with Job in this context adds a deeper nuance of the argument, since just like Job the people here feel that they suffer innocently and God has treated them unjustly; however, although Job can testify that he does not sin with his lips and tongue, the people are being accused of sinning with their lips and tongue.

Just as the reference to the people’s palm and fingers connects to the “hand of the Lord” in v. 1aA, this reference to lips and tongue connects to the reference of the “hearing” of the Lord given in v. 1aB.

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19 Motyer, The Prophecy of Isaiah, 484.

20 See Koole, who sees this direction of reading. Isaiah III, 170-171.
From another perspective, the word נֶעֲנַי structurally unites vv. 2 and 3a as a tied unit as well:

2aA נֶעֲנַי כִּי אָמַרְתֶּם לָהּ מֵטִים לְבֵין אֶלֹהִים
2aB מֹרְדוֹבֶים מִטִּים לְבֵין אֶלֹהִים
2bA נָוַיִם וָמְלֹאכֹת
2bB מְחָטוֹרֵי פִּים מָטִים מְשֻׁמְּטִים
3aA דֶם כִּי חֲסֵכִית נְאֵל בָּרָה
3aB ואָמַצְרוּ חְרַךְ בָּאָר

For the use of נֶעֲנַי and דֶם וָמְלֹאכֹת as a word pair, see 1 Sam 19:5 and 2 Kgs 21:16. In Lam 4:13-14a there is a concentration of the terms נֶעֲנַי, דֶם, and מָטִים as the cause of the fall of the city of Jerusalem into the hands of the Babylonians:

because of the sins [דֶם] of her prophets,
the iniquities [נֶעֲנַי] of her priests,
who shed in her midst the blood [דֶם] of the righteous,
they wandered, blind, in the streets

In 59:9-10 the people confessed that the absence of justice and righteousness makes them just like a blind person.

Structurally, v. 4 serves as a bridge between vv. 1-4 and 5-8. As the theme of 3b focuses on the speaking organs of the human body, i.e. lips and tongue, v. 4a refers to the act of קָרָה. At the same time, 4b gives the abstract portrayal of the sinful nature of the people, which is elaborated in a more concrete illustration in vv. 5-8. From a stylistic perspective, as the recipient of the message in vv. 2-3 is singled out in the second person
plural, in v. 4ab the referral becomes impersonal, and from vv. 4c to 8 the personal reference is in the third person plural. Verse 4 seems to be a thematic expansion of v. 3b where the focus is sin caused by lips and tongue; here in v. 4, it receives a further description.

*Isa 59:4 – Reference to Injustice in Court Setting*

The parallelism in v. 4 is semantic in nature in which the word pair expands the meaning of its parallel. The parallel between קָרָא and נָסָפָה gives the nuance of judicial context, and in normal legal proceedings, this happens according to the proper legal norm קָרָא; in Prov 12:17 it was said that “he who speaks truth נָסָפָה tells what is right קָרָא.” However, here in Isa 59:4, no one sues in קָרָא and pleads in נָסָפָה. Koole,

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22Koole, *Isaiah III*, 174. See Lev 19:15 for the call to judge fairly in righteousness; Pss 9:9; 96:13; and 98:9, for the hope that the Lord will judge the world in righteousness; Ps 72:2, for the wish that the king will judge the people in righteousness; and Isa 11:4, for the assurance that “the branch” will judge the poor in righteousness.
based on Gesenius, reads the *niph' al* form of נפשא in a reciprocal sense, that the people are taking legal action against each other.\textsuperscript{23}

The absence of righteousness in the legal system is described further in v. 4bc with the pattern of the cola going from inner mental activities to outward expressions of them, from trusting to speaking, and from conceiving to giving birth—all are in infinitive form. In the first bicola (Isa 59:4b), the verbs trusting and speaking had \( \text{נָפָשׂ} \text{ וָאָמַר} \) as the object. The word נפשא expresses the idea of “a sphere that stands in opposition to the ordered world”\textsuperscript{24} and it leads Bovati to understand the word as a situation where there is no distinction between good and evil,\textsuperscript{25} while \( 
achash \) means worthless, but also implies

\begin{quote}
23Koole, *Isaiah III*, 175 and GKC, 137. From another perspective, the particle גא underlines that the total collapse of the justice system, caused by individual behavior. A comparison of this verse with Jer 5:1-2 will add another nuance of the portrayal expressed here:
roam the streets of Jerusalem,
look, know, and search in its open squares,
if you can find a person, if there is one
who is doing justice and seeking truth,
I will pardon her;
although, “as the Lord lives” they said,
it is falsely they swear.
Both Jer 5:1-2 and Isa 59:4 emphasize the absence of righteous action in the community. While Isa 59:4 is a report of such situation, in Jer 5:1 the text is a report of a command given to the prophet. This command, to find even one person who does justice, נפשא, and seeking truth, פירש, no one calls in righteousness and judges in truth, in Isa 59:4—echoes the bargain between Abraham and God regarding the fate of Sodom in Genesis 18. See Holladay, *Jeremiah 1*, 176-177; Lundbom, 376; and Leslie C. Allen, *Jeremiah: A Commentary* (Louisville, KY: Knox, 2008), 73. In the case of Sodom, the Lord assured Abraham that there will be no judgment against it if there are ten righteous people. In the light of this background, the degradation of the situation here is worse than that of Sodom.

24Görg explains that the noun נפשא occurs forty times, with eleven in the book of Isaiah alone. In Isaiah the word expresses the idea of desolation, lifelessness, futility, and worthlessness. Manfred Görg, "תד"ה תד"ה," *TDOT*, 15:568-570.

\end{quote}
deceit, falseness, and also “futility.” In the juridical context, שָוָא involves public falsehood, especially on the part of the witness. In Isa 59:3-4, both the nouns שָוָא and שִׁפָּר, falsehood, are objects of the verb רָבָה, an indication that their meanings are closely related, as confirmed by their antithesis of אָסָרָה and נָרַג. As lifelessness is one of the nuances of the meaning of קָדָם, שָוָא implies futility, these themes of chaos/lifelessness and futility will receive further emphasis in Isa 59:5 with reference to adders and a spider.

The next bicola (59:4c) is both syntactic and semantic parallelism: verb + object, with the parallelism שָׁמַל חֹולֵית / וֽהָדָה and שָׁמַל חָוָה. The verbs for conceiving and giving birth have the objects שָׁמַל חָוָה and שָׁמַל חֹולֵית. Other occurrences of שָׁמַל חָוָה as a word pair can be found in Num 23:21; Job 4:8; 5:6; 15:35; Ps 7:15; Isa 10:1; 59:4. Job 15:35 also has a parallel of the verbs and objects similar to that in Isa 59:4: Eliphaz, in describing the godless and corrupt person, says, “they conceived mischief and gave birth to iniquity” וַדְּרָה שָׁמַל חָוָה שָׁמַל חֹולֵית comparable to the clause here in Isa 59:4. Psalm 7:15 (14, Eng.) has the concentration of similar words in one verse,

Behold,
he travails [ָּבָל] with שָׁמַל חָוָה
and conceives [כָּרָה] שָׁמַל חֹולֵית
and gave birth [יָלָד] שָׁמַל חָוָה

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26Bovati, Re-Establishing Justice, 191n51.
27Friedrich Reiterer, “שָוָא,” TDOT, 14:452.
28Ibid.
29Görg, “שָוָא,” 569. See also Tsumura, who understands the meaning of קָדָם, among others, as “waste land” or “land of desolation.” David Tsumura, The Earth and the Waters in Genesis 1 and 2: A Linguistic Investigation (Sheffield: Sheffield Academic, 1989), 36.
and refer to different phases of giving birth, with the objects אָמָן, אָמָךְ, and נַעֲמָל: the first two objects are found in Isa 59:4; and the word נַעֲמָל already appears in Isa 59:3. Comparing these verses shows that נַעֲמָל / אָמָךְ as a parallel is not a foreign idea in the Hebrew Bible: as נַעֲמָל is a trouble done against others, it results in אָמָךְ—a trouble / sorrow upon oneself. This is expressed in Artur Weiser’s comment of Ps 7:14 in which he describes how “the poet emphatically advocates in a series of images the truth that the biter will be bitten.” He explains further, while such understanding is well known in the whole of the Ancient East, that the context of this verse confirms “the mysterious working of God’s righteousness which causes sin to pass judgment on itself.”

The principle described by Weiser is also at work here, and it will receive more elaboration in the illustration of vv. 5-6 and confession in vv. 9-15. As the description in v. 4 is more on what the people are doing against each other, the illustration from the animal world in vv. 5-6 focuses more on the effect they bring to themselves. Verse 5a is an illustration about vipers and a spider; v. 5b elaborates on the effect on the people of eating the viper eggs upon the people, followed by what the spider’s web cannot do for them in 6a; 6b is a conclusion of vv. 5-6 and strengthens the argument from the previous verses.

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30 Brown, Driver, and Briggs interpret נַעֲמָל as “trouble, mischief” done to others. BDB, 765.
31 For such definition of אָמָךְ in Isa 59:4 see BDB, 20.
33 Whybray, Isaiah 40-66, 221-222. Motyer reads the referral to vipers as what the people did toward others, while referral to spider’s web, as what happened to themselves. The Prophecy of Isaiah, 483.
Stanza 2: Futility of Evil Deeds (Isa 59:5-8)

This stanza focuses on the deeds of the people and shows how futile they are, even how harmful they are. In presenting the point, an illustration from the animal world is employed.

Strophe 1 - Illustration from the Animal World (Isa 59:5-6)

**Isa 59:5-6**

5aA בצי עשוניו בקשת
5aB קורות עננש א觱
5bA האبث מצעים ימות
5bB הה大家可以 אמות:
6aA קוריה לאزيיה לבר
6aB ולא חנסו מעשים
6bA ונס行われ ממפעלים
6bB ונסעל חמס מכות

Translation

5aA “Eggs of viper they hatched,
5aB webs of spider they weaved.
5bA The one that eat their eggs died,
5bB and that which is crushed, snakes break forth.”
6aA “Their webs will not become clothing
6aB and they will not cover themselves with their works.”
6bA “Their works are works of iniquity
6bB and a handiwork of violence is in their hands.”

Isa 59:5 – Viper and Spider

In Isa 59:5a, both cola have identical syntax: noun plural construct–noun–verb:
The parallelisms are: יאוהה / בקע ; יאוהה / בקע. The fact that the nouns come first in the sentence indicates that they are the focus of emphasis: eggs of vipers and webs of a spider. The parallelism is more on the thematic level; both deal with an image from the animal world to portray the crookedness of society. The meaning of this simile will be elaborated in the following cola:

qal impf - noun - qal ptcpl
5bA התל מברחת ימה
noun - qal impf - qal ptcpl
5bB והנהה לבקע אמית

This pair expresses a continual thought, how the effect of one action is followed by another effect, but these cola are structured as parallel: both cola consist of a participle object and imperfect form of the verb; both begin with a participial form. The first colon describes what happens to the one who eats the eggs; while the second colon gives further consequence beside the eating: vipers are breaking forth from the eggs. The calamity brought to oneself also results in trouble for others.

Isa 59:6 – The Futility of the Works of the People

6aA כרותה לאריות לבנה
6aB ולא יהבם במעשיו

34 The expression is a metaphor for conceiving evil plans. Paul, Isaiah 40-66, 501.
The parallelisms are:.view image

The parallelism is synonymous, while the parallel between is complementary; one explicates what had been done, , and the instrument of the action, .

The Thematic Structure of Isa 59:5-6

In Isa 59:5-6, there is a development in the keywords in which they are woven as a thread. The theme connected with vipers has the catchword of (v. 5aA) and has the thought developed in 5bAB with the occurrence of the term in 5bB. The theme connected with a spider’s web has the catchword of (v. 5aB) which is expanded in v. 6aAB with the occurrence of the word in 6aA. The parallel word for in 6aA is in 6aB; this theme in v. 6a receives further elaboration in v. 6b with the recurrence of the word in 6bA. This kind of structuring is similar to “staircase parallelism.” The structuring of the keywords can be highlighted as follows:

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The distribution of the keywords suggests that the theme of handiwork is central in these two verses, even functioning as an envelope that becomes the *inclusio*: 5a refers to the action of “hatching” eggs and “weaving” a web and in 6b, the focus becomes more specific since it points to the activities מעתשה and מעתשה which are summarized with the phrase “in their hands” [ברשותם]. In the center, vv. 5b-6a describes the fatality and futility of what they have done. While the imagery gives an idea of futility, the fact that in 6b the description of the result of what they produce is given in the terms of והם and считות seems to emphasize the acts of crime and bloodshed. As a unit, vv. 3-6 portrays a development of activities from what the people had in mind, expressed in what they say and do, in which the context is developed from a dispute in the courtroom to a climax in the act of physical violence.

The imagery using eggs of vipers and a spider’s web reinforces the theme of חיות, worthlessness, in which the deeds of the people seem to bring hope while the result is just

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36 Both verbs מעשה with which in this context both hand and finger play a dominant role, create an image that builds a connection with the previous reference to “hand” כף (vv. 3 and 6) and “finger” in v. 3. For a detailed description of the activity of weaving see Grace M. Crowfoot, “Handicrafts in Palestine [Part 1],” *PEQ* 75 (1943): 75-88.

37 Explaining the meaning of חנща, Haag writes, “[O]ften, however, the hand is the agent of שמחה. . . this physical violence can go so far as the physical destruction of the enemy so that שמחה can take the meaning “bloodshed.” Herbert Haag, “חנשה, at "TDOT," 4:482. Bernhardt discusses the relationship חנשה and וחיו, "[T]he use of → חנשה שמחה, “violence” in parallelism with `aven (Isa. 59:6; Hab. 1:3; cf. further Ps. 55:10f.[9f.]) brings out the negative aspect of `aven as an action intended to hurt other person,” "א.randn, “142.
the opposite. Eggs are a source of life both in the sense of a potential animal contained in it or as a food; however, in this case, these eggs bring death (5bA) and even the potential animal inside it is a harmful one (5bB). The spider web promises something substantial and significant, but merely touching it makes the whole thing collapse.\(^{38}\) Johann Gamberoni explains that in the OT clothing plays an indispensable role in signaling an individual in society,\(^ {39}\) just as nakedness symbolizes that something of fundamental importance of one’s being has been destroyed.\(^ {40}\) Based on this insight, the observation that what the people have woven will not become a garment and they cannot cover themselves with what they have made implies an effort to ensure honor and safety within the society but the attempt is in vain,\(^ {41}\) and even ends by bringing fatality upon themselves. Blenkinsopp perceives the reference to the spider-web as clothing as an argument by the prophet of how the moral evils are responsible for the lack of the necessities of life, that is, food and clothing.\(^ {42}\) In the line of this insight, a connection can be made between this criticism and the reference in Isaiah 58 to neglecting a certain social class who are homeless, naked and hungry.


\(^{40}\)Ibid., 461.

\(^{41}\)Koole, *Isaiah III*, 179.

Strophe 2: Application of the Illustration (Isa 59:6b-8)

Isa 59:6b-8 – Application of the Illustration

6bA מִשְׂרֵיהָ מַעְנֶרְאָיִן
6bB וְפֹעָלָם חָמָשׁ בּכְפָרְתָה
7aA רָנוּלֶהוֹ לָהֵם רֹקֶר
7aB וֹיֵמָהוּ לָשֶׁם רְשׁ לְנֵכֶ
7bA מְחַשֶׁבּוֹתָיוֹ מַשְׁפְּבֹת אֲנָן
7bB שֵׁם בְּמֵסְפְּלָתוֹּת
8aA רָדֵךְ שָׁלוֹם לָא יָדַע
8aB וֹאֵין מֵשְׁפְּלָתוֹּת
8bA נְחָבִיתָהוֹ נְדָשָׁה לָהֶם
8bB כָּל רָדֵךְ הָא לָא יָדַע שָׁלוֹם

Translation

6bA “Their works are works of iniquity
6bB and a handiwork of violence is in their hands.”
7aA “Their feet, to evil, run quickly
7aB they haste in shedding innocent blood.”
7bA “Their thoughts are thoughts of iniquity
7bB devastation and destruction are in their highways.”
8aA “They way of peace they do not know
8aB and there is no justice in their tracks.
8bA Their paths they made crooked for them
8bB all who walk(s) in it do(es) not know peace.”

Isa 59:6b – Sin with Hands

6bA מִשְׂרֵיהָ מַעְנֶרְאָי
6bB וְפֹעָלָם חָמָשׁ בּכְפָרְתָה

While the term מִשְׂרֵיהָ makes Isa 59:6bA a part of the strophe of vv. 5-6, at the
same time, reference to “hand” in v. 6bB makes it a part of vv. 7-8 in which the people are described as committing sin with their hands (v. 6b), feet (v. 7a), and thought (v. 7b); as a result, they do not know peace (v. 8). Reference to both physical and intellectual aspects of a person seems to emphasize the totality of the sinful behavior both in the planning and acting it out.

**Isa 59:7a – Sin with Feet**

| 7aA | הָרַגְלֵיהָם לְעַטְיָתָם |
| 7aB | וַיְהִירוּ לְשַׁפֶּקֶד דֹּם נָכָר |

The parallelisms are הָרַגְלֵיהָם לְעַטְיָתָם / וַיְהִירוּ לְשַׁפֶּקֶד דֹּם נָכָר. The first pair, וַיְהִירוּ לְשַׁפֶּקֶד דֹּם נָכָר is styled in development of thought in which the first element, feet, is a part of totality, while the second element is the totality, the whole person. That the directional object יַע in this phrase is put before the verb, indicating an emphasis on the object. The second pair, הָרַגְלֵיהָם לְעַטְיָתָם has יַע as a general and abstract noun while לְשַׁפֶּקֶד דֹּם נָכָר is a specific verb describing what יַע means in this particularly context.43

**Isa 59:7b – Sinful Thinking**

| 7bA | מַחְשַׁבְתּוֹת מַחְשָׁבָה אֵין |
| 7bB | שֵׁר וֶשֶׁר בְּמַחְשָׁבָה |

The parallelism are מַחְשַׁבְתּוֹת מַחְשָׁבָה אֵין / שֵׁר וֶשֶׁר בְּמַחְשָׁבָה. Structurally, the distribution of

43 It can be noted here that the clause לְשַׁפֶּקֶד דֹּם נָכָר, shed innocent blood, appears in Deut 19:10; 21:8; 27:25; 2 Kgs 21:16; 24:4; Ps 106:38; Prov 6:17; Isa 59:7; Jer 26:15, but for King Manasseh, under whose rule the prophet Isaiah lived, this term stands out as a historical paradigm of his government (2 Kgs 21:16; 24:4).
the words in this particular passage is balanced in the sense that one word in one colon is paralleled with two words in the other colon; the word “thoughts,” which is in cognate accusative form, is paired with one word, “highway,” and one word “iniquity” is paired with two words “devastation” and “destruction”:

<table>
<thead>
<tr>
<th>A</th>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>their thoughts are thoughts of iniquity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B’</td>
<td>B’</td>
<td>A’</td>
</tr>
<tr>
<td>devastation and destruction are in their highways.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The parallelism employed in this bicola makes the word “iniquity” [יְאֵウィ] which is a general term with a broad range of meaning, have a more specific meaning in this context—devastation and destruction. As the word יְאֵウィ already appeared in v. 6b which is paired with “violence,” המָעֹשֶׂה, the reappearance of the word here in v. 7b gives more weight to the meaning of the word in the context of the passage.44

In Isa 55:7-8 the term מַחְשָׁבָה, “thought,” has the term רָאוּע, “way,” as its parallel, and here in Isa 59:7b, the parallel for מַחְשָׁבָה is מַסְלָלָה, while in Isa 35:8, מַסְלָלָה is synonymous with רָאוּע. This pairing of מַסְלָלָה with מַחְשָׁבָה can be explained with the logic that the use of מַסְלָלָה instead of רָאוּע is to support the idea of “running” and “hastening” presented in the preceding bicola of Isa 59:7a, which can be done with more ease on a

44Bernhardt commented on this issue: “Because of their variety, parallel ideas which are closely associated with `aven especially in metrically structured texts help only to a limited extent in obtaining a more precise understanding of the meaning of this word,” “יְאֵウィ,” 142.
“highway” than on a “way/road.” Prov 6:16-18 lists six things that the Lord hates / is an abomination to him, and the last on the list is “feet that rapidly run to evil” (v. 18).

Commenting on this clause, Bruce Waltke writes that the emphasis is on “his zeal and zest to follow the inner evil compulsion as soon as possible (cf. 1:16a; Ps 147:15b; Isa 59:7), not swiftness in running.”

This insight from Waltke helps to understand the intention of the word pair מָלָא / מַשָּׂה in this parallelism, that there is nothing to stop


Prov 6:16-19 is particularly relevant to be compared to, since it shares some similar key vocabulary with Isa 59:3-8, as can be observed in the following:

<table>
<thead>
<tr>
<th>Prov 6:17-19 Seven things that the Lords hates:</th>
<th>Isa 59 Things that separated people from God</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) haughty eyes</td>
<td>3aA your lips spoke falsehood, שְׂפָתְךָ שָּׁפָטִים</td>
</tr>
<tr>
<td>(2) lying tongue, שְׂפָתְךָ</td>
<td>3bB your tongue, שֶׁפֶךָ mutters wickedness</td>
</tr>
<tr>
<td>(3) hands shedding innocent blood, יְדֵי שְׁפָתְךָ מְשַׁמֵּחּוֹת רֵדְנֵי</td>
<td>3bA your hands, כֵּפְסֶךָ are defiled with blood</td>
</tr>
<tr>
<td>(4) a heart that devises wicked plans לַעֲלֹת וַזֶּכֶר</td>
<td>7aB they hasten to shed innocent blood, לְשָׁפֶךְ דָּם נִצָּה</td>
</tr>
<tr>
<td>(5) feet that rapidly run to evil נְכָלֶת מָשָּׂה לַזֵּרֶם</td>
<td>7bA their thoughts are thoughts of iniquity מַחְשֶׁבּותָם מְחַשְּׁבּות נִי</td>
</tr>
<tr>
<td>(6) false witness who utters lies מְשַׁמֵּחֹת לַזֵּרֶם</td>
<td>7aA their feet run to evil נְכָלֶת לֻזְעֵית</td>
</tr>
<tr>
<td>(7) one who spreads strife among brothers מַעְשַׁבּוֹת וַזֶּכֶר</td>
<td></td>
</tr>
</tbody>
</table>
or hinder the people, i.e. their conscience, from accomplishing their evil intentions.

The word הֵמַלְחָה, “highway,” functions as a connecting link that holds together the ideas expressed in vv. 7-8: it provides a context for reference to “feet” in 7aA and is connected with the term “thoughts” in 7bB as a wordpair; in v. 8, the word has counterparts through the terms מֵעָנָל (8aA); and נַחֲרוּתָה (8bB).47

**Isa 59:8 – The Absence of Peace**

Isa 59:8 further develops the theme of “feet” in v. 7 by presenting various terms expressing the idea of “way”: מֵעָנָל; רָדָד; and נַחֲרוּתָה which are the locus for the activity of the feet. The root רָדָד andֵעָנָל תְּלָוָה רָדָד ties the verse as unit; in the beginning of the verse, they were presented as the object, which the people failed to know, and in the end of the verse they represent the result: “they do not know the way of peace, and those who walk in it do not know peace. That v. 8 underlines the idea of one’s inability to experience peace as the frame of the verse is elaborated further below48.

47Delitzsch differentiates the various terms of “way” as follows: רָדָד is a general term, “the way upon which a man goes”; מֵעָנָל is “a hig-highroad thrown up with an embarkment”; מֵעָנָל is a “carriage road”; and נַחֲרוּתָה is “a footpath formed by the constant passing to and fro of travellers.” Prophecies of Isaiah, 2:398. The variety of vocabulary employed in describing the way of the people, מֵעָנָל, רָדָד, מֵעָנָל and נַחֲרוּתָה, shows a movement from large to small: highways – road – track – path; from general to specific, portraying the sinful activity from public practices to a more personal level, comparable to the degrading movement of the reference to hand, palm, and finger in vv. 1-2.

48The opening and the ending of this verse with the clause “do not know peace” is not just a repetition but a development of the idea. The opening refers to the deeds of the sinful people in which they became the victims of their own scheme, “they twisted for themselves.” The meaning of the clause יָדְתָם שַׁלֶּם לְלָלָלָבִים, מַלְחָה in 8bB can be multiple: (1) it may refer to those who committed these crimes and are the victims of their own scheme (“they twisted for themselves” 8bA); (2) those who follow the example of these crooked people (“all who walk in it” 8bB); or (3) to innocent victims, who did not involve themselves with all these crimes (cf. the conclusion of the confession in v. 15a “he that turned from evil became a prey”).
Isa 59:8a

8aA דַּרְךָ שָׁלוֹם לֹא יִרְדֹּעָה
8aB וָאָן מַשֵׁש בְּמַעְנָהוֹת

The parallelism in 8a is chiastic in structure and synonymous in nature: between מַעְנָהוֹת / wollen and the negative phrases לֹא יִרְדֹּעָה / שָׁלוֹם:  

<table>
<thead>
<tr>
<th></th>
<th>B</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>8aA</td>
<td>דַּרְךָ שָׁלוֹם לֹא יִרְדֹּעָה</td>
<td></td>
</tr>
<tr>
<td>8aB</td>
<td>וָאָן מַשֵׁש בְּמַעְנָהוֹת</td>
<td></td>
</tr>
</tbody>
</table>

The parallelism in 8b is more thematic in nature and the cola complement each other’s idea: as 8bA presents what the people had done, 8bB gives its result:

Isa 59:8b

8bA נִשְׁבַּחְוָה נַעַשׂ לָהּ  
8bB כָּל דַּרְךָ בּוֹ לֹא יִרְדֹּעָה:  

In the word-pair דַּרְךָ וָאָן, the reference to the track is completed with the activity of walking on that track: לֹא יִרְדֹּעָה נַעַשׂ, the crookedness of the track resulted in the absence of peace. This reference to peace makes v. 8 a conclusion of 3-8 by making a contrast between all of the unjust practices and shalom.49 Furthermore, reference to שָׁלוֹם in the context of מַעְנָהוֹת דַּרְךָ and מַעְנָהוֹת is significant, since throughout the

49With reference to Isa 57:21, exegetes interpreted שָׁלוֹם here as “inner peace.” For example, Young discusses about the “peace of God" in their hearts. Isaiah, 3:433. However, in the context of the description of the wrongdoing given in the previous verses, the theme of peace here has more to do with social conduct. This point illuminates the interconnection between inner peace and social conduct. See Delitzsch, who sees in the verse a portrayal of the people’s inability to enjoy “of either inward or outward peace.” Prophecies of Isaiah, 2:398.
book of Isaiah, the theme of the highway of the Lord is presented in the context of peace and redemption.\(^{50}\)

That the term “thoughts” receives a detailed elaboration using various words for “road” implies the usage of the terms “road” here as being both literal and metaphorical, and that there is a close interconnection between what people think and the course of life that they pursue.\(^{51}\) Another observation can be added here: in Proverbs, “highway” is a metaphor for the conduct of an “upright” person [דֶּרֶךְ] (Prov 15:19; 16:17), but here in vv. 7-8, it refers to evil thoughts and practices. Furthermore, in the book of Isaiah, the term “highway” is employed in the context of God’s salvific activities intended for both his people and other nations (Isa 11:16; 19:23; 35:8; 40:3; 62:11), while here, the term is employed in the context of the violent activity of God’s people.\(^{52}\)

From stylistic and structural perspectives, some key themes seem to function as a uniting element between vv. 3-6 and 7-8. They are as follows:

1. References to “hand” and “feet.” As v. 3 portrays, the hands and fingers of the people are defiled with blood and iniquity: הֵפִּכָם נְאֵלָ הָרָדֶמֶה וַעֲפָקְתוֹתָהּ בְּנֵין, “your palms are defiled with blood and your fingers with iniquity,” but here in v. 7, the feet are


\(^{51}\)Koch explains that, figuratively, “derekh embraces both the course of life (as the ethically neutral unity of the life-story in which one participates passively rather than actively) and also “conduct” (as responsible and ethically accountable actions in specific periods of life).” Klaus Koch, “דֶּרֶךְ,” *TDOT* 3:271-272. This background makes the parallelism more understandable.

\(^{52}\)In Ps 84:6 מָסָלֹת is synonymous with the Lord himself: מַסָלֹת מַלְמָמָה אֲדֹנָי הָאֲדֹנָי מַסָלֹת, “Blessed is a man whose strength is in you [the Lord], mesilloth are in their heart.” As for the translation of mesilloth, some versions of the English Bible have “highways [to Zion]” (NASB; RSV) or “pilgrimage” (NIV; NKJ). Dahood interprets it as “exaltments,” referring to the verb yehaleluka, “to praise you” in v. 5, arguing that one of the meanings of the root הַלָּל is “to exalt.” *Psalm 50-100*, 281.
responsible for the evil and bloodshed: “their feet run to evil, they hasten to shed innocent blood.” This reference to both hands and feet is intended to express the idea of totality, that the person as a whole is responsible for the evil deeds. As the theme of “hand” is connected with the activity of “weaving” (v. 5), the theme of “foot” is connected with the activity of “walking” (vv. 7-8) and both the themes go in the same direction, to נרך, “iniquity” and other acts of violence.

(2) There is a movement in the description of what the people think and what they put into action, as can be observed in Figure 15.

<table>
<thead>
<tr>
<th>What was in their mind</th>
<th>Isa 59:4</th>
<th>Isa 59:7</th>
</tr>
</thead>
<tbody>
<tr>
<td>What they did</td>
<td>되 vxm they conceived trouble</td>
<td>משלחתיו משלחתיו their thoughts are thoughts of iniquity</td>
</tr>
<tr>
<td></td>
<td>והחלות איני they gave birth to iniquity</td>
<td>שד הละครorns ה❚זכרorns devastation and destruction are in their highways</td>
</tr>
</tbody>
</table>

Figure 15. Descriptions of progression from thought to practice in Isa 59:4 and 7

Another portrayal of the connection between what the people think and what they do can be perceived in the grammatical forms of vv. 6bA and 7bA:

6bA משלחתיו משלחתיו their [handi]works are [handi]works of iniquity
7bA משלחתיו משלחתיו their thoughts are thoughts of iniquity

In both cola, the verbs are in the cognate accusative form and they have the same object, אינך. These styles can be considered a device to emphasize that both the intellectual and

53 That reference to “feet” and “hands” as one context expresses the idea of totality see Gen 41:44; Ps 36:1; Ezek 6:11.
physical aspects of the people are responsible for their devastating behavior.

(3) The recurrence of the word יָֽאָרָה strengthens the continuation and development of ideas already presented in v. 4: דָּרָה and יָֽאָרָה in v. 3, and דָּרָה and יָֽאָרָה in v. 7, followed by the pair of יָֽאָרָה and devastation in the following colon.

(4) What they did only bring harm to themselves, as can be presented in Figure 16.

<table>
<thead>
<tr>
<th>What they did</th>
<th>What they suffer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isa 59:5</td>
<td>they hatch viper’s egg</td>
</tr>
<tr>
<td></td>
<td>those who eat the egg died</td>
</tr>
<tr>
<td></td>
<td>from the hatched ones come out</td>
</tr>
<tr>
<td></td>
<td>a viper</td>
</tr>
<tr>
<td>Isa 59:8</td>
<td>they make their ways crooked for themselves</td>
</tr>
<tr>
<td></td>
<td>they did not experience peace</td>
</tr>
</tbody>
</table>

Figure 16. Descriptions of connection between practice and its consequences in Isa 59:5 and 8

**Stanza 3: Confession of the People (Isa 59:9-15a)**

Beginning with vv. 9 to 15a, a new section begins, the confession of the people. As reference to the target audience in vv. 1-8 is in the third person, now the reference is in the first person. The introductory phrase . . . וַיַּלְכְּלָם in v. 9 indicates the recipient of the message acknowledging the result of the collapse of justice within society. This affirmation is further signaled by a series using the causal conjunction וְ in v. 12. From a thematic perspective, the confession that runs from v. 9 through to v. 15a can be divided into three sections based on their focus: (1) vv. 9-11 give the effect, focusing on what sin brings upon oneself; (2) vv. 12-13a give the cause, focusing on how sin affects the relationship between the people and God; and (3) vv. 13b-15a go back to giving the effect, but now focusing more on the effect of the sin on the social setting.
Strophe 1: The Absence of Justice and Righteousness (Isa 59:9-11)

Isa 59:9-11 – The Absence of Justice and Righteousness

9aA
עָלָיָן רָחֵק מְשַׁפְּטַת פִּסְמָה

9aB
וֹלַא שְׁפִּיטָת צְדִיקָה

9bA
נַקְוֲה לְאֵוד גַּהֲנַתָּךְ

9bB
לְןֶפֶשׁ הַאָמְלָת נְפָלָךְ

10aA
נִנְשָׁתָה מְעָרָית קָר

10aB
נִכְאָתָה נַנְשָׁתָה

10bA
מִשְׁלָלָה מְעָרָית מְנָשֵׁה

10bB
בְּאָמָלָמָה מְנָשֵׁה

11aA
נָפֹם כְּרִיבָם כְּלָם

11aB
וְרֹבֵים הַנֶּפֶשׁ נְנָמָה

11bA
נַקְוֲה לְמַשְׁפַּט אֶזְאִן

11bB
לְשׁוֹנַהּ רָחֵקָה פִּסְמָה

Translation

9aA
“Therefore, justice is far from us

9aB
righteousness does not overtake us.

9bA
We hope for light but behold, darkness

9bB
for brightness, but we walk in the gloom.

10aA
We grope like blind men along the wall

10aB
like those who have no eyes we grope.

10bA
We stumble at midday as in the twilight

10bB
among the vigorous like dead men;

11aA
growl like bears all of us

11aB
and like doves we moan.”

11bA
“We hope for justice but there is none

11bB
for salvation, but it is far from us.
Isa 59:9a – The Absence of Justice and Righteousness

9aA עליך דין ומשפט מונע
9aB ולא חסונן ידך

The adverb עליך signifies a continuation of the thought of the previous section of vv. 3-8 and it also affirms the indictment presented there. The change of speaker to first person plural marks the beginning of a new section, the confession on the part of the people. This adverb עליך covers both cola, and the parallelism here is semantic in nature: הනח / מונע;jpvm / hqdc. The term reminds of the announcement in Isa 59:1: that the hand of the Lord is not too short to save, but the deeds of the people had causedjpvm / hqdc to be far away. The word pair זרקה / מונע also reminds one of the command in Isa 56:1 to keepjpvm / hqdc, for the Lord’s salvation is “near,” and in this particular context, the word ידך adds an element of irony, since the call in Isa 56:1 pertains to the “nearness” of salvation, just the opposite of ידך. The fact that the termيقֵבב in Isa 57:9a is being paired with the phrase לא חסונן ידך / מונע indicates that the ideal state of a society, the realm ofjpvm / hqdc, is not only far from reality, it is absent. The theme of the absence of justice is described further in the next bicola:

Isa 59:9b-10 – Overpowered by Darkness

Isa 59:9b

9bA סכיה לאוטר והנחתת
9bB להנהלת במשתת נחלת

The pi‘el form of the verbs סכיה and נחלת balances the cola. The parallelism is
synonymous between אֲפַלֵּלָה / הנֹּה / אֵו and אֲפַלֵּלָה / נֹּה. The structure of the bicola is as follows:

C          B       A
נְקָה לֵאֹאֵר וּנְגָה הָשֵׂךְ
A`        C`         B`
לְנָהָתָה בָּאָפַלְלָה נֹּהָלָה

The *pi‘el* form of the verbs intensifies the contrast between what had been hoped for with the actual reality of what the people had to go through; the exclamatory term הננה adds a nuance of a disappointed surprise, since what they have is the opposite of what had been expected.

The psychological aspect of what the people feel is portrayed in the movement of the thought, from what they are hoping for (the verb קָו), what they see (the exclamatory הננה), and what they are going through (the verb לִלְחַה). As the words אֲפַלֵּלָה and hlpa both refer to the absence of light, אֲפַלֵּלָה has a connotation of gloominess, calamity, even death, and the plural form of the word intensifies these negative meanings.54 The verb לִלְחַה in this verse serves as a connecting link between vv. 7-8 and vv. 9-11. The term refers back to variety of synonyms for רְדָף in vv. 7-8 and prepares for a further description of the “walking” in vv. 10-11.

54In Job 10:22; 28:3 term hlpa has a connotation of death; and in Job 30:26 the word is paralleled with בָּר, “evil.” Amos 5:20 gives the absence of light and brightness as the characteristics of the day of the Lord with connotation of judgment. As in Isa 58:10 the promise there is that the gloom [apal'ah] will become as bright as midday; here the people are expecting brightness but the reality is that they walk in the gloom.
Isa 59:10a

10aA  ננשָׁה הָרוֹרִים כָּרָה
10aB  וַחֲאֵלָן עַטִּים ננשָׁה

The emphasis of this bicola is on blindness: the parallelism is a reversal with ננשָׁה הָרוֹרִים כָּרָה; the chiastic structure is as follows:

B   A
ננשָׁה הָרוֹרִים
A′  B′
בַּחֲאֵלָן עַטִּים ננשָׁה

The act of groping in the dark indicates a situation of helplessness and being powerless; and this idea of being powerless is developed further in 10b:

Isa 59:10b

10bA  כְּשָׁלוֹם הָרוֹרִים מְנַשָּׁה
10bB  בְּאֵשְׁמַנְיָה הָרוֹרִים

The parallelism here is more on the thematic level. The comparative preposition כ on both cola indicates that the “darkness” experienced here is more internal than external in nature, since they stumbled at midday as if it were in twilight. That the emphasis is more on the internal state of the person is underlined in the next colon: “among the

55McAllister states that in the Hebrew Bible blindness is associated with weakness, and he further concludes that “blindness held a special intensity in Israelite thought as a most profound and troubling condition.” Ray W. McAllister, “Theology of Blindness in the Hebrew Scriptures” (Ph.D. diss., Andrews University, 2010), 361.
vigorous, we are just like dead ones.” This overall description of blindness and experiencing darkness during the midday, see Figure 17, echoes the blessing and curse in Deut 28, as one of the consequences of unfaithfulness to the covenant (v. 15)\(^56\).

<table>
<thead>
<tr>
<th>Deut 28:29</th>
<th>Isa 59:10-11</th>
</tr>
</thead>
<tbody>
<tr>
<td>and you will <strong>gropes</strong> [מלשן] at <strong>noon</strong> [נהר] as the <strong>blind</strong> [ררה] <strong>gropes</strong> [מלשן] in <strong>darkness</strong> [אשכלות] and you will not prosper in your ways; but you shall only be oppressed and robbed continually, with <strong>no one</strong> [אך] to <strong>save</strong> [מלשיט] you.</td>
<td>We <strong>gropes</strong> [מלשן] like <strong>blind</strong> men [ררה] along the wall, like those who have no eyes we <strong>gropes</strong> [מלשן]. We stumble at <strong>midday</strong> [נהר] as in the twilight... We hope for justice but there is <strong>none</strong> [אך]; for <strong>salvation</strong> [ישועה] but it is far from us.</td>
</tr>
</tbody>
</table>

Figure 17. Comparison of the theme of blindness between Deut 28:29 and Isa 59:10-11

The description of walking and stumbling in the dark receives further elaboration, moving from the portrayal of physical movement to the mental state, as it was portrayed that they were sighing.\(^57\)

**Isa 59:11a – Illustration from Animal World**

11aA נוהגה דרבים לכלנה
11aB ונהוגים חוג נוחה

\(^{56}\text{Blenkinsopp, Isaiah 56-66, 193.}\)

\(^{57}\text{For ערום as an expression of inward agitation, groaning, see A. Baumann, “עום,” TDOT, 3:415; and for חגר as an utterance of inarticulate sounds see A. Negoită, “חגר,” TDOT, 3:321.}\)
The parallelism is semantic: וָנַחֵד / וָנַחֵד and וֶהְמָה / וֶהְמָה. The structure is chiastic:

\[
\begin{array}{c}
\text{B} \\
\text{סהט} \\
\text{חרביס} \\
\text{וכלמ} \\
\text{A} \\
\text{B} \\
\text{רופיס} \\
\text{וננה} \\
\text{וננה}
\end{array}
\]

The noun וָנַחֵד indicates totality. Reference to the growling of bears leads some commentators to underline the element of aggressiveness here; however, this understanding does not comply with the tone of impotence in the surrounding context of this colon. Therefore the growling of bears corresponding to the moaning of doves refers to an unclear sound expressing helplessness.\(^{58}\)

**Isa 59:11b – The Absence of Justice and Salvation**

The ending of this verse repeats the theme of v. 9a, describing the discrepancy between hope and reality:

**Isa 59:11b**

\[
\begin{array}{c}
\text{11bA} \\
\text{ןכָּה} \\
\text{לָמַשְׁפֵּם} \\
\text{ואַנְּךָ} \\
\text{11bB} \\
\text{לָשׁוּחַ} \\
\text{רַחְקָה} \\
\text{מָמָנוּ}
\end{array}
\]

The verb נכָּה covers both cola, with the preposition ל to specify the object; the parallelism is יָשָׁוֹת / רָחְקָה, יָשָׁוֹת / מָשָׁפֵם. The first pair, יָשָׁוֹת / מָשָׁפֵם indicates that the meaning of “justice” expected in this particular verse is more salvific in nature than judicial. As in v. 9a, the pairing for רָחְקָה is with מָשָׁפֵם; the reappearance of the term

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\(^{58}\) Koole, *Isaiah III*, 189.
Here serves as an *inclusio* for vv. 9-11, and yet that the word pair here in v. 11 that involves ישועה may be considered as a preparation of the thematic shift from self-reflection in vv. 9-11 to the confession of sin as the people see themselves in relation to God in vv. 12-13.

In their own context, vv. 9-11 are structured in a certain way:

| 9aA | עליך רוחק משמשMeshPro | ולת שטאני פדרק | נקוה לאור נמהתרחק | לננהת באפתות נחלך |
| 9bA | $vx - הָנָהוֹ הֶנָּהוֹ | $לְהַנָּה | לְנַנָּהַת בַּאֲפַלָּת נִהלָך |
| 9bB | ונשון גוערים זכר | והאון ינשנ רשות |
| 10aA | כלוּם בצוּרִים כַּנֶּשׁ | נפשוּת עֵינוֹ ננשָׁה |
| 10bA | בָּאָפַלָם בְּדוֹמִים | כללוּם בָּצוּרִים כַּנֶּשׁ |
| 10bB | נוהָהָה בְּדוֹרֵים כְּלָנָה | וְדַוְּוִיָּה הָנה נַהֲנָה |
| 11aA | נַקְוָה לְמַשְׁפֶּת רַמְאִי | נַקְוָה לְמַשְׁפֶּת רַמְאִי |
| 11aB | לְשׁוּחַת הָרוּחַ Rupert | לְשׁוּחַת הָרוּחַ Rupert |

Both the beginning and the ending of this passage are concerned with the absence of משמש. That is paired with ידך in the beginning and paired with ישועה in the ending implies that the concern for “justice” here is on both the horizontal and vertical levels. ידך is further likened to “light” and its absence is compared to the experience of walking in darkness, and also like being blind. The walking is further depicted as stumbling and powerless; this state of powerlessness receives a more detailed description in the sighing that they have.

The description of “walking in the dark” in vv. 9-10 complements the portrayal of
the people “running in the highway” in vv. 7-8; they are basically looking at the same
event from opposite angles. In terms of sinfulness, these people are running swiftly on a
highway to arrive at what they are aiming at (vv. 7-8), but in the case of upholding justice
and experiencing salvation, they are very slow, walking—a walk that is characterized by
stumbling—in darkness.

Strophe 2: Confession of Transgressions (Isa 59:12-13)

Isa 59:12-13 – Confession of Transgressions

12aA Because our transgressions are great before you
12aB and our sins testify against us.
12bA Because our transgressions are against us
12bB and we acknowledge our iniquities:
13aA transgressing and denying against the Lord
13aB and turning away from after our God
13bA speaking oppression and revolt
13bB conceiving and uttering from the heart lying words.”

The particle בּ in v. 12 marks a new section. As vv. 9-11 focus on the effect of the
absence of justice on the part of the people, vv. 12ff give the “cause” of the problem, with
the key words being מְרַנָּה, מְדִינָה, and נַעֲרוֹן. The text is presented as a direct confession of the people to God, in which they address him in the second person singular and speak of themselves in the first person plural, showing a collective confession. This confession in vv. 12-13 has a structure of its own:

Against God 12 For our transgressions are multiplied against You
Against self our sins testify against us
our transgressions are against us
we acknowledge our iniquities
Against God 13 transgressing and denying against the Lord
turning away from our God
speaking oppression and revolt
conceiving and uttering from the heart, lying words

Verse 12 opens with the people’s acknowledging their transgression against God, followed by self-accusation expressions concerning their sin; v. 13 gives the content of those acknowledged transgressions, with all the verbs in the infinitive form: the first half has a definite object of the action, that is against God, while the second half has no definite object.

**Isa 59:12a – Reference to Transgression and Sin**

12aA יִרְבּוּ מַשָּׂטִים נוֹהַךְ
12aB והמאוהים נלכָּה. בי

The quantitative expression רב מַשָּׂטִים covers both cola in order to portray the multitude of the transgressions. The parallelism here is מַשָּׂטִים, which is

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59 Kissane read the quantitative expression רב, “many” as the verb יָרְבּ, “to accuse.” Isaiah, 248. Thus the emphasis is more on the seriousness of the situation qualitatively than quantitatively. For Koole this kind of reading is a redundancy with the phrase נוֹהַךְ in the end of the colon. Isaiah III, 190.
complementary, and ננה בור / ננך, which is at the semantic level, expresses a situation of disadvantage on the part of the speaker. The nature of confession in this sentence is underlined by reference to two different objects of wrongdoing: against you in the first colon and against us in the second colon. The preposition ב in the last phrase can be read as adversative, comparable to the particle of the preposition ננה בור in the first colon.

**Isa 59:12b – Reference to Transgression and Iniquity**

12bA כריסטועו אantine
12bB ונתונה דרנומה

In this bicola, the wrongdoings committed were acknowledged. The parallelism here is semantic in nature—דרטועו / דרחטיננו and ננה הו / מנהטיננו; our transgressions / our iniquities. Ronald J. Williams considered the preposition אantine in the sense of consciousness, parallel to ידע: and against us / we acknowledge.60

**Isa 59:13a – Confession of Sin against the Lord**

13aA מטש ומכח בורדה
13aB ומכח פארו אלדנינה

Verse 13 is a continuation of the thought expressed in the last word of v. 12. As the phrase ידענומ our acknowledgement, “we acknowledge them,” concludes that verse, the next verse provides the content of that acknowledgment. The parallelism here is רסה פארו / מטש בורדה: the

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verbs “transgressing” and “denying” receive a more concrete action: “turning away” and “from following” in colon B with the object הוהי. It is noticeable that the portrayal here has a personal note, as reference to the deity is אלהינו, “our God,” noting that a certain relationship exists between the two parties: the transgression is not a general one, it is something committed in the context of the covenant.

**Isa 59:13b – Transgression through Speeches**

<table>
<thead>
<tr>
<th>13bA</th>
<th>דבריה}:מוה</th>
<th>והוהי</th>
<th>מלך דביריה}:מק</th>
<th>הוהי</th>
<th>מלך דביריה}:מק</th>
</tr>
</thead>
<tbody>
<tr>
<td>13bB</td>
<td>הוהי והוהי מלך דביריה}:מק</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The parallelism דביריה}:מק is more thematic in nature, while הוהי והוהי מלך דביריה}:מק is complementary. All the verbs employed here are in pi’el form, reflecting the intensity of the activity. In these bicolas, the order is reversed: colon A had one verb followed by two objects, while colon B had two verbs with one object:

- **speaking oppression and revolt**
- **conceiving and uttering [from the heart] lying words**

As the emphasis of colon A is the product, colon B gives more weight on the source from which the product comes: When the people are speaking of oppression and rebellion, it is because they had conceived and are uttering from their hearts the lying words—and all of these things had been done against God; no wonder the Lord did not hear them (v. 1).61

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61While not discussing Isa 59 in particular, Jacques Derrida’s insight about the importance of “speaking” illuminates the seriousness of the situation in Isa 59:13 when people did not speak truth to each other:
Strophe 3: The Absence of Justice and Righteousness (Isa 59:14-15a)

Isa 59:14-15a – The Absence of Justice and Righteousness

14aA והמשה אוחור נשמת
14aB וperedק מרותק תעמר
14bA כיר seçil ברוחם אתא
14bB ונסחי לאיתוסל לבוא
15aA והרי האמה נערתה
15aB והשלום מתוחילל

Translation

14aA “Justice is turned back
14aB righteousness stands far away
14bA for truth has stumbled in the street
14bB and uprightness cannot enter
15aA the truth is lacking
15aB and one who turns aside from evil makes himself prey.”

The focus of vv. 14-15a returns to the effect of the absence of justice. The term נשמת appears again in the text.

Isa 59:14a – Reference to Justice and Truth

14aA והמשה אוחור נשמת
14aB וperedק מרותק תעמר

Each time I open my mouth, I am promising something. When I speak to you, I am telling you that I promise to tell you something, to tell you the truth. Even if I lie, the condition of my lie is that I promise to tell you the truth. So the promise is not just one speech act among others; every speech act is fundamentally a promise. This universal structure of promise, of the expectation for the future, for the coming, and the fact that this expectation of the coming has to do with justice – that is what I call the messianic structure. John D. Caputo, *Deconstruction in a Nutshell: A Conversation with Jacques Derrida* (New York: Fordham University, 1997), 22-23.
This bicola has a chiastic structure, verb followed by noun in colon A and noun followed by verb in colon B. The parallelism is רדפק / משפט נמרות / עד אחור and אחור / משפט נמרות / עד רדפק. While אחור is a noun, it is also an adverb, and, in this context, functions as an adverb with משפט. The portrayal in this verse is thematically complementary to v. 9a. While there, the people are expecting יבצם, yet it is “far” from them, and חניך but it does not overtake them, here in v. 14a, יבצם is portrayed as an object being pushed back and חניך, as standing “far away.”

**Isa 59:14b – Reference to Truth and Uprightness**

14bA יבצמה מוזרות אמת
14bB חנכה לאחרים לבא

The verse is in chiastic structure: verb–noun–noun–verb; the parallelism is חנכה / אמת; and יבצמה / לבא לאחרים. The theme of the absence of justice within the community is being developed to a deeper level. As in 14a, justice exists but vaguely, in the distance; in 14b, it is totally absent.

The relationship between vv. 14a and 14b can be seen from at least two perspectives: (1) the preposition ב in 14bA can be read as temporal with the meaning of “when.” Reading thus, the portrayal is that justice turns back and righteousness stands afar (14a) when truth had fallen in the public square and integrity was not able to enter

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63 For the phrase קץ אחור as an idiomatic expression see Ps 35:4; 40:15; 44:19; 70:3; 129:5; Isa 42:17; Jer 38:22; 46:5.
(14b). (2) Another reading is that the preposition יִּהְיָרָת (14a) has a causal sense with the meaning of “because,” and with this, justice turns back and righteousness stands afar (14a) because truth had fallen in the public square and integrity is not able to enter (14b). Both nuances of meaning can complement each other in the reading of this verse.

The content of v. 14 is not only a description of the direct result of the attitude and conduct depicted in vv. 12-13, but v. 14b is also closely connected with v. 10b. As in v. 10b, the people are confessing that they had “stumbled” and feel so “powerless;” here in v. 14b, it is “truth” that has “stumbled” and righteousness is “not able” to enter. This thematic relationship can be observed in Table 5.

### Table 5. The structure of the confession of the people in Isa 59:9-15a

<table>
<thead>
<tr>
<th>Absence of justice on personal level</th>
<th>Confession of sin</th>
<th>Absence of justice on social level</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 therefore מִשְׁפָּט is far [דָּוִיד] from us</td>
<td>12 because our transgressions are many before You and our sins testify against us because our transgressions are against us and we acknowledge our iniquities</td>
<td>14 מִשְׁפָּט is turned back [דָּוִיד] stands far away, for truth has stumbled [בְּשָׁלוֹן] in the street and uprightness cannot enter</td>
</tr>
<tr>
<td>נָרָת does not overtake us we hope for light but behold, darkness for brightness, but we walk in gloom</td>
<td>13 transgressing and denying against the LORD and turning away from after our God speaking oppression and revolt conceiving and uttering from the heart lying words</td>
<td>15 the truth is lacking and he who turns aside from evil makes himself a prey</td>
</tr>
<tr>
<td>10 we grope like blind men along the wall like those who have no eyes we grope we stumble [כַּפְשָׁת] at midday as in the twilight among the vigorous like dead men</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11 growl like bears all of us and like doves we moan we hope for מִשְׁפָּט but there is none for מִשְׁפָּט it is far [דָּוִיד] from us</td>
<td></td>
</tr>
</tbody>
</table>
Isa 26:10 described how the wicked, even after being shown a favor, will not learn righteousness; he acts wrongfully even in the land of uprightness. The term 'unrighteous' refers to a general negative assessment of a person’s behavior and actions as opposed to a specific deed or transgression. In Amos 3:10, those who do not know how to practice public square pile up violence and destruction. In Job 29:7, the word ריהב, “public square,” is paralleled with “gate,” a place where justice is administered (Amos 5:10). A comparison of Isa 59:14 with these verses may imply that all the evils were not only being spoken and thought of (59:13), but they had been brought into action, revealing that the judicial system had totally collapsed.

Isa 59:15a – The Pious as Victim

15aA והוגהו הָאָמָה נֶשֶׁרָה
15aB וְכָר מַרְבֶּה וּמַשָּׁחֲלָל

As the reference to “truth” in v. 14 is in a generic sense אמת, in 15a the word is האמה, “the truth.” In 14b אמת is paralleled with נפש, “integrity,” which hints that the meaning of אמת there is more in the range of “reliability” or “fidelity,” this direction is supported by reference to “deceit” in v. 13 and the absence of רעה and נשמה and in 14a. Now the term אמת in 15a functions as a concluding term to summarize the whole.

64 Josef Schreiner, “unrighteous,” TDOT, 10:524.
65 For נשמה see Jer. 6:7; 20:8; Ezek. 45:9; Amos 3:10.
66 Koole, Isaiah III, 195-6; Bovati, Re-Establishing Justice, 209.
phenomenon; that is why it has a definite article. As a consequence of this total fall of “the truth,” those who turned aside from evil became a prey. Koole observed that while abstract nouns in the previous verses are used to portray the situation, the phrase המַעֲשֶׁה, “the one who turns aside from evil,” points to a real person; it implies that the intervention by the Lord described in the following verses is intended to be a definite, real event.

While the act of “turning aside” from evil implies a pious intention, it did not convey an effort to stop or oppose evil; one just turned aside. It portrays how grievous is the situation: even those who are quietly turning aside from evil are already being של腳ל, “plundered,” a term for suffering a defeat in the context of war. This observation can be supported by the fact that v. 16 describes the Lord’s observation that no one has כָּנַן, which, while in this verse, is mostly translated as “to intercede,” the meaning of the word...

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67While the connection between Isa 59:9-15 and Zechariah 8 is coincidental, the contrast between these two passages is worth observing: in Zechariah 8, as a result of the Lord’s return and dwelling in it, Jerusalem will be called נַחֲלָת בָּנָי (v. 3)—while most English translations read the name as “faithful city,” it is more properly translated as “city of truth.” Marvin A. Sweeney, The Twelve Prophets, vol. 2 (Collegeville, MN: Liturgical, 2000), 647; and it is a unique designation for Jerusalem. See Carol L. Meyers and Eric M. Meyers, Haggai, Zechariah 1–8: A New Translation with Introduction and Commentary, AB, ed., William Foxwell Albright and David Noel Freedman, no. 25B (Garden City, NY: Doubleday, 1987), 413 and Ben C. Ollenburger, “The Book of Zechariah,” NIB (Nashville, TN: Abingdon, 1996), 7:795. The passage depicts old men and old women will again sit in the streets of Jerusalem (v. 4); the street of the city will be filled with boys and girls playing (5); they shall be God's people and the Lord will be their God “in truth and righteousness” (v. 8). In Isaiah 59, on the other hand, the people are transgressing against, denying against the Lord and turn away from him, with the result that righteousness stands far away and truth has stumbled in the street, and those who turn aside from evil become a prey. As in the description in Zechariah 8, God’s promise for protection from enemies (v. 10), in Isaiah 59 all the chaos that the people suffer comes from among themselves.

68In wisdom literature to turn aside from evil indicates that one fears the Lord (Prov 3:7; 16:6; Job 1:1, 8; 2:3).

69Koole, Isaiah III, 197.
includes to encounter with hostility, to attack, to strike down, even to kill.\textsuperscript{70} So the use of the term here may imply an expectation that somebody will confront this unfavorable social reality.\textsuperscript{71} The fact that the verbs רָצָח, לָלָל, נָצִין occur in the same context and all are in the participial form indicates that the actions are connected to each other.\textsuperscript{72} That no one is able to confront this gravity of the evil, that even those who turn aside are already being plundered, compels the Lord to confront the situation himself.

While the style of repetition is employed consistently in the previous verses where the thought or theme of the first colon is being repeated in the second colon, v. 15 is unique in the sense that the logic is more linear in nature, with no repetition:

- truth is lacking – he who turns aside from evil makes himself a prey
- the Lord saw – it is evil in his sight that there is no justice.

**Stanza 4: God’s Saving Acts (Isa 59:15b-21)**

Isaiah 59 is concluded with a report of God’s intervention on behalf of his people. The description of the action is given in a detailed step by step: it starts with he sees, followed by his assessment of the situation, then a portrayal of his putting on battle equipment, climaxed by his action and its effect. The stanza is closed by God’s reestablishing a covenant with his people.

\textsuperscript{70}See \textit{BDB}, 803; \textit{DCH}, 6:648-649 and Paul Maiberg, “ירצון,” \textit{TDOT} 11:471 for “killing” as one the nuances of meaning of the word.

\textsuperscript{71}Maiberg\textsuperscript{\textsuperscript{er}} understands the context of the passage suggests that the participial form of יָרְצָה here refers to “intervention with deeds rather than words.” Ibid., 474. In Delitzsch’s description, it is an action to “form a wall against the coming ruin, and cover the rent with his body.” \textit{Prophecies of Isaiah}, 2:404.

\textsuperscript{72}Motyer arranges the emphasis of Isa 59:14-15a from the perspective of a moral situation as (1) the disappearing of moral absolutes (v. 14a), (2) the collapse of public morality (v. 14b), and (3) individual moral character is under a threat (v. 15a). \textit{The Prophecy of Isaiah}, 491.
Strophe 1: God’s Reaction (Isa 59:15b-16a)

**Isa 59:15b-16a – God’s Reaction**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>15bA</td>
<td>וָרָא יְהוֹה</td>
</tr>
<tr>
<td>15bB</td>
<td>וָרָא בְּעֵינֵי כְּרָאוֹן מַשָּׁפֶּט</td>
</tr>
<tr>
<td>16aA</td>
<td>וָרָא כְּרָאוֹן אַשָּׁר</td>
</tr>
<tr>
<td>16aB</td>
<td>וָרָא בְּעֵינֵי כְּרָאוֹן מַשָּׁפֶּט</td>
</tr>
</tbody>
</table>

**Translation**

15bA  “And the Lord saw,
15bB  and it is evil in his eyes that there is no justice.
16aA  And he saw that there is no one,
16aB  and it amazed him that no one intervenes.

**Isa 59:15b – What God Sees**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>15bA</td>
<td>וָרָא יְהוֹה</td>
</tr>
<tr>
<td>15bB</td>
<td>וָרָא בְּעֵינֵי כְּרָאוֹן מַשָּׁפֶּט</td>
</tr>
</tbody>
</table>

Verse 15b reports both physical and mental activities: as 15bA has the action of seeing, 15bB gives the conclusion based on what has been seen. While most English versions translate the clause וָרָא בְּעֵינֵי כְּרָאוֹן מַשָּׁפֶּט in 15bB as “and it displeased him that there is no justice,” the literal expression in Hebrew is stronger: “and it was evil in his eyes that there is no justice.” This clause . . . וָרָא יְהוֹה וָרָא, besides giving an implication of the meaning, also creates a rhyme. Furthermore, the verb רָא also functions as a thematic link between v. 14 and v. 15 with the structure of מְשָׁפֶּט - רָא - מְשָׁפֶּט; in v. 14aA, the absence of מְשָׁפֶּט introduces the situation, with רָא functioning as the concluding catchword in 15aB; as the Lord sees, it is evil in his eyes that there is no מְשָׁפֶּט, as the structure shows:
The report that God “sees” hints that a solution for the problem is dawning on the horizon. In the Flood (Gen 6:5) and Exodus (3:7) narratives, when it is pointed out that God sees, the implication is that he assumes his role as a judge, that he no longer plays the role of an observer or spectator, but he will be directly involved in the event. In the immediate context of Isaiah 59, the fact that God sees is in contrast with the blindness of the people in v. 10. In the wider context of Isaiah 56-59, contrast can also be made with the “watchmen” of the people in 56:10 who were blind and impotent, with the result that the righteous perished. The action of God’s seeing is also in paralleled with 57:18: “I have seen his ways . . .” which is the turning point of the passage (56:9-57:21), an occasion when God brings healing and comfort to the rebellious people.

Isa 59:16a – Report of God’s Assessment

While v. 16a is almost a repetition of 15b, since both contain a report of the “seeing” activity, it is also an expansion, since there is an expectation from God that someone would come to intervene, but to his astonishment, there is no one:

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73Polan, Ways of Justice, 29n73.

74Koole, Isaiah III, 198.
The parallelism is $\text{כָּרָאִים}$ / $\text{כְּאִין}$; and they are both synonymous and syntactical: a verb with a conjunction followed by the negative particle $\text{כָּרָאִים}$ and reference to a human as object.

There is a transition here from the confession of the people to the action of the Lord, in which the initial action on the part of the Lord is that He “sees.” The seeing on the part of the Lord here is comparable with the one in Isa 57:18; in both texts, his reaction after he sees is unexpected, and it brings salvation. What follows is a report of his response, because what he saw compels him into action, and the imagery of his action is like a warrior going into battle (v. 16) putting on necessary equipment (v. 17), followed by the purpose of the battle (v. 18). The effect of the intervention (v. 19a) and the action itself are described in v. 19b, with the concluding reflection on what has been done in v. 20.

Strophe 2: God’s Putting on Battle Equipment (Isa 59:16b-17)

Isa 59:16b-17 – God’s Putting on Battle Equipment

16bA וֹתַשְׁתַּא לַחְרֵן
16bB וֹצַרְכָּהּ וֹאֵין סְמַכָּהּ:
17aA יִלְבָּשׁ נְרַכָּה הַשרִּי
17aB חֲמוֹת יְשֻׁטָּה בְּרַאָשָׁה
17bA בּנִי יִנָּכֶּם הָלוּלְשָׁה
17bB רוּתֵם הַמְּמֵעְלָה כְּנַאָה:
Translation
16bA “And his arm saved him
16bB and his righteousness upheld him.
17aA And he put on righteousness as breastplate
17aB and he put on helmet of salvation on his head.
17bA Garment of vengeance he put on
17bB and wrapped as [a] cloak, zeal.”

The description in vv. 16b-19 is in the form of a theophany. The structure of the passage is as follows: vv. 16-17 focus on what the Lord does to himself, beginning with the foundation or legitimacy of his actions in v. 16 and the putting on of the battle wardrobe in v. 17; verse 18 hints at what he will do; and v. 19 describes the effect of what he has done. Verse 16b, which is the beginning of the passage, gives a general portrayal of the whole event.

**Isa 59:16b – Reference to Arm**

From a grammatical perspective, the structure of this bicola is a–b–b–a, since it consists of verb–noun–noun–verb, and based on this structure of pairing the verbs and nouns, the parallelism is “to save / to sustain,” סמב / ישן; and “his arm / his righteousness,” נרך / והמה. Usually, “the arm” of the Lord is stretched to save his

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75Reading the direction of the logic of the text with its movement from problem to solution, the report of that act of seeing on God’s part in vv. 15b and 16a can be directly followed with his act of coming in v. 20. The purpose of the detailed description of God’s preparing to enter battle and presenting himself as a warrior in vv. 16b-19 has more to do with the theological message of the greater context of Isaiah 56-59, as will be explored below.
people,\textsuperscript{76} and he is also known as the sustainer of the righteous.\textsuperscript{77} However, here in this verse, it is his arm that saves him and his righteousness sustains him.\textsuperscript{78} It is plausible that this description is to underline his self-sufficiency;\textsuperscript{79} as the Lord is about to save and restore righteousness, he is the embodiment of salvation and righteousness. It may also express the certainty of the result of God’s intervention, which is victory and vindication.\textsuperscript{80}

\textsuperscript{76}It is particularly a technical term for the Exodus event (see Exod 6:6; 15:16; Deut 4:34; 5:15; 7:19; 9:29; 11:2; 26:8); Blenkinsopp notes that the dominant metaphor for divine power is His arm. \textit{Isaiah 56-66}, 198. Ginsberg observes the significance of the usage of expression “arm of YHWH” in the context of divine salvific activities in the later part of the book of Isaiah. He points out how in Isa 51-63 there is “an unusual concentration of locution in which the arm of YHWH figures” (see Isa 51:5a, 5b, 9; 52:10; 53:1; 59:16; 62:8; 63:5, 12). He further shows, there are only fourteen other appearances of the figure of the arm of YHWH outside Isa 51-63, in which three are in the book of Isaiah (30:30; 33:2; and 40:10) and eight of them in the book of Psalms (Ps 44:4; 71:18; 77:16; 79:11; 89:11, 14, 22; 98:1). In his analysis he comes to a conclusion that “the Psalms passages serve as models, or inspiration, for all of the ‘arm of YHWH’ passages in Deutero-Isaiah.” Harold Louis Ginsberg, “The Arm of YHWH in Isaiah 51-63 and the Text of Isa 53:10-11,” \textit{JBL} 77 (1958): 152-153.

\textsuperscript{77}See Ps 54:4; 3:5; 37:17; 71:5; 145:14.

\textsuperscript{78}Whybray considers the expression as “strange.” \textit{Isaiah 40-66}, 227. For Croatto this is “interesting.” \textit{Imaginar el Futuro}, 177. It is possible that to make the text more sensible, LXX and the Targum translate the verse as “his arm delivered them” and “his righteousness supported them.” See Oswalt, \textit{Isaiah 40-66}, 525.

\textsuperscript{79}Westermann notes that “the one thing that v. 16b wants to bring out is that, as he intervenes, God is quite alone.” \textit{Isaiah 40-66}, 350.

\textsuperscript{80}Blenkinsopp translates the verse as “his own arm won him victory / his triumphant power sustained him.” \textit{Isaiah 56-66}, 194. For Ginsberg, a comparison can be made between Ps 98:1b-2a with Isa 59:16b since they share common vocabulary and context. “The Arm of YHWH,” 154. Ps 98:1b-2 reads as follow:

\begin{verbatim}
והשלמהו ויהיו וחומות קדש
והוריד את השמים על פרעה
לعني הנופים לפני פארה

The wording of Ps 98:1b and Isa 59:16bA is almost identical:

Isa 59:16bA  והגנה אל י pubblishes
Ps 98:1b  והשלמהו ויהיו וחומות קדש

The phrase  והשלמהו ויהיו וחומות קדש in Ps 98:1b is translated as “gained him victory” in several English versions (New American Standard, New King James, New Revised Standard, The Anchor Bible), so the same translation can also be applied to the clause  והגנה אל י in Isa 59:16b: “gained him victory, his arm.” Blenkinsopp, \textit{Isaiah 56-66}, 194. The context of Ps 98 is God’s vindication of Israel before the nations (see v. 3) and
However, from a lexical perspective, the word pairs can also be read as יִשְׁתָּחֵץ / וֹאָשָׁנָן and מָשָׁלֶמֶת / מַסָּלֶמֶת. It seems that the use of the terms ובּרָכָה and מַשָּׁלֶמֶת here has a literary purpose, since from a practical perspective, the report of God’s intervention can be just “his arm upholds him.” However, the verse, instead, poetically reads,

(a) saved him, (b) his arm
(b’) his righteousness (a’) upheld him.

Structurally, the use of these root words ובּרָכָה and מָשָׁלֶמֶת has a function beyond a poetical purpose. In Isa 56:1 the audience is encouraged to keep ובּרָכָה and do מָשָׁלֶמֶת in the context that divine ובּרָכָה is “about,” literally “near” כּרֹב and his מָשָׁלֶמֶת to be revealed. However, the confession of the people about their spiritual and moral failure in Isaiah 59 shows a close connection with this announcement at the beginning of Isaiah 56. In Isa 59:9, they realized how מָשָׁלֶמֶת is קְרוֹב, “near”—just the opposite of כּרֹב in Isa 56:1—and מָשָׁלֶמֶת did not overtake the society. In Isa 59:11, they are hoping for מָשָׁלֶמֶת and there is none, for קְרוֹב, yet it is moving afar. In Isa 59:14, מָשָׁלֶמֶת is reportedly being turned back, while ובּרָכָה, is standing “afar” כּרֹב. The repetitive usage of the root ובּרָכָה with regard to three roots, ובּרָכָה, מָשָׁלֶמֶת and מָשָׁלֶמֶת, shows that the purpose of the command in Isa 56:1 is very far off target. The people had failed in the preparation needed for the

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God’s rulership over the nations in righteousness (v. 9), and the same thought is also underlined in Isa 59:16-19. Childs sees connection between this verse of Isaiah and Deut 32:35, the Lord will act to vindicate his people, when he sees (ראה) that their hand (יד) (strength) is exhausted and nothing remains. Isaiah, 489.

There is also similarity of vocabulary between Isa 59:16b and 63:5. See Wolfgang Lau, Schriftgelehrte Prophetie in Jes 56-66: eine Untersuchung zu den Literarischen Bezügen in den Letzten elf Kapiteln des Jesajabuches (Berlin: de Gruyter, 1994), 218 and Childs, Isaiah, 489. However, the recipient of the actions and the context are considered different from the one in Isaiah 59 since the word in Isa 63:1-6 “can only be used of an intervention against foes from without.” Westermann, Isaiah 40-66, 351.

81The idea that the arm is upholding also appears in Isa 63:5; and righteousness is presented as a word pair with salvation, see among others, Pss 71:15; 98:2; Isa 46:13; 51:5, 6, 8; 61:10; 62:1.
coming of God’s salvation; this plan of salvation is at risk of being jeopardized. With this background, the poetical expression here in 59:16b with reference to דָּרַךְ יֵשֶׁת and is an answer to this problem—to emphasize that the plan of salvation will still succeed with God’s intervention. As v.16b is the beginning of the description of God’s intervention characterized by the terms וּדָרַךְ יֵשֶׁת and, this report will be closed with the term בֵּית in vv. 19 and 20, making a link with God’s announcement קרў הב אָשֶׁר לֹא אוֹתוֹ וּדָרַךְ in Isa 56:1b.82

Furthermore, in the context of Isaiah 59, the description of what the Lord is doing in Isa 59:16b also shows connection with Isa 59:1 and therefore can be considered as an answer to the problem presented at the beginning of the chapter as shown in Figure 18.

<table>
<thead>
<tr>
<th>v. 1</th>
<th>v. 16</th>
</tr>
</thead>
<tbody>
<tr>
<td>behold, the hand [דָּי] of the Lord is not too short to save [שֵׁת] nor his ears too heavy to listen</td>
<td>the Lord sees . . . and his arm [דוּרֶשׁ] brings him salvation [שֵׁת]; his righteousness upheld him</td>
</tr>
</tbody>
</table>

Figure 18. Comparison of Isa 59:1 and 16 as a description of the problem of sin and its solution

While there is different vocabulary: דָּי in v. 1 and דָּוֶר in v. 16, some English versions have “arm” for both words; it is possible that they see a connection between the two verses.83 As in v. 1, the prophet is arguing that the hand of the Lord is not too short to

82 In Isa 56-59 the root בֵּית appears only in these three verses. The invitation to “come” in Isa 56:9 and 12 is given by the term בֵּית, while in 57:3, it is given by קרָם.

83 See NIV, NJB, JPS, also Blenkinsopp, Isaiah 56-66, 184.
“save” [יהשוע]; in v. 16 he reports that the arm of the Lord brings him salvation in which the root word יְשֻׁעַ is employed.

**Isa 59:17a – Reference to Breastplate and Helmet**

17aA יְלַבְּשׁ בִּרְכֹּתְךָ צְדָרָיו
17aB וְכוֹבֵּנַי יַשׁוּעַ בַּרְאָלָה

As the first half of v. 17 concerns the salvific aspect of divine intervention, the second half focuses more on the punitive aspect. The content makes this verse the connecting link between the previous part of the passage and what follows. The use of the term צדקה in v. 17aA is a continuation of the line of thought of v. 16, while the theme of נקם in v. 17b is expanded in v. 18.

In Isa 59:17a, the verb כָּבֵנַי covers both cola; the pair is לַבְּשֵׁנָה / צְדָרָיו (breastplate / helmet); the repetition of צדקה and יַשׁוּעַ is similar to the description in v. 16b and also functions as a link between this verse and the opening verses of chap. 59, even referring back to the opening of Isaiah 56, since there, the Lord announces that “‘my salvation’ [יְשׁוּעַ] is about to come and ‘my righteousness’ [צְדָקָה] is about to be revealed,” while here in Isa 59:17, he comes with these attributes being put on as battle attire.

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84 Koole, *Isaiah III*, 199.
clothing. 85 In v. 11, the people are hoping that salvation and righteousness are to be realized in their society. The problem here is that they would like to achieve them in their own way, not in God’s way. Salvation and righteousness are always the attributes of God; although the people are waiting and longing for this, they want it without God. 86

85 The opening verse of 56:1 calls for keeping of מָצָאָם and doing כּוּדֶּה as an anticipation of God’s צְדָקָה that is about to be revealed. However, in Isaiah 59, the failure to perform this task is repeatedly mentioned. The prophet observes that “nobody ‘sues’ in כּוּדֶּה and מָצָאָם honestly” (v. 4). The people confess how “faith is far from us, and כּוּדֶּה does not overtake us” (v. 9); “faith is turned back and כּוּדֶּה stands far away” (v. 14). It is significant to note that, against this context, God is portrayed as a warrior preparing to enter into battle with breastplate of כּוּדֶּה and helmet of צְדָקָה. As Oswalt has noted, the concentration of the terms of כּוּדֶּה, צְדָקָה and צְדָקָה in 56:1 reappear in Isa 59: 4, 9 and 14. “Righteousness in Isaiah,” 1:188.

With regard to the connection between righteousness and salvation, Koch explains the issue as follows:

“Righteousness, either divine or human, always implies salvation. This is a very important factor in the OT view of human existence. If we translate תְּשֵׁדֵק and תְּשֶׁדָּקָה with righteousness—and there scarcely is another possibility in English, then the translation is rather inadequate. The range of meaning of the two Hebrew nouns is much wider. They not only refer to a moral mind set and moral behavior, but also include a harmony of the person performing it with the surrounding society and nature. Thus תְּשֶׁדָּקָה includes the connotation of health, wealth, reputation, in short everything kind of salvation. He who acts righteously will certainly become happy and blessed in the course of time. An evildoer, however, will end in distress and disaster. On both sides there is an invisible as well as inseparable connection between deed and destiny. Whoever performs righteousness will live out of that righteousness, whereas whoever performs iniquity, will die in that iniquity. It belongs to the order of creation that every sinner harms primarily himself and every just person earns happiness. Commonly no divine intervention is necessary for this process. So righteousness and salvation are in the end one and the same thing.” Klaus Koch, “Prophetic Metahistory and the Rise of Eschatology in the Book of Isaiah,” Ex Auditu 6 (1990): 9.

86 In contrast to what happened here in Isaiah 59, Ps 44:3 (4 Heb.) is worth mentioning. When the psalmist looked back at the nation’s history of conquest and occupation of the promised land, the description goes as follow:

for not by their sword did they (the ancestors) possess the land
nor did their arm [Strong] give them salvation/victory [Strong] to them
but your right hand and your arm [Strong] and the light of your face
because you favored them

The unique thing is that the author is creative in his portrayal of what happened, emphasizing exclusively the power and grace of God. For Crow, the psalm does not necessarily follow the account found in the Hexateuch, only preserves the most important element. Loren D. Crow, “The Rhetoric of Psalm 44,” ZAW 104 (1992): 395. Anderson elaborates it more in his comment: “[I]n retrospect all the heroic exploits of the ancestors were entirely overshadowed by Yahweh’s deed of salvation; when a man of God reviews the history of his own people, from the point of view of his faith, then the details of human effort simply merge into the total work of God. Sometimes the relative values must be deliberately over-emphasized to avoid the temptation to become arrogant and proud.” Psalms 1-72, 338-339.
Standing as a unit in itself, vv. 16b-17a create a chiastic structure with the root words נשר and כדר as the structuring element:

\[
\begin{align*}
16bA & \quad \text{וה modelName ל וריעה} & A \\
16bB & \quad \text{וזריך שלך שמאמצעות} & B \\
17aA & \quad \text{וילבש ז樨ת כשורת} & B' \\
17aB & \quad \text{وحد clit ישות ברเสมอ} & A'
\end{align*}
\]

As the whole poetic sequence is approaching its climax with a description of divine salvific intervention and the fact that the divine act is described with repetitive usage of the root words נשר and כדר, a macro-structuring device of the whole poem can be perceived in Isa 56-59. The usage of these particular words echoes the initial announcement in the opening of the poem “. . . my salvation [נשר] is about to come and my righteousness [כדר] to be revealed” (56:1b), meaning that this intervention is the realization of the announcement.

Having said that, v. 17 can, at the same time, be considered as a unit in itself, describing the activity of putting on various battle attire, with the repetition of the root verb来看看吧 at the beginning of both bicola as the device to strengthening the theme:

\[
\begin{align*}
17aA & \quad \text{והילבש ז樨ת כשורת} \\
17aB & \quad \text{وحد clit ישות ברเสมอ} \\
17bA & \quad \text{והילבש נמר די חלבשת} \\
17bB & \quad \text{יינש ממשיל אומאה}
\end{align*}
\]

In this verse, the description is of the Lord as a warrior putting on his battle attire: breastplate, helmet, garment and mantle. The description or symbolism of the attire in 17a

\[87\text{Koole, Isaiah III, 201.}\]
is opposite in nature from the one in 17b: righteousness / salvation with vengeance / zeal.

This composition implies that instead of differentiating between salvation and judgment, in this verse, the opposite concept is presented as one package. Basically, the description of the battle attire that God is putting on is the expected result of the battle itself. It is worth noting that there is no reference to any weapon: this portrayal emphasizes the fact that merely his presence brings righteousness and salvation into reality—without any fight.

**Isa 59:17b – Reference to Garment**

| 17bA | מֵעָלֵט נָכָה חַלֶּמֶתָה |
| 17bB | רְשֵׁי חֲדָשִׁי קֶנְאָה |

As in 17a, the verb לָעַשׂ covers both cola; here in v. 17b, the verb לָעַשׂ is parallel to a different verb—קָנָא / נָכָה / מְעָלֵט / מְנָשֶׂה / לָעַשׂ—and they form a semantic parallelism — putting on / wrapping; garment / mantle; vengeance / zeal. As 17a focuses on the salvific aspect of divine intervention, 17b focuses on the punitive. However, both portrayals stay on the level of dressing up for battle, not the fight of the battle itself.

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88 Motyer notes that “righteousness, salvation, vengeance, and zeal are all aspects of the divine nature. . . . It is a work which will display and satisfy his righteousness, save his people, repay his foes and be carried through to completion by the driving motivation of divine zeal.” *The Prophecy of Isaiah*, 491. For Westermann this description of the attributes here is to anticipate the outcome: “an event with two aspects of it, salvation for the devout (v. 17a), and retribution upon the transgressors (foes) (v. 17b). *Isaiah 40–66*, 351.

89 Compare to Ugaritic Myths of The Baal Cycle, in which Baal’s battle fight involves weapons such as cudgel, clubs, and bludgeon. See Pritchard, *ANET*, 130. Here, in Isaiah, reference to any weapon is absent. Smith’s comment on the comparison between the Baal Text and Psalm 92 may also be applicable to our discussion: while Baal’s victory is won through waging a struggle, Yahweh’s battle is cast in moral terms. Mark Smith, *The Ugaritic Baal Cycle: Introduction With Text, Translation and Commentary of KTU1.1-1.2*, vol. 1 (Leiden: Brill, 1994), 337.
Actually, in the whole passage, there is no report of the battle at all. The actual action that
the Lord performs is אב, “to come,” in vv 19 and 20. The expansion of the description in
17b is given further in v. 18.

Strophe 3: God’s Actions and Their Effects (Isa 59:18-21)

Isa 59:18-21 – God’s Actions
and Their Effects

<table>
<thead>
<tr>
<th>Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18aA</td>
<td>came to dwell</td>
</tr>
<tr>
<td>18aB</td>
<td>came to dwell</td>
</tr>
<tr>
<td>18bA</td>
<td>the gate</td>
</tr>
<tr>
<td>18bB</td>
<td>gate of the city</td>
</tr>
<tr>
<td>18cA</td>
<td>and the gates</td>
</tr>
<tr>
<td>19aA</td>
<td>they wander</td>
</tr>
<tr>
<td>19aB</td>
<td>and the gates</td>
</tr>
<tr>
<td>19bA</td>
<td>city is broken</td>
</tr>
<tr>
<td>19bB</td>
<td>the city</td>
</tr>
<tr>
<td>20aA</td>
<td>go to the king</td>
</tr>
<tr>
<td>20aB</td>
<td>king is saved</td>
</tr>
<tr>
<td>20bA</td>
<td>and the king</td>
</tr>
<tr>
<td>21aA</td>
<td>the king</td>
</tr>
<tr>
<td>21aB</td>
<td>the king</td>
</tr>
<tr>
<td>21aC</td>
<td>and the king</td>
</tr>
<tr>
<td>21bA</td>
<td>to the king</td>
</tr>
<tr>
<td>21bB</td>
<td>to the king</td>
</tr>
<tr>
<td>21cA</td>
<td>for the king</td>
</tr>
<tr>
<td>21cB</td>
<td>for the king</td>
</tr>
<tr>
<td>21cC</td>
<td>and the king</td>
</tr>
<tr>
<td>21dA</td>
<td>and the king</td>
</tr>
<tr>
<td>21dB</td>
<td>and the king</td>
</tr>
</tbody>
</table>
According to deeds accordingly he will repay wrath to his adversaries recompense to his enemies. To the coastlands he will fully repay so they will fear, from west, the name of the Lord and from the rising of the sun, his glory. For he will come like a rushing stream which the wind of the Lord drives it.” And come, to Zion, redeemer to those who turn from transgression in Jacob,” Says the Lord. “As for me, this is My covenant with them.” says the Lord: “My Spirit, which is upon you and My words, which I put on your mouth will not depart from your mouth and from the mouth of your descendants and from the mouth of the descendant of your descendants,” says the Lord “from now until forever.”

Isa 59:18 – Repayment to the Enemies

Repetition of words: ממלות - 2x, נמל - 3x, שלמה - 2x, in a verse consisting of 11
words, the repetition of three words is significantly high. The parallelism is אב / נשלמ / נמל. While the terms נשלמ and נמל reappear in this verse, the term נמל stands out in a distinct way: recompense and payment are in the form of “wrath.” However, unlike human wrath, the נמל of the Lord is mostly viewed in a positive way in the Hebrew Bible. It is a reaction to human misconduct contrary to his will, an interference with his sovereignty and power.90

Reading it literally, the first bicola, v. 18aAB does not have any specific object: “according to deeds / accordingly he will repay.”91 Whose deeds the text is referring to, is not specified. The next bicola, v. 19bAB, gives further information of the activity of the first bicola: wrath to his adversaries / retribution to his enemies. Based on this structure, the נמל here is in the form of wrath, and the object of this wrath and recompense here is “his enemies.”92 The last colon complements the context of the first two bicola in which the adversaries / enemies are paralleled with “distant islands.” This makes some


91 The expression in this verse contains aspects of lex talionis principle (see Exod 21:23-25; Lev 24:19-20; and Deut 19:21).

92 Croatto reads v. 18 as a chiastic structure

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Según los actos (gemulót)</td>
<td>pagará (yešallem)</td>
</tr>
<tr>
<td>b</td>
<td>(tanto)</td>
<td>(para-sus-opresores)</td>
</tr>
<tr>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a</td>
<td>Ira</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>retribución (gemūl)</td>
<td>para-sus-enemigos.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>para las islas</td>
</tr>
</tbody>
</table>

For him the X section, which focuses on the enemies, serves as hinge to move on from the oppressors inside the community (topic of the previous strophes) to the external ones, represented in the motif of the islands. Imaginar el Futuro, 182-183. Middlemas also understands the identity of the enemy is both foreign nations and Israel. “Divine Reversal,” 166.
commentators consider that the enemy concerned here are the nations outside of Israel.\textsuperscript{93}

The problem with this conclusion is that the context of this act of retribution on the part of God is presented as his response to what happened within the nation, among his people, especially after their confession (vv. 9-15). However, already in Isaiah 56, there is an indication that what God performs for his people has universal implications: the announcement of the coming salvation is directly connected to the eunuchs and foreigners. Thus, it is possible that, here, the judgment upon his people may also have universal effect.\textsuperscript{94}

Isa 59:19a – The Effect of God’s Action

\begin{align*}
19aA & \text{הרי אריא מנותר א_href יוה\textendash} \\
19aB & \text{ומתרדשנתם אHref דברות}
\end{align*}

The verb הרי governs both cola, and the the parallelism is syntactical: reference to location followed by the attribute of the Lord as the object. The parallelism of מנותר and מתרדשנת is complementary, underlining totality, while כבורה / סים יוה\textendash is a synonymous parallelism.

The verb הרי that governs the bicola here is mostly translated as “fear” in the English versions of the Bible, which is understandable, since this text suggests the

\textsuperscript{93}For Blenkinsopp, the adversaries are external to Israel because the effect of the divine action is on the east, west, distant areas and beyond. Isaiah 56-66, 197. Others who also consider the enemies as external are Fischer, Isaias, 170 and Muilenburg, Isaiah 40-66, 695; while those who consider them as the unrepentant members within the community are Kendall, “Mišpat,” 399-400; Sekine, Sammlung, 133; Volz, Jesaia II, 236; and Whybray, Isaiah 40-66, 226.

\textsuperscript{94}For Motyer, “the performance of the particular work (redeeming Zion) secures a worldwide result.” The Prophecy of Isaiah, 492.
context of judgment and punishment. The meaning of “fear” in this line of thinking is a reaction when one feels insecure, threatened and in danger. However, there is another nuance of meaning of the term גור that plays a significant role in this particular context. Whybray explains that the aspects of fear encompassed by גור includes terror, respect, and worship. Terror and worship are, in a sense, a polar opposite: the former is characteristic of complete anxiety while the latter suggests trust. The aspect of respect, however, can be a weakened sense of fear or worship. Therefore, the concept of terror can be weakened to express respect, which can once again be intensified to express worship.

Bernard Bamberger summarizes the biblical concept of fear and love of the Lord as follows: “In the OT fear and love of the Deity are not urged as motives for the good life,

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95Oswalt shows how the precise meaning of the term “fear” here depends on the reading “chosen” for the second bicolon of the verse. It can be fearing God in a positive sense or a fear of the terror of retribution. Isaiah 40-66, 529-530.

96Brueggemann notes that “the actual implementation of Yahweh’s rule is first of all negative—vengeance and fury.” Isaiah 40-66, 201. Blenkinsopp writes, “[h]ence, people far beyond the traditional jurisdiction of Israel’s God will fear (not ‘revere’) his name and glory.” Isaiah 56-66, 199.

97Exod 20 reports, when the Israelites perceive the thunder, lightning flashes, sound of trumpet, and mount Sinai smoking, they trembled (v. 18). Then Moses said to the people, “Do not be afraid, גור, for God has come to test you, and in order that the fear, גור, of him may remain with you. . .” (v. 20).

98Miles V. van Pelt and Walter C. Kaiser, Jr., “גור” NIDOTTE, 2:528. In Deut 10:12 the verb גור has as its parallel the verbs הלך, “to walk”; אהב, “to love”; and דיבר, “to serve/worship”; therefore, as Barré describes, the fear of God “was no mere ‘attitude’ but involved the full range of humanity’s response to the deity.” Michael Barré, “‘Fear of God’ and the World View of Wisdom” BTB 11 [(981): 43. For Otto, instead of conveying the notion of enervating terror, גור rather produced overpowering awe in the presence of the wholly other. Rudolf Otto, The Idea of the Holy; An Inquiry into the Non-rational Factor in the Idea of the Divine and its Relation to the Rational (New York: Oxford University, 1958), 13-23. So the connotation of the phrase “to fear the Lord” in Isa 59:19a can be summarized with the words of Kooy: “[T]here is a certain ambiguity in fear. It moves between dread before the deity, which is more than reverence, and a feeling of attraction and gratitude to God that expresses itself in worship and obedience. Thus the concept גור גור includes fear but also reverence, faith, and love.” Vernon Kooy, “The Fear and Love of God in Deuteronomy” in Grace upon Grace: Essays in Honor of Lester J. Kuyper, ed. James I. Cook (Grand Rapids, MI: Eerdmans, 1975), 113.
but are themselves the good life. They are not means, but ends.” Commenting on the fear of Israel’s God among the Gentiles, he writes: “[But] more is implied than mere terror. The hope that the Gentiles will fear Jhwh means the hope that they will recognize his divinity, and acquiring a wholesome respect for his power, will change their attitude toward his chosen people.”

From a structural perspective, there is a play of sound between the verbs און and ḃון. As Isa 59:15 reports that the Lord “sees” and, as a response, he takes action to what is happening, here in v. 18 the ends of the earth “fear” what he has done—so they assume the role of witness, because what they see gives further nuance of meaning to the term ḃון here: what they see is “the name of the Lord / his splendor”; the emphasis is more on his character, not on the devastating result of the retribution. That both ends of the earth, west and east, will “fear” the name and glory of the Lord as a result of what he has done, completes the portrayal of retribution to God’s enemies in the distant lands in v. 18. The first half of the verse (to the sun) refers to the nations of the world, not, as enemies, but as seeing God’s action described in verse 18 and so, being constrained to acknowledge this manifestation of his power, an idea frequently found in the latter part of the book of Isaiah.

100Ibid., 42.
101Whybray, Isaiah 40-66, 227-228.
Isa 59:19b – Portrayal of the Coming of the Lord

This bicola is more a continuous sentence than a parallelism. Commentators admit that this particular verse is problematic. This results in various readings, and each of the readings is not free from difficulties. The problem lies in determining which word stands as the subject and the identity of this subject. If the subject is in the word ובמה, then the reading will be “for he will come like a rushing stream / [which] the wind of the Lord drives.” Here the subject is the Lord himself, a continuation of the theme that began in v. 15b. Reading it this way, the coming of the Lord is compared to natural forces, a storm. However, following Jerome, Daniel Kendall considers that reference to רוח יהוה, “spirit of the Lord,” here is more as a purifying power, comparable to Isa 57:13.

Another possibility is to consider the word כל as the subject of the sentence, with the meaning of “envoy.” With this, the phrase נחל, “like a river/stream,” functions as a metaphor for the envoy, and the reading goes: “for an envoy will come as light / the spirit of the Lord waves him as a flag.” This envoy is God’s agent as a redeemer against the established order of the community. From another angle, the word כל can also mean “enemy,” and the text portrays a confrontation: “when an adversary comes streaming in /

102 See among others, Whybray, Isaiah 40-66, 228 and Muilenburg, Isaiah 40-66, 695. For Westermann the description of the Lord’s advent “as an elemental action that shakes the cosmos.” Isaiah 40-66, 351. This kind of reading is reflected in most English versions of the Bible.

103 Kendall, “Mišpat,” 401.

the Spirit of the Lord lifts a banner against him.” This reading has the word חסן, which is usually translated as “to drive along,” to be understood as “banner,” derived from חס.105

The problem with the first reading, portraying the Lord coming like a flooding river, is in the meaning of word כנ, that it has to be different from the one in v. 18. Furthermore, it is an incongruity for likening the Lord to a river that his own breath drives along.106 Against the second reading, with the meaning of כנ as “envoy,” the portrayal throughout vv. 15b-19 seems to be that the Lord is acting alone; reference to an envoy will negate this emphasis.107 With the third reading, כנ as “enemy,” the problem lies in the fact that in v. 18b, the enemy is referred to in the plural form, אָבֶּרְוַיִּים קַדְרָנ, since here and in the verses previous to v. 19, a singular form always refers to God.108 In this regard, Joseph Alexander proposes that God acts both as an enemy and redeemer. He argues that “enemy” is a relative expression and God is always represented as being in opposition to the wicked world. Furthermore, he prefers the reading of the prepositional phrase ב at the end of the verse to be “in it” instead of “against him” when referring to

105Motyer, *The Prophecy of Isaiah*, 492. This kind of reading can be found in the New King James and the New International’s alternative reading.


107While reference to an envoy here may stand as a contrast to Isa 57:8-9, in which being so removed from the Lord (v. 8) the people send envoys to distant places looking for help (v. 9), Rofé seems to contradict himself when he explains that “the redemption of Israel as a result of the Lord’s direct intervention into human history... How in detail this is going to happen we are nowhere told. Here, perhaps, we have an answer: an envoy of the Lord is about to appear in Jerusalem, to function as a redeemer...” “Isaiah 59:19,” 409.

108Koole, *Isaiah III*, 207.
“the triumphant flag or signal erected in the stream itself and floating on its waves as it is approached.”

Isa 59:20 – The Lord as Redeemer

20aA

והמ לָצוּץ נָאָל

20aB

ולשברֵי פָּשַׁע בֵּיתךָ

20bA

נאָם יְהוֹדָה;

The verb נאם יוהוד covers both indirect objects in this verse: מְשַׁע בֵּיתךָ וְצֵרִי; both are the recipients of the action of the coming of the Redeemer, and here Zion is being identified with “those who turn from rebellion among Jacob.” Thus, the coming of the Redeemer covers two objects: locative, “Zion” and personnel, “a certain type of people among Jacob.”

However, the LXX has the phrase ולשברֵי פָּשַׁע בֵּיתךָ in 20aB as καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ιακωβ in which the word ולשברֵי is emended as ἀποστρέψει [וַלשָׁבָר], and the phrase become וַלשָׁבָר פָּשַׁע בֵּיתךָ, which means “and he shall turn away transgression from Jacob.” This reading is more a description of the purpose of the coming of the Redeemer. While both readings are plausible, the reading of the MT is preferable in the context of the structure of the passage. At the end of the previous section

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109 Alexander, Isaiah, 2:376-377. His reading of v. 19 is as follows: and they shall fear from the west the name of Jehovah and from the rising of the sun his glory for it shall come like a straitened stream the spirit of Jehovah raising a banner in it

110 Only those who are rightly prepared share in the glorious coming of the redeemer. See Polan, Ways of Justice, 302 and Koole, Isaiah III, 211.

of vv. 9-15a, reference is made to those who “turn aside” [חזרה] from evil, and they become a prey (59:15a). Now, at the end of this section, the beneficiaries of the acts of God are those who “turn away” [פשע] from rebellion among Jacob. While the meaning of the term חזרה is more on the aspect of physical movement and פשע has more a religious aspect, they both refer to an action of turning from/to/for something, and therefore can be an interconnection for both sections: on the one hand they become an object for disaster [לcastle] but on the other hand, they become an object of redemption [לנאם].

Reference to Zion in v. 20 is the climax in Isaiah 56-59 since it is the first time this proper name appears. Prior to this, reference to location is more by a metaphoric or generic term, but now this particular name, Zion, is used.112 There is a development of the idea from the hill country of Canaan, the mountainous part of the land of Israel, to Zion; that is why, in Isa 58:14, it is the heights of the earth which are being equated to the heritage of Jacob.113 The fact that the one who comes to Zion is a “Redeemer” in the


113 Commenting on the phrase “the mount of your heritage” in Exod 15:16, Clifford writes, “The usual interpretation of the “mount of thy heritage” is the mountain of the temple in Jerusalem, and in later times this was indeed how the verse was understood. Yet the poem is too early to have depicted originally Israelite Mount Zion. The ‘mount of heritage’ must have originally meant the hill country of Canaan as Yahweh’s special heritage.” Richard J. Clifford, The Cosmic Mountain in Canaan and the Old Testament (Cambridge: Harvard University, 1972), 139.
clauses in v. 20a is a loaded expression. Koole shows how the term נאום is paired with the term “savior” [יְהוָה] in 60:16; 49:26; 62:11; 63:9. Based on this, he considers that the term נאום in v. 20 functions as an inclusio to the reference to the verb יְשֵׁש in 59:1.114

For Karl Elliger, the verb בָּא in this verse functions as an inclusio with the same term in Isa 56:1, where God’s salvation is about “to come” [בָּא].115 By this, the promise of the Lord’s coming in the opening of Isaiah 56 is fulfilled by his actual coming in the ending of Isaiah 59.116 The formal speech formula אנא at the end of the verse functions to underline (1) the seriousness of the judgment announced, and at the same time, (2) the certainty of the promise of deliverance and (3) the necessity of repentance.117

**Isa 59:21 – (Re-)Establishment of the Covenant**

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<table>
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<tbody>
<tr>
<td>21aA</td>
<td>נאום הבסייט גאלם</td>
</tr>
<tr>
<td>21aB</td>
<td>אמר יוהו</td>
</tr>
<tr>
<td>21aC</td>
<td>אמרו נלך</td>
</tr>
<tr>
<td>21bA</td>
<td>וגרתי אשרישתי בם</td>
</tr>
<tr>
<td>21bB</td>
<td>וגרתי אשרישתי בם</td>
</tr>
</tbody>
</table>

114 Koole, *Isaiah III*, 209.


117 Koole, Ibid., 211.
In its immediate context, the speech in Isa 59:21 is a continuation of the action performed in v. 20. The beneficiaries of the covenant being referred to in the phrase אֲמַלְקָה, “this is my covenant with them,” are those “who have turned aside from transgression in Jacob.” As v. 20 portrays the coming of the Redeemer to intervene with the cause/effect of sin, here in v. 21, his activity is more focused on redeeming the people from the power of sin through the endowment of his spirit and his word.

However, in a broader context, the divine speech formula in this last verse of Isaiah 59 balanced the opening of the divine speech at the beginning of Isaiah 56, and both have reference to the covenant [ברית], as observed in Table 6.

As in the opening of Isaiah 56, the promise of salvation is connected, among other things, with those who hold to God’s ברית; here, at the end of Isaiah 59, the ברית is an assurance of the longevity (eternal nature) of the salvific work that God has just done for his people. This assurance can be seen in the word ריאת which functions as an emphasis.

In v. 21b the promise of the covenant involves two particular things: the bestowment of God’s Spirit and his word. That God’s Spirit is a dominant agent of his salvific work has already been presented in the ending of Isa 57, and this referral to God’s

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Table 6. Interconnection between introduction and conclusion of Isa 56-59 from the perspective of covenant

| Isa 56:1a | הָעַמֶּר יְהוָה֒ |
| 4a | וּרְכֶם אֵלֹהִים יְהוָה֒ לְפָרָסִים |
| 4bA | אָשֶׁר לָבָהוֹר אֱלָהֵי הָבֵרוֹת |
| 4bB | וּבִין נַעֲשֵׂר הָבֵרוֹת |
| 4bC | וּמְחֵהוֹת בְּבָרֹת |
| Isa 59:21aAB | וַאֲתַ בְּרִית יְהוָה֒ |
| 21aC | אֵלֹהִים יְהוָה֒ |

Spirit makes the ending of Isaiah 59 comparable with the ending of Isaiah 57.¹¹⁹

Regarding the promise of putting God’s word in the mouth of his people and their descendants, “speaking” plays an important role throughout Isaiah 56-59. In Isa 56:3, the foreigner speaks about alienation and the eunuch speaks expressing hopelessness; in Isa 57:3, “the children of sorcerers and descendants of adulterers” are jesting and opening their mouth against the Lord; in Isa 58:13, “the house of Jacob” are discouraged from “speaking a word” on the Sabbath; and reference is made to lying lips in 59:3. That this promise is given to the recipients and also their descendants, echoes the calling of the addressees as “children” and “posterity” of sorcerers, adulterers and prostitutes in Isa 57:3. The promise that God will put his word on the lips of the people makes Nehama

¹¹⁹This comparison is more sensible as one sees Isaiah 56-59 as parallel passages of Isaiah 56-57 and 58-59. See Steck, “Beobachtungen,” 228-246.
Aschkenasy’s observation of the importance of “language” in the Bible worth quoting here:

Language in biblical literature is much more than a medium of communication, or a necessary vehicle of social interaction. It is more than a means for men and women to converse with God and express their spirituality. . .

Countering the notion that language was created by people to facilitate and expand human interaction, the Bible offers the idea of language as preceding human life and utilized by God in the unparalleled and never-to-be-repeated act of creation. Human languages is thus an imitation of the divine word, and as such it is anchored in holiness. Abuse of language is as much as sin as abuse of anything else created by God. For the human tongue to bear false witness, to pronounce God’s name in vain, or to utter blasphemy is defiance of God and desecration of His word. The loss of God has been expressed as an inability to hear the word of God. Spiritual alienation is estrangement from language.120

The act of God’s putting his word in the mouth of the people can be understood in different ways: first, it echoes a kind of prophetic characteristic in Biblical tradition, as can be read in the accounts of Balaam: the narrator reports, “Then the Lord put a word in Balaam’s mouth” (Num 23:5, 16); Balaam is also quoted as saying the same thing: “The word that God puts in my mouth, thus I shall speak” (Num 22:38); after Elijah revived her dead son, the Zarephath widow declared, “Now I know that you are a man of God, and the word of God in your mouth is truth” (1 Kg 17:24). However, from another perspective, it is more probable that this promise from God has more to do with enabling his people to obey faithfully his commands, just as Moses exhorts the sons of Israel “to listen to the voice of the Lord, to keep his commandments and his statutes, to turn to the Lord with all heart and soul” (Deut 30:10); he states that “the ‘word,’[בְּפִיו] is very near you, it is in your mouth and in your heart, that you may keep it” (Deut 30:14).

120Nehama Aschkenasy, Woman at the Window: Biblical Tales of Oppression and Escape (Detroit, MI: Wayne State University, 1998), 118-119.
The Thematic Structure of Isa 59

The focus of this section is to highlight the thematic structure of Isaiah 59. A thematic progression is observable in this chapter of the book of Isaiah. To begin, the theme that was introduced in the opening part of the poem finds its climax in its ending. The opening part speaks about the absence of salvation in terms of a gap between the Lord and the people. The portrayal of this gap uses the imagery of God’s hand and ear—that he is accused of not reaching out to nor hearing his people (v. 1). In the ending, the coming of salvation is in terms of God’s coming in person as Redeemer of his people (v. 20), with the imagery, among others, of his own arm bringing about salvation to him (v. 16). Beside this thematic progression, throughout the poem, between the introduction and the climax, another thematic dynamic is also at work.

In the first stanza, the false concept that God’s hand is too short to save and his ear is too heavy to hear is explained by pointing to the iniquity and sin committed by the people with particular reference to palm of hand, finger, lip and tongue. This reference is a poetical device to match God’s hand and ear: that the problem is not with God’s hand, but more with the people; nor with his ear but because of their speeches (v. 3). Reference to lip and tongue receives further emphasis with a description of the absence of truthfulness in the court setting (v. 4). This description of what happens in the court uses the terms דְּרָכָה and שְׁאָר, which implies disorder and futility, and this theme is developed further in the second stanza.

The description of the futility of evil deeds in the second stanza is opened with an illustration from the animal world. First, the people are likened to one who hatches viper eggs and/or weaves a spider web. The result is that their weaving cannot be used as
clothing and those who eat the eggs died. Referring to the illustration of weaving a spider web, the phrase to describe the situation is that “they will not be able to cover themselves with their ‘works’ [מַעֲשֶׂהָ].” Building on this illustration is a description of the sinful deeds of the people, being emphasized as “their works [מַעֲשֶׂהָ] is the work [מַעֲשֶׂה] of iniquity, and handiwork of violence is in their hands” (v. 6b). The description goes further to highlight how they sin with hand, feet and thoughts. Developing the theme of “feet,” the poem elaborates sin in terms of “ways,” using the terms of “highways,” “road,” and “path.” To emphasize this imagery of “way,” the opening and ending of v. 8 is a play between the words “way,” “peace,” and “do not know”: . . . שָׁלֹאָה רֶדֶק שָׁלֹאָה לא ידעי, הָכָל רֶדֶק בָּה לא ידעי, “the way of peace they do not know . . . all [everyone] who walks on it does not know peace.”

The third stanza contains the confession of the people regarding their sin with its consequences. It opens with an emphatic particle נַלֵּךְ, “therefore,” justice is far from us, righteousness does not overtake us. The words for “justice” and “righteousness” here are צָרֵךְ and הַקְּדֶשׁ, and the fact that they are “far” [רָחַק] makes this confession a contradictory echo of the call in Isa 56:1, “keep justice [מַעֲשֶׂה] do righteousness [מַעֲשֶׂה]; for it is near [כְּרִיכְרוֹבָה] for my salvation to come . . . .” The next part of the confession describes the consequential effects of sin with the imagery of “darkness.” This description is a contradictory echo of the promises in Isa 58, in which the blessings of God’s presence is in the terms of “light”: “Then your light [אֲרָם] will break out like the dawn . . .” (v. 8); “your light [אֲרָם] will rise in darkness [הַשָּׁמֶשׁ] and your gloom [אָמַלָּה] like midday [כְּרִיכְרֹבָה]” (v. 10). On the contrary, here in Isa 59, the people acknowledged, “we hope for light
but behold, darkness for brightness, but we walk in the gloom” (v. 9); “we stumble at midday as in the twilight” (v. 10). The focus of the third part of the confession is an expression of frustration on the part of the confessors, using imagery from the animal world: “all of us growl like bears, moan like doves” (v. 11). Just like the accusation in the second stanza refers to the animal, the same device is used here. As the first three parts of the confession is more a reflection on what had happened, the final part is a direct speech toward God (vv. 12-13).

The fourth stanza reports God’s response to the problem. It opens with God’s assessment of the situation, followed by his response. The description of God’s action is in the terms of bringing about both salvation (vv. 16-17a) and judgment (vv. 17b-18); the scale of its effect is both universal (vv. 18c-19) and particular, with specific reference to Zion and Jacob (v. 20).

In Isaiah 59, the themes of justice and salvation are interconnected primarily through the distribution of the words יִשְׂרָאֵל, צֶבָּא and הַמַּלְאָךְ. First, all stanzas are connected by a repeated recurrence of the words יִשְׂרָאֵל and צֶבָּא as presented in Table 7.

The distribution of יִשְׂרָאֵל and צֶבָּא in this poem seems to have a certain pattern. In stanzas 1, 2 and 4, the root צֶבָּא is consistently employed in the context of a behavior or performance of a human, while יִשְׂרָאֵל, as it appears in stanza 4, is consistently an action attributed to God. In stanza 3, both terms are employed in the speech of the people, referring to what they are missing. The pattern of the distribution of these keywords reflects the notion in Isa 56:1—that a human is expected to perform justice [to keep
Table 7. Distribution of the words מושֶׁשֶׁת and זָרָךְ in Isaiah 59

| Stanza 1  
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<tr>
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<tbody>
<tr>
<td>(vv. 1-4)</td>
<td>(vv. 5-8)</td>
<td>(vv. 9-15a)</td>
<td>(vv. 15b-21)</td>
</tr>
<tr>
<td>- no one pleads מושֶׁשֶׁת in faithfulness (v. 4)</td>
<td>- there is no justice מושֶׁשֶׁת in their tracks (v. 8)</td>
<td>- “justice מושֶׁשֶׁת is far from us, righteousness זָרָךְ does not overtake us” (v. 9)</td>
<td>- “the Lord saw, it is evil in his eyes that there is no justice מושֶׁשֶׁת (v. 15)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- “we hope for justice מושֶׁשֶׁת but there is none” (v. 11)</td>
<td>- “his righteousness זָרָךְ upheld him (v. 16)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- “justice מושֶׁשֶׁת is turned back, righteousness זָרָךְ stands far away” (v. 14)</td>
<td>- “he puts on righteousness זָרָךְ as a breastplate” (v. 17)</td>
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</tbody>
</table>

amphetamine / do זָרָךְ, as God promises his salvation [my השועה is about to come / my righteousness is about to be revealed].

At the same time, this theme of justice is intersected with the theme of salvation. The particular term that serves as a connection is זָרָךְ: on the one hand it covers the concept of justice, and on the other hand, salvation. First, the chapter opens with an assurance that God’s hand is not too short to save השועה]. In the third stanza, as the people reflect on their gloomy situation, they say, “We hope for justice מושֶׁשֶׁת but there is none / for salvation, השועה, it is far from us” (v. 11). Finally, in the fourth stanza, with its focus on God’s salvific intervention for his people, the text reports, “His own arm brought salvation השועה to him / his righteousness זָרָךְ upheld him (v. 16). Furthermore, the
text portrays his preparation for the battle: “he put on righteousness [צדק] like a breastplate / and a helmet of salvation [שלום] on his head.

In conclusion, as the verse by verse analysis conducted in the earlier part of this chapter focuses on an interconnection between the verses on its micro level, this thematic overview of the chapter indicates a certain thematic structure in this particular chapter of the book of Isaiah and upholds the chapter’s unity.
CHAPTER 6

SYNTHESIS, REFLECTION AND CONCLUSION

The task of this study is twofold. The first, is to perform a verse-by-verse reading of Isa 56-59 with the purpose of detecting various literary devices and techniques utilized to integrate and unify this portion of the book of Isaiah. This task has been undertaken in chaps. 2 to 5 of this study. The result of the reading implies that whatever the original provenance of the individual poems or even its segments, there is a possibility to read Isa 56-59 as a cycle of poems constituting a literary unit. The present form of the text indicates some kind of connections, even a continuous line of thought, throughout the four poems.

The second task of the study, which is to be accomplished in this chapter, is to explore the themes of justice, cult, and salvation as they are found in Isa 56-59, and the interconnection among these themes as the focus of the overall theological message of the poems in Isa 56-59. This goal is to be accomplished through several steps: first, by identifying and classifying vocabulary and expressions of justice, cult, and salvation as they are found in each of the poems in Isa 56-59. Second, an analysis of thematic interconnections among four poems in Isa 56-59 will also be conducted. Third, based on these data, the themes of justice, cult, and salvation will be analyzed, described, and specified. Fourth, interconnection among these three central themes in this section of the
book of Isaiah will be specified. Finally, the implications and conclusions of the study will be presented.

**Terminology of Justice, Cult, and Salvation in Isa 56-59**

The purpose of this section is to highlight the vocabulary employed in Isa 56-59 in connection with the themes of justice, cult, and salvation. The presentation is divided into four parts, according to their poetic divisions: Isa 56:1-8; Isa 56:9-57:21; 58:1-13; and 59:1-21.

**Terminology of Justice, Cult, and Salvation in Isa 56:1-8**

Terminology of justice, cult, and salvation as they are found in Isa 56:1-8 are listed in Table 8.

**Table 8. Terminology of justice, cult, and salvation in Isa 56:1-8**

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
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<tbody>
<tr>
<td>1</td>
<td>שמירה משמם ונתם הפרכה</td>
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<tr>
<td>2</td>
<td>לברך אתonest אתה</td>
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<td>3</td>
<td>שלוםIRON מתושב</td>
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<tr>
<td>4</td>
<td>תכלא</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>תכלא</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>שלוםIRON מתושב</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 8—Continued.

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td></td>
<td></td>
<td>ההביטות אל-יהודה קשר</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1)</td>
<td>תָּהְלַקֵת בּוֹחֵיה</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(2)</td>
<td>בָּעָל עֲלָמוֹת</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>(3)</td>
<td>בָּרָע הַתָּכָל</td>
</tr>
</tbody>
</table>

Translation

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(1) keep justice</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(2) do righteousness</td>
<td></td>
<td>for it is near (for) my</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>salvation to come and</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>my righteousness to be</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>revealed</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>keeping his hand from</td>
<td></td>
<td>blessed is the man who</td>
</tr>
<tr>
<td></td>
<td>doing all evil</td>
<td></td>
<td>does it</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td>(1) surely, the Lord will</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>separate me from his</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>people</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(2) I am a dry tree</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td>I will give them...</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>a memorial and a name...</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td>who join themselves to</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>the Lord to serve him...</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>to become to him servants</td>
</tr>
</tbody>
</table>

319
Table 8—Continued.

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td></td>
<td></td>
<td>and I will cause them to</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>come to my holy mountain</td>
</tr>
<tr>
<td></td>
<td>(1) [I will] make them joyful in my house of prayer</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(2) their burnt offerings and their sacrifice will be acceptable in my altar</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(3) “a house of prayer”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td>(1) the Lord God, the gatherer of the dispersed Israel</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(2) also I will gather unto him those who have been gathered</td>
</tr>
</tbody>
</table>

Terminology of Justice

In the poem of Isa 56:1-8 the terminology of justice is found in the command in the initial part of the poem to keep justice and do righteousness (v. 1), and in the pronunciation of blessing to “a son of man who keeps his hand from doing all evil” (v. 2). In the context of justice, the first reference is a command, while the second is the implementation of it.

Terminology of Cult

Cultic terms in this poem are found in the promise of salvation extended by God. First, they are traceable in the locative description God’s salvific action: for the eunuchs it will be “within my house and my walls” (v. 5), while the foreigners he will bring to “my holy mountain,” which is also “my house of prayer” (v. 7); which will be called “a house
of prayer for all people” (v. 8). In this poem, references to cultic activities are used to
describe the motivation for foreigners to join the Lord, which is described as “to serve
him” [לְשַׁרְיָהוּ], a technical term for ministry in the tabernacle/temple, and “to become to
him servants” (v. 6). The salvation enjoyed by the foreigners portrayed as the Lord will
make them “joyful,” and “their offerings and sacrifices will be acceptable on my altar” (v.
7).

Terminology of Salvation

In this poem, terminology for salvation is presented to cover several perspectives.
The first, is from God’s perspective, in which he announces that his “salvation” is about
to come and that his “righteousness” is about to be revealed (v. 1). This announcement is
coupled with blessing/happiness [יָרְבָּעַם] extended to all humanity (v. 2).

The second perspective is that of the foreigner and eunuchs, who are quoted as
being excluded from the promised salvation. The foreigners’ complaint, that “for sure
God will separate me from becoming his people” (v. 3), is an expression of fear of denial
to an access to salvation. In the same vein, the eunuchs lament over their condition as a
“dry tree” (v. 3), an expression of hopelessness about the future, even an implication of
“death.”

In response, God makes a promise specifically directed to these marginal groups
within the society. To the eunuchs, the promise is giving a “memorial” and a “name”
within “my house and my walls”; to the foreigners, the promise is that he will “bring”
them to his mountain (v. 7). Salvific vocabulary is further employed for the description of
God’s act of “gathering,” which seems to be directed to his people, “Israel,” as can be
detected in the divine epithet employed as he performs this act: “the gatherer of the dispersed Israel” (v. 8).

**Terminology of Justice, Cult, and Salvation in Isa 56:9-57:21**

Terminology of justice, cult, and salvation as they are found in Isa 56:9-57:21 are listed in Table 9.

**Table 9. Terminology of justice, cult, and salvation in Isa 56:9-57:21**

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>56:11</td>
<td>(1) הָבַלֵּדְתַיָּאִים</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(1) הָבַלֵּדְתַיָּאִים</td>
</tr>
<tr>
<td></td>
<td>(2) וֹאַהֲנָא</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(2) אוֹרַיָּאִים</td>
</tr>
<tr>
<td></td>
<td>(3) הָבַלֵּדְתַיָּאִים</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(3) הָבַלֵּדְתַיָּאִים</td>
</tr>
<tr>
<td>57:1</td>
<td>(1) הַדוּרַפְּרְקַי אָבֶר</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(1) הַדוּרַפְּרְקַי אָבֶר</td>
</tr>
<tr>
<td></td>
<td>(2) אוֹרַיָּאִים</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(2) אוֹרַיָּאִים</td>
</tr>
<tr>
<td></td>
<td>(3) הַדוּרַפְּרְקַי</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(3) הַדוּרַפְּרְקַי</td>
</tr>
<tr>
<td>3</td>
<td>(3) הָנָאָּקְוַי</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(3) הָנָאָּקְוַי</td>
</tr>
<tr>
<td>4</td>
<td>(4) הָנָאָּקְוַי</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(4) הָנָאָּקְוַי</td>
</tr>
<tr>
<td>5</td>
<td>(1) הָנָאָּקְוַי</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(1) הָנָאָּקְוַי</td>
</tr>
<tr>
<td></td>
<td>(2) הָנָאָּקְוַי</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(2) הָנָאָּקְוַי</td>
</tr>
<tr>
<td></td>
<td>(3) הָנָאָּקְוַי</td>
<td>לֶאַוְיַּקָּנָתִי</td>
<td>(3) הָנָאָּקְוַי</td>
</tr>
</tbody>
</table>

322
Table 9—Continued.

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>(1) $qlx lxn - yqlxb</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(2) $lrwg ~h ~h</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(3) $sn tkpv ~hl - ~g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>על הירנבת והשא</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>השמ מושבך</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>נשמש עלית להות אוות</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>אוות הירנבת והשא</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>השמ וכרך כי מאחרי</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>חלף הנועלי הרבח</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>מושבך</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ומכהלו חות מה אובך</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>מושבך אד שות</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>אני אנרי ערזך</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>אוות מושר ויאו ויולך</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>בעקץ עיטל קורץ</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>אוות לכל שארית קדה</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>הבול</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>והषסה ביגו אילך</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ירש וחרביש</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>אוות סזרלפוף פניזדך</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>הרימ מקושל</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>מזרך עמר</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>יכ הב אפר</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>רמא וניאהiscopal עד</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>קדוש שמכ</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>פורים קדוש אספוק</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>אוות הדבר כי תרפת</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>להחרזת רוד ישאל</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>יכ לא לולעם אбот</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ולא لنפש אכיפך</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 9—Continued.

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
</table>
| 17  | بنין בצע נפשות
      ואביהם חסרי אמצע
      וילך שבעה ברכך לחלת: |
| 18  | רכבי ראתים
      אל אפראם ואפרים
      ואשלא נחמם
      ואלאלבינו: |
| 19  | בורא נב שמחת
      שלום שלום לחרות
      ולחרות
      אומר גודת ומקווה |
| 20  | הורשיו כס נורש
      כמ השם לא ודול
      יわかり ט Middleware רפשת ותים
      או שלום |
| 21  | אמר אלהים
      לleshem |

Translation

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No Justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
</table>
| 56:11 | (1) and the dogs had
great appetite they do
not know satiation
(2) while they are
watchers / shepherds -
they do n’ot have
understanding
(3) all after their own
ways before them,
each, unjust gain, all of
them |
<table>
<thead>
<tr>
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<th>Justice / No Justice</th>
<th>Cult</th>
<th>Salvation / No Salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>57:1</td>
<td>(1) the righteous perished and no one put it into the heart</td>
<td>and you, come near, sons of sorcerers descendants of adulterer and harlot</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(2) devout men were taken away, while no one considers</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(3) it is from [because] of the evil that the righteous is being taken away</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(1) who inflames himself among the oaks under every green tree</td>
<td>(1) among the smooth stones of the wadis is your portion they, they are your lot</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(2) slaughtering the children in the wadis under the cleft of the crags</td>
<td>(2) also unto them you pour drink offering, you offer grain offering.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(3) upon these things, should I appease myself?</td>
<td>(3) upon these things, should I appease myself?</td>
<td></td>
</tr>
</tbody>
</table>
Table 9—Continued.

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<tr>
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<th>Cult</th>
<th>Salvation / No Salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>upon a mountain, high and lofty, you set your bed, and upon it, you climb to offer sacrifices</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>“Behind door and doorpost, you set up your remembrances. Because far from me, you uncovered, you climb, you make wide your bed. You make agreement with them for yourself, you loved their bed, you envisioned an ‘arm.’”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>“I will declare your righteousness and your deeds, yet they will not profit you.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>“When you cry out, let your collections deliver you...” “But those who take refuge in me will inherit the earth, and will possess my holy mountain.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>And it was said: “Build up, build up! Prepare the way! Remove obstacle! From the way of my people.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>“High and holy, I dwell yet [I were] with the crushed and low in spirit, to revive the spirit of the lowly and to revive the broken hearted.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 9—Continued.

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<tr>
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<th>Cult</th>
<th>Salvation / No Salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>Vv. 16</td>
<td></td>
<td>“Because I will not contend for ever and will not always angry. Because a spirit from me will weaken and the breath of life I have made.”</td>
</tr>
<tr>
<td>17</td>
<td>“Because of the iniquity of his unjust gain I was angry and struck him; I hid my face and was angry, and he went on turning away, in the way of his heart.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>“His ways I have seen, but I will heal him, and I will lead him, and I will restore comfort for him and his mourners.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>“Creating fruit of the lips: peace, peace to the far and to the near…” “and I will heal him.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>“But the wicked, are like tossed sea; for to be quiet, they are not able. And the water tossed up mire and dirt.” “There is no peace…”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>“for the wicked.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Terminology of Justice

In Isa 56:9-57:21 the vocabulary of justice is employed mainly to describe the absence or lack of that justice. The first reference is for those who are in the position of leadership and are referred to as “shepherds/watchers,” terminology with a connotation of protector and upholder of justice. The poem highlights their failure to perform their expected duty, and portrays them as dogs unable to bark, having a great appetite and not knowing satiation. They were further described as “not having understanding” [לָא יָInMillis] all of them just following their own ways, and each of them seeking unjust gain (56: 11).

As a result of this lack of justice, the righteous have perished—and no one cares about it [אֵין אִישׁ שָׁם עִלְיוֹן]; the pious person has disappeared because of a lack of understanding; it is because of evil that the righteous are wiped away (Isa 57:1). The two verses above, Isa 56:11 and 57:1, describe a cause-and-effect situation in the realm of justice: the lack of interest and capability on the part of the leaders has its effect on the righteous who become the victims of injustice. Finally, as God reflects on what had gone on, the failure on the part of the leadership is summarized as “the iniquity of unjust gain” [הֵבִישׁ בֵּן] which underlines the idea of injustice (v. 17).

Terminology of Cult

Cultic terminology is employed in this poem to describe the idolatrous activity of the people. First, these idolaters are identified as the descendant of sorcerers, adulterers and prostitutes (v. 3), which, in the prophetic writings connotes unfaithfulness toward the Lord. Their attitudes are described as sticking out their tongues, and opening wide their
mouths against the Lord, since they are “children of rebellion.” Those gestures are considered as a direct offense against God (v. 4).

The poem goes on to portray the idolatrous activities of the people in connection with cult: inflaming themselves, slaughtering children (v. 5); pouring drink offering, offering grain offering (v. 6); and offering sacrifice (v. 7). The location of these activities is described as among the oaks, in the ravines (v. 5), among the stones of the wadi (v. 6), and also on the “high and lofty mountain” (v. 7).

**Terminology of Salvation**

With regard to the theme of salvation, the poem speaks of both its absence and its presence. As regards the absence of salvation, in a statement resembling announcement of judgment, God is quoted as saying that he wants to declare the righteousness and deeds of the people, yet those deeds will not benefit them (v. 12). As a criticism, God even tells the people to let their collection of idols deliver them, yet the wind will blow these idols up; while in contrast, those who take refuge in God will inherit the land (v. 13).

Description of God’s salvific works is first described in vv. 14-16. It opens with a command to built up and remove obstacles from the way of “my people” (v. 14). A reversal of the appellative description of the prophet’s audience is a significant sign of a salvific process. As before they were addressed as descendants of sorcerers, adulterers, and prostitutes (v. 3), and as “children of rebellion,” and “offspring of deceit” (v. 4), now they are addressed as “my people” (v. 14). Furthermore, God is portrayed as giving them a word of assurance: just as he is high and exalted, living forever and having a holy name, yet he is with those who are crushed and lowly in spirit, “to revive” the spirit of the lowly
and the crushed heart (v. 15). The expression used for God’s action is literally “to give life” [חיים], which is also an expression for a resurrection from death (cf. 2 Kg 13:21).

The reason for this salvific act on the part of the Lord is stated: “because I will not contend forever, nor will always be angry” (v. 16). A further description of the saving act on the part of the Lord is given in vv. 18-19, an action characterized as healing, leading, restoring, and even creating [ברא יָדֹ] with the ultimate result of “wholeness” [שלמה].

However, despite all of these salvific act by the Lord, the wicked are not able to enjoy it; they are likened to a tossing sea, not able to be quiet; there is no “peace” [שלום] for the wicked (vv. 20-21).

Terminology of Justice, Cult, and Salvation in Isa 58:1-14

Terminology of justice, cult, and salvation as they are found in Isa 58:1-14 are listed in Table 10.

<table>
<thead>
<tr>
<th>vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>נוֹר לֹעֵם פֶּשְׁנָה לֶבֶן יָעֵקְבָּה הַמְּאָתִים</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>מַעְפָּר אֵלֹהִים לֹא תִעְבֹּד</td>
</tr>
<tr>
<td>2a</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>מַעְפָּר אֵלֹהִים לֹא תִעְבֹּד</td>
</tr>
<tr>
<td>2b</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>מַעְפָּר אֵלֹהִים לֹא תִעְבֹּד</td>
</tr>
<tr>
<td>2c</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>מַעְפָּר אֵלֹהִים לֹא תִעְבֹּד</td>
</tr>
<tr>
<td>3a</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>נוֹר אֵשֶׁר צָרִיךְ</td>
<td>מַעְפָּר אֵלֹהִים לֹא תִעְבֹּד</td>
</tr>
</tbody>
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Table 10—Continued.

<table>
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<tr>
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<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3b</td>
<td>כל בנים זכאים מבני עבשים</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל טבענים חטאים:</td>
</tr>
<tr>
<td>4a</td>
<td>כל לחר电子产品</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>4b</td>
<td>לארץ ערים בחית</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>5</td>
<td>המים זכאים אברכים</td>
<td>לארץ ערים בחית</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>6a</td>
<td>מתיות ההובעה נשע</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>6b</td>
<td>מתיות ההובעה נשע</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>7</td>
<td>כל בני עבשים נשע</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>8</td>
<td>כל בני עבשים נשע</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>9a</td>
<td>כל בני עבשים נשע</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>9b</td>
<td>כל בני עבשים נשע</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>10a</td>
<td>כל בני עבשים נשע</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
<tr>
<td>10b</td>
<td>כל בני עבשים נשע</td>
<td>תַּנְאֵרָיוֹתִים</td>
<td>כל בני עבשים חטאים:</td>
</tr>
</tbody>
</table>
Table 10—Continued.

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>נוֹךְ יהוה תפָּרָה</td>
<td>וַהֲשָׁבֵית בְּעֵצָהָת נַפְּשׁ</td>
<td>Cult</td>
</tr>
<tr>
<td>13</td>
<td>אֵשִׁיתשֵׁם מְשַׁמָּחֵת</td>
<td>עָשֹׁת חָפֵץ בּוֹמָ לֶךְ</td>
<td>Cult</td>
</tr>
<tr>
<td>14</td>
<td>אֵשַׁת העָנָן עַל יְהוֹת</td>
<td>טוֹרְבִּךְ בְּשַׁמֶּר</td>
<td>Cult</td>
</tr>
</tbody>
</table>

Translation

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>“Declare to my people their transgression; to the house of Jacob their sin!”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2a</td>
<td>“And me, day by day they seek; and knowing my ways, they delight.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2b</td>
<td>Like a nation that practiced righteousness, and the ordinances of their God they never forsake</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2c</td>
<td>They inquire of me righteous-judgment, to draw near to God they delight.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 10—Continued.

<table>
<thead>
<tr>
<th>Vv.</th>
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<th>Cult</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3a</td>
<td>“Behold, on the day of your fasting, you find pleasure all your toilers you oppressed.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3b</td>
<td>“Why did we fast and you did not see? We humbled ourselves and you did not acknowledge?”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4a</td>
<td>“Behold, to quarrel, and to fight, you fast, and to hit with wicked fist.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4b</td>
<td>“You did not fast like this day for your voice to be heard on high.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>“Is this fasting that I chose a day for one to humble himself bowing down like a reed, his head with sackcloth with dust spread out? “Is this what you call fasting a day, acceptable to the Lord?” “Is not this, fasting that I chose?”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6b</td>
<td>To loosen the bonds of wickedness To undo bands of yoke and to send the oppressed to go free And all yokes to be broken?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>“Is not, to share to the hungry, your food; The wandering poor you bring home; When you see the naked, cover him;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 10—Continued.

<table>
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<tbody>
<tr>
<td></td>
<td>And from your own flesh, not hiding yourself?&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>“Then, will break forth like dawn, your light; and your recovery will speedily sprout; and goes before you, your righteousness; the glory of the Lord on your rear.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9a</td>
<td>“Then, you will call and the Lord will answer; you will cry for help, and he will say, ‘here I am.’”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9b</td>
<td>“If you remove from your midst yoke, pointing of finger, and speaking of wickedness;”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10a</td>
<td>“If you give, to the hungry, yourself ; and the desire of the afflicted one, you satisfied.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10b</td>
<td>“And will rise, in the darkness, your light and your darkness, like noon day.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>“And the Lord, will lead you continually; and he will satisfy, in the scorched places, your desire; And your bones, he will strengthen.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Terminology of Justice

The vocabulary of justice is employed in Isa 58, first, to describe its absence, and second, to call for its practice and implementation. The opening part of the chapter portrays, in a cynical way, the absence of justice within the society. The people are being

1This is a cultic Sabbath, the Sabbath of the Day of Atonement (Lev 16:29, 31; 23:26-32, etc.).
addressed by God as “my people” and referred to as “the house of Jacob.” These positive appellatives are amplified by a further description of how they are likened to a nation that practiced righteousness and did not forsake the commandments of their God. However, as the reading of the text continues, the reality is shown to be just the opposite: while the people perform worship and fasting, at the same time they “oppress” all their laborers (v. 3), and engage in contention, strife, and the striking with “a wicked fist” in dealing with each other (v. 4).

The call to practice justice, described in the context of true fasting, is a call that the audience be more sensitive to the social reality around them. First, they are to improve the social system: to loosen the bonds of wickedness, to undo the bonds of yoke, to set the oppressed free and to break all yokes (v. 6). Second, there is a call for direct, personal involvement in taking care of the needy: to share bread with the hungry, to take home the wondering homeless, and to cover the naked ones. In sum, “do not hide yourself from your own flesh” (v. 7). The same call is repeated again in vv. 9-10: to remove from their midst, yoke, pointing fingers and wicked speech. A further call is to share “oneself” with the hungry, and to satisfy the soul of the afflicted ones. In this poem, the theme of personal care of the needy is intensified, as in v. 7 the call is “to break / divide / share your bread with the hungry,” but in v. 10 the audience is exorted to share one’s own “self” with the hungry instead of just sharing “food.”

**Terminology of Cult**

The vocabularies of cult in this poem are detected, first, in the reference to trumpet [רְפָּעָה] as the Lord commands the prophet to declare the “transgression” [מִשָּׁם]
and “sin” [טמא] of His people (v. 1). While words like trumpet [נבל], transgression [שקר] and sin [פשע] are not necessarily cultic terms, in Isa 58 they are employed as an allusion to the cultic themes within the context of the Day of Atonement. The second reference to cultic practice is references to the activities of drawing near, using the terms “to seek” [א习近平新], “to ask” [שאל], “to draw near” [קרוב], and to inquire an instruction from the Lord—(v. 2a). The third reference has to do with the activity of fasting, which is equated with humbling one’s soul (v. 3a); the purpose of this rite is get attention from the deities, to get “your voice to be heard on high” (v. 4b). The fasting is described as being accompanied with the gestures of “bowing down one’s head like reed,” “spreading out sackcloth and ashes,” with the understanding that this approach is acceptable enough (v. 5). The fourth cultic reference is regarding Sabbath observance.

In Isa 58 the Sabbath is described as holy unto the Lord, and one is obligated to “call” it a delight, honorable, and •, “honor” the Sabbath by refraining one’s foot from trampling on it, not pursuing one’s own aspirations, not doing one’s own ways, to refrain from pursuing one’s interest, and from “speaking words” (v. 13).

As in Israelite cultic calendar the Day of Atonement is an occasion of abolishment

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3 See Siegfried Wagner, “•, " TDOT, 3:299 and Hans F. Fuhs, “•,” TDOT, 14:258-261.

Westermann regarded the words •, • in this verse as equivalent, elaborating that, in the context of Isa 58:2-3a, “the whole of this relates to acts of worship, denoting variety of attempts to hold fast to God. Isaiah, 334-335.

That this activity of fasting is associated with the fasting on the Day of Atonement, see p. 172n52.

For the interconnection between the activity of fasting and the Sabbath of complete rest on the Day of Atonement, see p. 147.
of sins, reference to הָעֵ過ごון, and הבֹּאָה, a reference to both expiable and inexpiable wrong doings⁶ is a device by which the prophet emphasizes the seriousness of the sinful state of the people, and at the same time signaling the flaws in their practice of fasting and Sabbath observance.

**Terminology of Salvation**

In this poem the vocabulary of salvation is employed to describe a combination of two aspects of salvific experience, first, personal encounter with the Lord, and second, an experience of personal contentment and fulfillment. The emphasis on encounter with the deity on a personal level is reflected in the consistent usage of second person singular to address the addressee, underlining a direct speech. The experience of personal healing and fulfillment is portrayed as “your light will break forth like a dawn, your recovery will speedily sprout out; your righteousness will go before you, the glory of the Lord on your rear” (v. 8). The contrast between the past experience and the present is described thus: “will rise, in the darkness, your light; and your darkness [will become] like a noon day” (v. 10b). Another portrayal of personal contentment is presented as “you will delight in the Lord, he will cause you to ride upon the heights of the earth, and you will eat the inheritance of Jacob, your father” (v. 14).

One strong theme as an aspect of salvation in this chapter is a personal encounter with the divine. This encounter includes several ingredients. The first is divine availability: “then you will call, and the Lord will answer; you will cry for help, and he will say, ‘here I am’” (v. 9a). The second ingredient is divine providence and guidance:

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⁶הַעֵ過ごון, “transgression” is rebellious sin, not expiable by sacrifice (Lev 4:2, 22, 27; 5:15, 18).
“the Lord will lead you continually, he will satisfy . . . your desire; he will strengthen your bones, you will become like a watered garden” (v. 11). The third ingredient is joy: “you will delight in the Lord” (v. 14a).

Terminology of Justice and Salvation in Isa 59:1-21

Terminology of justice and salvation as they are found in Isa 58:1-14 are listed in Table 11. In the context of this study, Isa 59 has no reference to cultic theme. Therefore, only the themes of justice and salvation are presented.

Table 11. Terminology of justice and salvation in Isa 59:1-21

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
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<td>נָּאָרְךָ֣ הָרִירֲה֣ הַמִּשְׁפָּרִים֩</td>
<td>הלַאֲרָכָּרְךָ֣יָ֣רְךָ֣ הַמִּשְׁפָּרִים֩</td>
</tr>
<tr>
<td>2</td>
<td>נָאָרְךָ֣ הָרִירֲּ֣ הַמִּשְׁפָּרִים֩</td>
<td>הלַאֲרָכָּרְךָ֣יָ֣רְךָ֣ הַמִּשְׁפָּרִים֩</td>
</tr>
<tr>
<td>3</td>
<td>נָאָרְךָ֣ הָרִירֲּ֣ הַמִּשְׁפָּרִים֩</td>
<td>הלַאֲרָכָּרְךָ֣יָ֣רְךָ֣ הַמִּשְׁפָּרִים֩</td>
</tr>
<tr>
<td>4</td>
<td>נָאָרְךָ֣ הָרִירֲּ֣ הַמִּשְׁפָּרִים֩</td>
<td>הלַאֲרָכָּרְךָ֣יָ֣רְךָ֣ הַמִּשְׁפָּרִים֩</td>
</tr>
<tr>
<td>5</td>
<td>נָאָרְךָ֣ הָרִירֲּ֣ הַמִּשְׁפָּרִים֩</td>
<td>הלַאֲרָכָּרְךָ֣יָ֣רְךָ֣ הַמִּשְׁפָּרִים֩</td>
</tr>
<tr>
<td>6</td>
<td>נָאָרְךָ֣ הָרִירֲּ֣ הַמִּשְׁפָּרִים֩</td>
<td>הלַאֲרָכָּרְךָ֣יָ֣רְךָ֣ הַמִּשְׁפָּרִים֩</td>
</tr>
<tr>
<td>7</td>
<td>נָאָרְךָ֣ הָרִירֲּ֣ הַמִּשְׁפָּרִים֩</td>
<td>הלַאֲרָכָּרְךָ֣יָ֣רְךָ֣ הַמִּשְׁפָּרִים֩</td>
</tr>
<tr>
<td>Vv.</td>
<td>Justice / No justice</td>
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</tr>
<tr>
<td>-----</td>
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<td>--------------------------</td>
</tr>
<tr>
<td>8</td>
<td>דֶּרֶךְ שָׁלוֹם לָאָ יִרְדָּן  וְאֶדְמוֹן מִשַפְּסֵם בָּמַעְנָלֹתָם  נָרַחְתָּם יָאִישֶׁ לֵהֶם  כָּל דֶּרֶךְ ଣָאָ יִרְדָּן שָׁלוֹם  עֲעִלָּךְ רֶחֶם מִשַפְּסֵם מֻכָּנָּו  וְלָא חַשָּׁנָה מִרְדָּק</td>
<td></td>
</tr>
<tr>
<td>9a</td>
<td>נָכַּה לְאָוָר הָדְּוִיַּתָּךְ  לעָנָה בָּאֶפֶלָה הָנָלָךְ  גֶּנֶשֶׁהּ הָעָרִים קַיְּרָאִים מִשַפְּסֵהּ  לִשְׁמַלָּנָה בְּשְׁוָאָרִים מַכְמַוָּה 冈</td>
<td></td>
</tr>
<tr>
<td>9b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>גֶּנֶשֶׁהּ הָעָרִים קַיְּרָאִים מִשַפְּסֵהּ  לִשְׁמַלָּנָה בְּשְׁוָאָרִים מַכְמַוָּה 冈</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>נָכַּה לְלֶפֶסָהּ וָאָיָר לָיֵשַׁעְתָּה רֶחֶק מֻכָּנָּו  כִּרְיַרְבַּה מְפָשָׁיֵנוֹנָהּ נִנָּרָךְ  רָחְמַאָהָהּ נַעֲנַת בָּנָנָה  כִּרְיַשְׁיִינוֹנָהּ אֲחָאָנוֹן וּנְתוֹנְטָנָה  יַרְגַּעְמוֹ:</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>מַשְׁעַנָא רְכָחֵי רְחָוֲה  נָסְגַּנָא מְאָאָרָא אָלְחָאָני  רָבְרַעָשָׁךְ וּפָרָה  החָוֵי וּזְנַר דְּבָרָרַשְׁכָּל:</td>
<td></td>
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<tr>
<td>13</td>
<td>הָפַיְקָא אַאוֹר מְפָשָׁפַה  הָגְרָךְ מְרָחְקָהּ תְּעָבַר  הָרָפָחָלְבַּה בְּרָהֲחַב אָמַת  הָנָכַּחְתָּה לֵאָחֲזָכָל ל’ٱ ۚא</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>הָרָחֲחִי אֶמָּאָת מְנָרָדָא  מַפְרַסְמַנָא מְשָׁתָלָלוּ  וּיְרָאִי הָוָה וְרָעָת  בָּנְיָנָיְנָא מְהַרְיָא  מְפָשַּפָּפַה:</td>
<td></td>
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<tr>
<td>15</td>
<td></td>
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</tr>
<tr>
<td>16</td>
<td>וּיְרָאָה מְרָאָא אַשִּׁי  רַמְתָּהְמָאָה קַיְּאָנָא מְפָרַע</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>הָלְבַּךְ מְרָאָא קָנָקְה הָלְבַּשָּׁת  וּכְרַפִּינָא שְׁוָאָרוּ  רְכַמְּנָא שְׁוָאָרְוָא הָלוּבָת  ויֹרֶעְמַנָא גֵּנוֹלָא</td>
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</tr>
<tr>
<td>340</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 11—Continued.

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>יזאר אמטער אטירפש יוהז</td>
<td>נמשל ישלא: יהוה לאפר נמשל לאביו</td>
</tr>
<tr>
<td>19</td>
<td>מומורה铖ש א(rad)בכד</td>
<td>רות יהוה נמסמ ב</td>
</tr>
<tr>
<td>20</td>
<td>ואל לטין נאמו</td>
<td>נאמ יהוה</td>
</tr>
<tr>
<td>21</td>
<td>עני אית ברית אותם אמך יהוה</td>
<td>אמך יהוה מעותה ורдвиול</td>
</tr>
</tbody>
</table>

Translation

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No justice</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&quot;Behold, the hand of the Lord to save is not short; and his ear from listening is not heavy.”</td>
<td></td>
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<tr>
<td>2</td>
<td>“On the contrary, it is your iniquities separating between you and your God; and your sins caused him to hide his face from you to hear.</td>
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<tr>
<td>3</td>
<td>“Because your hands are defiled with blood; and your fingers with iniquity; your lips spoke falsehood; your tongue muttered wickedness.”</td>
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</tr>
<tr>
<td>4</td>
<td>“No one calls in righteousness; no one pleads in faithfulness; relying in nothingness and speaking lies; conceived evil gave birth iniquity.”</td>
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</tr>
</tbody>
</table>
Table 11—*Continued.*

<table>
<thead>
<tr>
<th>Vv.</th>
<th>Justice / No Justice</th>
<th>Salvation / No salvation</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>“Their works are works of iniquity; and a handiwork of violence is in their hands.”</td>
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<tr>
<td>7</td>
<td>“Their feet, to evil, run quickly they haste in shedding innocent blood.”</td>
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<tr>
<td></td>
<td>“Their thoughts are thoughts of iniquity devastation and destruction are in their highways.”</td>
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</tr>
<tr>
<td>8</td>
<td>“They way of peace they do not know and there is no justice in their tracks. Their paths they made crooked for them; all who walk in it do not know peace.”</td>
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</tr>
<tr>
<td>9a</td>
<td>“Therefore, justice is far from us, righteousness does not overtake us.</td>
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<tr>
<td>9b</td>
<td></td>
<td>We hope for light but behold, darkness, for brightness, but we walk in the gloom.</td>
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<tr>
<td>10</td>
<td></td>
<td>We grope like blind men along the wall; like those who have no eyes we grope.</td>
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<tr>
<td></td>
<td></td>
<td>We stumble at midday as in the twilight among the vigorous like dead men.</td>
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<tr>
<td>11</td>
<td></td>
<td>“We hope for justice but there is none; for salvation, but it is far from us.</td>
</tr>
<tr>
<td>12</td>
<td>Because our transgressions are great before you;</td>
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<tr>
<td></td>
<td>and our sins testify against us.</td>
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<tr>
<td></td>
<td>Because our transgressions are against us;</td>
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</tr>
<tr>
<td></td>
<td>And we acknowledge our iniquities</td>
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<tr>
<td>13</td>
<td>Transgressing and denying against the Lord;</td>
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<tr>
<td></td>
<td>Turning away from after our God;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Speaking oppression and revolt;</td>
<td></td>
</tr>
<tr>
<td>Vv.</td>
<td>Justice / No Justice</td>
<td>Salvation / No salvation</td>
</tr>
<tr>
<td>-----</td>
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<tr>
<td></td>
<td>Conceiving and uttering from the heart lying words.”</td>
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<tr>
<td>14</td>
<td>“Justice is turned back;</td>
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<tr>
<td></td>
<td>Righteousness stands far away;</td>
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<tr>
<td></td>
<td>Truth has stumbled in the street;</td>
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<tr>
<td></td>
<td>Uprightness cannot enter</td>
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<tr>
<td>15a</td>
<td>Truth is lacking and one who turns aside from evil makes himself prey.”</td>
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</tr>
<tr>
<td>15b</td>
<td>“And the Lord saw, and it is evil in his eyes that there is no justice.</td>
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<tr>
<td>16</td>
<td>And he saw that there is no one;</td>
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<tr>
<td></td>
<td>and it amazed him that no one intervenes.</td>
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<tr>
<td>16b</td>
<td>“And his arm saved him; and his righteousness upheld him.</td>
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<tr>
<td>17a</td>
<td>And he put on righteousness as breastplate;</td>
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<tr>
<td></td>
<td>And he put on helmet of salvation on his head.</td>
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<tr>
<td>17b</td>
<td>Garment of vengeance he put on;</td>
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<tr>
<td></td>
<td>and wrapped as [a] cloak, zeal.”</td>
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</tr>
<tr>
<td>18</td>
<td>“According to deeds,</td>
<td></td>
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<td></td>
<td>accordingly he will repay;</td>
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</tr>
<tr>
<td></td>
<td>Wrath to his adversaries,</td>
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<tr>
<td></td>
<td>Rcompense to his enemies;</td>
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<tr>
<td></td>
<td>To the coastlands he will fully repay ”</td>
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<tr>
<td>19</td>
<td>“so they will fear, from west, the name of the Lord;</td>
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<td></td>
<td>and from the rising of the sun, his glory.</td>
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<td></td>
<td>For he will come like a rushing stream which the wind of the Lord drives it”</td>
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<tr>
<td>20</td>
<td>“And come, to Zion, a redeemer,</td>
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<td></td>
<td>to those who turn from transgression in Jacob,” says the Lord.</td>
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</tbody>
</table>
Terminology of Justice

The vocabulary of justice in Isa 59 is employed to underline the situation of injustice. The absence of justice is presented both in terms of, first, personal and direct involvement, and second, sins committed by the community as a whole. The personal level of injustice is presented as hands stained with blood and fingers, with iniquity, lips that spoke wickedness and tongue that muttered wickedness (v. 3); works of iniquity and handiwork of violence in the hands (v. 6); feet that run quickly toward evil and in shedding innocent blood (v. 7). Their thoughts are described as the thoughts of iniquity, devastation, and destruction (v. 7).

Further criticism of the unjust behavior of the people deals with that fact that no one calls for righteousness, and that no one pleads for truth; instead, they rely upon emptiness, by speaking lies. In summary, the people are described as conceiving evil, with the result of giving birth to iniquity (v. 4). They do not know the way of peace, and there is no justice in their tracks; they made their paths crooked for themselves (v. 8).
On the community level, they made confession, acknowledging to the Lord their transgression, sins, and iniquities (v. 12); “transgressing and denying against the Lord, turning away from following our God” (v. 13a); expressed in “speaking of oppression and revolt, conceiving and uttering from the heart lying words” (v. 13b). As result of this condition, the confession states that “justice” is turned back and “righteousness” stands far away; “truth” has stumbled on the street and “uprightness” cannot enter (v. 14).

Further description presents that, as truth is lacking, anyone who turns away from evil becomes prey (v. 15a). In this context of injustice, the Lord is portrayed as seeing what happened, and it is evil in his eyes that there is no justice (v. 15); he saw that there is no one, and it amazed him that no one intervenes in the situation (v. 16).

The text further described that re-establishment of justice would be accomplished through divine intervention. Portraying him as a warrior who singlehandedly fights the battle against his adversaries, he is wearing a garment of “vengeance” and wrapped with the cloak of “zeal” (v. 17). The divine action is described as “According to ‘deeds’ [דָמֵא] accordingly he will ‘repay’ [חֶשְׁתָּו]; wrath to his adversaries; ‘recompense’ [דָמֵא] to his enemies; to the coastlands he will ‘fully repay’ [דָמֵא יְשָׁלֵם].” The interplay of the terms דָמֵא and יְשָׁלֵם in this verse highlighted the idea of recovering everything back into order, יְשָׁלֵם, which also means shalom, and the word דָמֵא conveys the idea of justice, in which one will receive his due according to his deeds.

**Terminology of Salvation**

The theme of salvation in Isa 59 is presented, first, by the absence of it, and second, as a solution, it comes with divine intervention. This chapter of the book of Isaiah
opens with the prophet’s arguing that the hand of the Lord is not too short to “save,” and his ears are not “heavy” from listening to his people (v. 1); on the contrary, it is their iniquities and sins that separate them from him (v. 2).

The second part in which the vocabulary of salvation is prominent is found in the confession of the people, reflecting their hopeless situation. Deeply immersed in a sinful condition characterized by injustice, the people are quoted confessing, “therefore, justice is far from us, and righteousness did not overtake us.” They described their situation further as hoping for light, but what they have is darkness; expecting brightness, but in reality walking in the gloom (v. 9). The darkness that they are dwelling in made their situation comparable to blind person’s groping along the wall. They not only consider themselves as blind, they are also weak: “we stumble at midday as if in the twilight, among the vigorous, we are like dead people (v. 10). The hopelessness of the situation is underlined, with a clear interconnection between the absence of justice and the absence of salvation: “we hope for justice but there is none; for salvation, but it is far from us” (v. 11).

The third part of the chapter that deals with the theme of salvation is the portrayal of divine intervention. The text depicts the Lord as a warrior putting on his battle gear and the description of these armaments is loaded with terminology of salvation. God’s salvific acts are opened with a description of how his arm saves [יָשֶׁב] him and his righteousness [רְשֵׁׂיָה] upheld him (v. 16b). Among the equipment that the Lord puts on is righteousness [רְשֵׁיָה] as a breastplate, and salvation [נַפְשָׁה] as a helmet (v. 17). The result of this divine action is stated: “they will fear, from the west, the name of the Lord; and from the rising of the sun, his glory.” The portrayal of divine intervention on behalf of his people is
summarized as the coming of a “redeemer” to Zion (v. 20). The final act on the part of the Lord is to ascertain the perpetual nature of the salvation by making a covenant that his spirit and his words will not depart from its recipients and their descendants “from now until forever” (v. 21).

**Thematic Connections Among the Poems in Isa 56-59**

As a poetic cycle, Isa 56-59 is more than an anthology of poetic units. Whatever the original provenance of the individual poems or segments in each poem, the present form of the text exhibits a degree of interconnection between the poems. It is the purpose of this section to highlight the commonality between poems of this particular section of the book of Isaiah. The connection and continuity will be presented, mainly, based on lexical and thematic correspondence, to enhance the points of comparison or contrast in the two comparable poems.

**Isa 56:1-8 and 56:9-57:21**

The following list of correspondences and antitheses may be drawn up between Isa 56:1-8 and 56:9-57:21:

1. Stylistically, the introduction of the second poem of Isa 56:9-57:21 gives an impression as a continuation of the conclusion of the first poem of Isa 56:1-8. The invitation to the beasts of the field to gather (56:9) echoes the appellative name of the Lord as “the one who gathers the dispersed Israel” and his declaration that he will gather more to those who are already gathered (56:8).

2. The conclusion of the first poem expresses a hope for something better, that the one who gathers the dispersed Israel will gather others to those already gathered (56:8). In
the same vein, the opening part of the second poem shares the same positive expectation in 56:8, as the shepherds are quoted as saying to one another that “tomorrow will be like today, even going to be greater” (56:12).

3. As the reading goes further, however, the description in both poems goes in an opposite direction. In the second poem, either from social or religious perspectives, everything is going downward. As the opening of Isa 56 calls for preservation of justice and practice of righteousness [הדות] followed by a pronouncement of blessing to one who refrains from doing evil (56:1-2). The poem in Isa 56-57 reports how the righteous [_THREAD Не] have perished because of evil, and underlines a situation of the failure of justice within society (57:1).

4. As the opening of the first poem announces that salvation from the Lord is coming near [קרוב] (56:1), the audience of the prophet is compelled to come near [קרוב] as they were addressed as sons of sorcerers, descendants of an adulterer and a harlot, descendants of deceits (57:3), showing what distance God’s people are from their God.

5. The poems portrays a contrast or irony in terms of the people’s relationship to God. The outsiders—foreigners and eunuchs—enjoy a close, intimate encounter with the Lord, while God’s own people are inflamed in idolatrous activity. The foreigners’ burnt offerings and sacrifices are acceptable on the Lord’s altar (56:7), while God’s people pour drink offering, offer grain offering, and even slaughter children as sacrifice to idols (57:5-7).

6. To the eunuch a promise is given as a memorial and name within the Lord’s house (56:5); however, the idolatrous practice is among others, taking place “behind
door,” implying a house (57:8). As foreigners are being brought by God to his holy mountain (56:7), while the idolatry takes place on a high and lofty mountain (57:7).

7. At the conclusion of the description of the idolatrous behavior of the people, the Lord rhetorically says, “I will declare your righteousness [יְרֵשָׁה] and your deeds, but they will not profit you” (57:12). This declaration echoes the call to “keep justice and do righteousness [יְרֵשָׁה] for my salvation is about to come” (56:1) located at the beginning of the whole poetic cycle of Isa 56-59.

8. The theme of restoration in the second poem shares a thematic link with God’s gesture to the foreigner and eunuch, in which, in contrast to hopelessness, promises regarding hope, life, and salvation are offered (see 56:3 for the tone of hopelessness and vv. 5-7 for the promises). In the second poem, assurance is extended to those who take refuge in the Lord, that they will inherit the land and will possess his holy mountain (57:13), just as foreigners are promised that the Lord himself will bring them to his holy mountain (56:7).

9. In the second poem, restoration takes place solely at God’s initiative and mercy: “I have seen his ways, but I will heal him . . . lead him and restore . . . peace to him who is far and to him who is near” (57:18-19). This may be compared to the appellative given to the Lord as “the one who gathers the dispersed Israel . . . and I will gather to them, to those who are already gathered” (56:8).

Isa 56:1-8 and Isa 58:1-14

The following list of correspondences and antitheses may be drawn up between Isa 56:1-8 and 58:1-14:

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1. The opening of both poems shows both a common element and a contrast at the same time. The poem in Isa 56 opens with a call to “keep justice” [שָׁמַרְתֶּם נַעַשַׁת] and to “do righteousness” [הָקִידְמָה וְשָׁמַרְתֶּם] in anticipation that the salvation of God is about (near) to come, with an announcement of blessing to anyone who practices those things and who also keeps his hand from doing any evil (56:1-2). In the opening part of the poem in Isa 58, God’s people are said to be like a nation that “practice righteousness” [נַעַשַׁת וְהָקִידְמָה] that did not forsake the ordinances [נַעַשַׁת] of their God, people who like to inquire “just decisions” [קִידְמָה] from God, and delight in the nearness [קרָב] of God (58:2). Yet, despite this seemingly pious behavior on the part of the people, the prophet is commanded to declare the transgressions and the sins of the people (58:1), a situation that is just the opposite of the blessing promised in Isa 56:2, above.

2. On superficial level, an intimate relationship between the people and God is comparable in both poems. In Isa 56, foreigners are referred to as those who “joined themselves to the Lord” (vv. 3 and 6), just as the people in Isa 58 are said to “delight in the nearness of God” (v. 2). However, a contrast between the behaviors of the addressees in the two poems becomes more striking, as the Lord declares that the sacrifices of foreigners will be “acceptable” [רָמָיִן] on his altar (56:7); in Isa 58, after describing the kind of fasting that the people are engaged in, the Lord asks rhetorically, “will you call this a fast, a day ‘acceptable’ [רָמָיִן] to the Lord?” (v. 5).

3. The theme of “house” plays a significant role as a linkage between the two poems. In Isa 56, God is portrayed as being generous to the marginalized within society. At first, foreigners are concerned that they will be excluded from the salvation
community, and the eunuchs, also, considered themselves as hopeless (v. 3). In his response, God, promises the eunuchs a special gift in his house (v. 5), and he will bring מזון the foreigners (literally “will cause them to come”) to his holy mountain and his house (v. 7). As an echo of this generous gesture on the part of God, in the elaboration of the characteristics of true fasting, the audience in Isa 58 are called to reach out to the marginalized within society: to divide their food with the hungry, to bring משיח the homeless poor into the house, to cover the naked, and not to hide themselves from “their own flesh.”

4. As in Isa 56, the eunuchs considered themselves as a “dry tree,” with an implication of death, but God, in his generous act, promises them “an everlasting name,” with an implication of life (vv. 3 and 5); in Isa 58, as a result of the generous gesture on the part of the people toward the marginalized, the Lord promises, among others, that they will be like a “watered garden” (v. 11), an imagery that is an antithesis of a “dry tree” expressed in Isa 56:3.

5. In the first and third poems, one of the prominent aspects of blessing is a close encounter with the Lord, in which Sabbath observance is an integral part. In Isa 56, the relationship between God and the people is depicted as direct and reciprocal in nature. The gesture on the part of foreigners is to join themselves to the Lord, the main characteristics of both the eunuchs and foreigners is holding fast to God’s covenant and keeping the Sabbath (vv. 4 and 6). As a result, portrayal of blessings endowed to them is presented as coming directly from God. To the eunuchs God says, “to them I will give . . .

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7 Both in Isa 56:7 and 58:7 the root משיח are in the hip‘il form.
in my house and within my walls . . .” (v. 5); while to foreigners God says, “I will bring them . . . I will make them . . .” (v. 7).

In Isa 58, blessings from the Lord stream from gestures to fellow human beings (vv. 6-7; 9-10a); however, the characteristics of this blessing share similarly in terms of a direct and personal encounter with the Lord, just as in Isa 56:1-8: “the glory of the Lord will be your guard, you will call and he will answer, the Lord will continually guide you, satisfy your desire, give strength to your bones” (58:8-9; 11). In this context of the blessing of a personal encounter with God, proper Sabbath observance is presented as a part and a requisite of that experience (vv. 13-14). This particular thematic link underlines principles that complement one another. While in Isa 56 the experience of salvation is presented as a direct, reciprocal relationship with God, Isa 58 gives a reminder that a blessed communion with God is received as one reaches out and helps out fellow human beings, especially the marginalized.

Isa 56:1-8 and Isa 59:1-21

The following list of correspondences and antitheses may be drawn up between Isa 56:1-8 and 59:1-21:

1. The opening part of the poem in Isa 56 matches the concluding part of the poem in Isa 59, which, thematically, creates an inclusio that places the poems in Isa 56-59 in one unit. As the opening of Isa 56 reports how the Lord announces, “my salvation is about to come and my righteousness to be revealed . . .” (v. 1), and the concluding of Isa 59 reports his coming: “for he will come like a rushing stream . . .” (v. 19); “a redeemer will come to Zion . . .” (v. 20).
2. The promise in the opening of Isa 56 assures that salvation from the Lord is “about to come” or “in the process of coming” (v. 1). However, as one reads the following chapters, this promise is still not realized. It is the argument in the opening of Isa 59 that provides the answer for this delay of salvation: “behold, the hand of the Lord is not too short that it cannot save, nor is his ear so heavy that it cannot hear: your iniquities have made a separation between you and your God, your sins have hidden his face from you . . . (vv. 1-2).

3. The inter-connection between the openings of Isa 56 and Isa 59 can be elaborated further, since they share a high degree of lexical linkage. As the announcement in Isa 56:1 quotes the Lord saying “my ‘salvation’ [יְשׁוֹעַ] is about to come,” the counter point in Isa 59:1 explains that “the hand of the Lord is not too short that it cannot ‘save’ [שָׁמָל].” Furthermore, the promise of blessing to the prospective recipients of this salvation is stated, among others, as “blessed is he that keeps his ‘hand’ [יד] from doing any ‘evil’ (56:2). The counter point in Isa 59 states the reason behind this delay of salvation is that “your ‘iniquities’ have made a separation between you and your God, your ‘sins’ have hidden his face from you, your ‘hands’ [יד] are defiled with blood, and your fingers with ‘iniquity’” (vv. 2-3).

4. The announcement of the coming of “salvation” [יְשׁוֹעַ] contains a command to preserve “justice” [מַשֵּׁתָן] and to practice “righteousness” [צָרֵךְ] (56:1). The poem in Isa 59 elaborates the failure of fulfilling this divine command. The people are quoted reflecting that “justice” [מַשֵּׁתָן] is far from us and ‘righteousness’ [צָרֵךְ] does not overtake us (v. 9); “we hope for ‘justice’ [מַשֵּׁתָן] but there is none, for ‘salvation’ [יְשׁוֹעַ]
it is far from us” (v. 10). Contrary to their expectation, they confess how “justice’ [חצון] is turned back, and ‘righteousness’ [צדק] stands far away (v. 14).

5. A connection between the poem of Isa 56:1-8 with that of Isa 59 is also observable in the description of divine intervention. The Lord who commands preservation of “justice” [חצון] and practice of “righteousness” [צדק] as his salvation is about to come (56:1) is reported in Isa 59 to have seen that there was no “justice,” [חצון] (v. 15). His response to the situation is described as “his own arm brought ‘salvation’ [משגיח] to him, and his ‘righteousness’ [צדק] upheld him” (v. 16). The text makes a further depiction of how “he put on ‘righteousness’ [צדק] like a breastplate and a helmet of ‘salvation’ [משגיח] on his head” (v. 17).

6. The term “covenant” also serves as a connecting link between the two poems, inasmuch as, throughout Isa 56-59, it was found only in the poems of Isa 56:1-8 and Isa 59. The promise of salvation is extended to foreigners and eunuchs, who are specified, among others, as “holding fast to my covenant” (56:4 and 6). The conclusion of Isa 59 reports how, after his salvific intervention, God seals his redemptive act by establishing a covenant with his people (v. 21).

Isa 56:9-57:21 and Isa 58

The following list of correspondences and antitheses may be drawn up between Isa 56:9-57:21 and Isa 58:1-14:

1. The affinity between the two poems is observable through the theme of cult. Both poems describe the vigorous religiosity of the people in a fair amount of detail. In the poem of Isa 56-57, the people are depicted as “on fire” in performing their idolatrous
worship (57:5), where a description of their sacrificial offerings is comprehensive, both in terms of its variety—children who are slaughtered, drink offering, grain offering, “sacrifice” (57:5-7)—and its location—among the oaks, under every green tree, in the wadis, under the cleft of the crags, on a high mountain, behind [a] door, sending envoys to far away places, even going down to Sheol (57:5-9). It is a description that seems to emphasize totality, covering both cultic and sexual activities, performed in the lowest and the highest locations, from public to private activities, from nearby to faraway places, with its climax in Sheol. In Isa 58, a description of rigorous worship is related to God: they seek him day by day, delight in knowing his ways, they inquire for “righteous-judgment,” and delight in his nearness (v. 2). Further description is more in relation to the practice of fasting: humbling themselves, bowing down [the] head—with sackcloth and dust spread (v. 5).

2. The cultic theme is developed further in these poems, in the irony of the worshiper’s activities. Despite the religious activities of the people, at the same time they are also depicted as distant from God, and the situation is presented a contrasting way. In Isa 57, God calls the people to “come near” [בְּנִנָּה] followed by an elaboration of how indifferent they are toward him: jesting, opening [the] mouth wide, sticking out [the] tongue, rebellious and deceitful (vv. 3-4). On the other hand, in Isa 58, the people are depicted as in close proximity with God, summarized in the phrase, “they delight in the nearness [בְּנִנָּה] of God” (v. 2). However, despite this seeming intimacy, their behavior in

8Blenkinsopp sees the descriptions in Isa 57 as a poetical imagery that has double meanings of idolatry and sexuality. Isaiah 56-66, 155-163. See also p. 87n4.
reality is characterized by “transgression and sin” (v. 1).

3. Both poems underline the futility of the cultic activities of the people. Despite the superficially opposite form of worship, one is engaged in idolatry and the other worships the true God, their worship did not bring them the expected result. In Isa 57, after an extensive description of various forms of idolatrous worship, the prophet concludes with a quotation of the word of the Lord: “I will declare your righteousness and your deeds, but they will not profit you; when you cry out, let your collection [of idols] deliver you; but the wind will carry them up . . .” (vv. 12-13). In Isa 58, while the people are engaged in a fast to humble themselves before the Lord—i.e. having a correct object of worship—however the prophet, quoting the Lord, concluded, “You do not fast like today to make your voice heard on high . . . Is this a fast that I choose? . . . Will you call this a fast—an acceptable day for the Lord? (vv. 4-5).

4. The issue of injustice is significant in both poems. Isa 56 describes failure and indifference on the part of the leaders/shepherds of the community: they are just concerned with their own personal gain (vv. 10-12). In the same vein, in Isa 58, the people are indicted as only concerned with their own desire, driving their workers, performing acts of oppression and placing bands of yoke (vv. 3, 6).

5. In both poems, divine restoration for his people is depicted as a personal touch of “healing.” However, since the poems had different contexts, the healing process goes differently, and this concept of divine healing complements one another. In Isa 57, to the idolater, the call is to return and to surrender to God. The divine gesture to the people in Isa 57 includes a call to “come near,” and a command to “clear up the way, remove [the] obstacle, from the way of my people” (vv. 3 and 14); what he intended to do for them is
“I will heal יָּשָׁבוּת . . . I will lead . . . restore . . . creating . . . (vv. 18-19).

On the other hand, for the people in Isa 58, who are worshiping the true God, healing takes place as they restore justice and extend kindness to the marginalized. First, they are admonished to loosen the bonds of wickedness, to undo the yoke, to let the oppressed go free and to break every yoke. Further, they are encouraged to divide bread to the hungry, to bring the homeless poor home, to cover the naked, not to hide oneself from the other in need (vv. 6-7). These admonitions are followed by the promise that “your light will break out like the dawn, your recovery [healing, הָרָבָה] will spring forth speedily . . . The Lord will give strength to your bones, you will be like a watered garden, like a spring of water whose waters do not fail” (vv. 8, 11).

6. In Isa 57, as a part of the process of restoration, the prophetic message calls for building up, preparing the way for God’s people, removal of obstacles (v. 14). In Isa 58, as the people are restored to a right relationship with the Lord and with fellow human beings, they will rebuild ancient ruins, restore the age-old foundation; and they will be called as repairers of the breach, restorers of the streets in which to dwell (v. 12).

Isa 56:9-57:21 and Isa 59

The following list of correspondences and antitheses may be drawn up between 56:9-57:21 and 59:1-21:

1. Both poems employ animal imagery to portray the behavior, characteristics, and activities of the people. In Isa 56, the leaders of the people are likened to an impotent watch dog. While they are supposed to be a watcher, instead they are blind, mute, love to lie down, to slumber and dream; they are greedy and do not know satisfaction (vv. 10-11).
In Isa 59 the sinful behavior of the people is likened to the breeding of a viper and/or the weaving of a spider’s web: the results are both futile and deadly (vv. 5-6). At the same time, in their hopelessness and because of their sinful conditions, they growl like bears and moan like doves.

2. In Isa 56, the watchers are ironically described as “blind” (v. 10). In Isa 59, the people acknowledge how the prevalence of injustice is just like experiencing darkness and blindness: “justice is far from us, righteousness did not overtake us; we hope for light, [we get] darkness; for brightness, [we get] gloom. We grope along the wall like blind person, groping like those who have no eyes (vv. 9-10).

3. In Isa 56, the prophet indicated how the leaders are selfish, how “they all have turned to their own ‘way’ [דֶּרֶךְ]” (v. 11) and how, for this wicked people, “there is no ‘peace’ [שלום]” (57:21). In Isa 59, the prophetic accusation includes a description of how the people “do not know ‘the way of peace’ [דֶּרֶךְ שָלוֹם]” elaborated as “devastation and destruction are in their highways, there is no justice in their tracks, they have made their paths crooked.” The result is that whoever treads on them “does not know peace” (vv. 7-8).

4. In Isa 57, the Lord confronted the idolatrous behavior of his people, saying, “whom do you mock, opening wide your mouth, sticking out your ‘tongue’ [לֶשׁ]? Are you not the children of rebellion, descendants of ‘deceit’ [שָׁם]? (v. 4). In Isa 59, the sinful behavior of the people is described, among others, as “hands defiled with blood, fingers with iniquity, lips that spoke ‘deceit’ [שָׁם] and ‘a tongue’ [לֶשׁ] that mutters wickedness.
5. In Isa 57, the prophet reports, as a result of injustice, how “the righteous” [דָּבָר] perishes, the devout men are taken away . . . who walked in his upright [נֶפֶשׁ] way” (vv. 1-2). In Isa 59, the people confess how “justice is turned back, righteousness [דָּבָר] stands far away, truth stumbled in the street, upright [נֶפֶשׁ] cannot enter” (v. 14).

6. The portrayal of the totality of injustice in both poems is described by the phrase “no person” [אָישׁ]. In Isa 57, it was reported how “the righteous perishes, yet no one [אָישׁ] takes it into heart, the devout men are taken away, because no one [אָישׁ] understands (v. 1). In Isa 59, the prophet reports, as the Lord saw, it was displeasing in his sight there was no [אָישׁ] justice. He saw there was no one [אָישׁ] and was astonished that there was no one [אָישׁ] to intercede (vv. 15-16).

7. In Isa 57, the Lord expresses his disappointment of what has happened: “because of the iniquity [שָׁבִיעַ] of his unjust gain I was angry and struck him; I hid [דָּבָר] and was angry . . . (v. 17). In the same line of thought, in Isa 59 the prophet explains to the people how “your iniquities [שָׁבִיעַ] have made a separation between you and your God, your sins have caused him to hide [דָּבָר] his face from you... (v. 2).

8. The turning point from negative to positive in both poems involves the act of “seeing” on the part of God. In Isa 57, he says, “I have seen [רָאתָ] his ways, but I will heal him; I will lead him... (v. 18). In Isa 59, prior to divine intervention, it was reported: “and the Lord saw [רָאתָ] and it was displeasing in his sight that there is no justice. And he saw [רָאתָ] there was no person, and was astonished that there is no one to intercede... (vv. 15-16).
9. With regard to the locative element of the divine act of salvation, in Isa 57, it was expressed how the one who takes refuge in the Lord will inherit the land and will possess “my holy mountain” (v. 13). The prophetic speech in Isa 59 reported the divine intervention as “a redeemer will come to “Zion” (v. 20). In the prophetic writing, the locative terms Zion and “God’s holy mountain” are interchangeable (see Joel 2:1; 3:17; Zech 8:3).

Isa 58 and Isa 59

The following list of correspondences and antitheses may be drawn up between Isa 58:1-14 and 59:1-21:

1. In Isa 58, the prophet is commanded to declare the transgression [יאסר] and sins [שנין] of the people (v. 1). In Isa 59, the people confess to the Lord how “our transgressions [פשעים] are multiplied before you, our sins [פשעים] testify against us; for our transgressions [פשעים] are with us, and we acknowledge our iniquities” (v. 12).

2. The motif of misunderstanding on the part of the people toward God’s dealing with them is detectable in both poems. In Isa 58, the people are asking “why have we fasted and you do not see? We humbled ourselves and you do not take notice?” (v. 3), in which the response to this question is “. . . you do not fast like today to make your voice heard on high” (v. 4). In Isa 59, the fact that the prophet is explaining that “the Lord’s hand is not short that it cannot save; nor his ear so dull that it cannot hear. But your iniquities have made separation between you and your God, and your sins have hidden his face from you that he does not hear” (vv. 1-2) presupposes the people’s lack of understanding.
Furthermore, it can be suggested that the theme of misunderstanding on the part of the people in these two passages is complementary and portrays an irony. As it is presented in Isa 58:3-4, the misunderstanding has to do with the people’s expectation that their fasting—as an expression of humbling oneself, a practice of the day of atonement—will be acceptable to the Lord. In the light of Leviticus 16, God’s approval of the fasting/self denial involves purification of all שָׁם, “sin” (Lev 16:30) and purgation of all כָּל, “iniquity” and פָּשַׁת, “transgression” (see Lev 16:21, 32-33). Allusion to the Day of Atonement is already presented in Isa 58:1, in which the prophet is commanded to raise his voice like a trumpet, to declare the שָׁם, “sin” and פָּשַׁת, “transgression” of the people. The prophet’s explanation to the people in Isa 59:1 is how their כָּל, “iniquity” and שָׁם, “sin” are preventing God from saving and “hearing” them. Furthermore, reference to God’s supposed inability to hear in Isa 59:2 is comparable to the prophet’s explanation in Isa 58:4 that their violent behavior while practicing the fasting makes it “not heard on high.”

3. The prophetic admonition for social reformation in Isa 58 calls, among other things, for a removal of the yoke, pointing of the finger [אָמַלְמָלֶת] and “mischievous speech” [דֶּבֶר אֲמָתָה] (v. 9). In Isa 59, the prophet explains the cause of separation between God and the people: “your hands are defiled with blood, ‘your fingers with iniquity’ [בִּנְעֹתֶיךָ] your lips have spoken falsehood, and your tongue mutters wickedness

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9 For the practice of fasting as an expression of humbling oneself in the context of the Day of Atonement see Lev 16:29, 31.

10 See pp. 146-148.
It is observable that both passages refer to fingers and the activity of speaking in a negative way.\textsuperscript{11}

Furthermore, it is significant to notice that in Isa 56-59, the term \( \text{נָחַל} \) is used only in chapters 58 and 59. As in Isa 58, the prophet discourages the people from engaging in \( \text{רְבָּדָן} \), “mischievous speech,” (v. 9). In Isa 59, the term \( \text{נָחַל} \) expresses the idea of lies, dishonesty, and the absence of righteousness, which suggests that \( \text{נָחַל} \) conveys the concept of afflictions and calamities on the one hand, and vanity, emptiness, or nothingness of sin on the other hand (v. 4).\textsuperscript{12} In Isa 59:6, \text{נָחַל} וָפָּו, “mischievous [handy]works” are associated with an “act of violence” \( \text{עָלְיָה} \) while in Isa 59:7 \text{נָחַל} תָּבֹּמֹת, “mischievous thoughts or intentions,” is depicted as bringing about devastation and destruction.\textsuperscript{13}

4. In Isa 58, the divine act of restoration, among others, is described in the term of light breaking in darkness: “your light \( \text{רֶאֶשׁ} \) will break out like the dawn . . . your light \( \text{רֶאֶשׁ} \) will rise in darkness \( \text{שָׁמַר} \) and your gloom \( \text{אֲשָׁמָל} \) will become like midday (vv. 8, 10). In Isa 59, on the other hand, as the people are separated from the Lord through their behavior, they confess: “justice is far from us, righteousness does not overtake us; we

\textsuperscript{11}See p. 52n49.

\textsuperscript{12}See Bernhardt, “נָחַל,” 142.

\textsuperscript{13}That the term \text{נָחַל} covers the idea of the act of wickedness accomplished with cunning and deceit by unjust legal interpretation or deceptive cultic or political propaganda in carrying out the plans, see p. 191.
hope for light [אֵרֶץ] but behold, darkness [חַשֵׁם]; for brightness, but we walk in gloom, [אָפָלָה] (v. 9).

5. The idea of continuity characterized the nature of restoration that God performs for his people. In Isa 58, among the promises given is that “the Lord will continually [הָדַּרְעַיְוָה] guide you” (v. 11). In Isa 59, after his act of salvific intervention, the Lord promises that my spirit and my words “shall not depart from your mouth, nor from the mouth of your descendant, nor from the mouth of the descendant of your descendant... from now and forever [נְהָרָעֲלָה]” (v. 21).14

Conclusion

It has been briefly referred to in the introductory part of this study that the poems in Isa 56-59 are presented as a kind of dialogue that serves as a rhetorical pattern, which serves as an argument for the unity of this particular section of the book of Isaiah.15 In this section, additional aspects of unity are presented in the terms of its thematic interconnection and the distribution of keywords that link each of the poems on to the other.

14See Lev 24:3, 8; Ezek 46:14 how the pairing of the terms תֶּלֶת and חַשֵׁם in parallelism conveys the idea of perpetuity/continuity.

15See pp. 27-28.
Description of Justice, Cult, and Salvation in Isa 56-59

The Theme of Justice in Isa 56-59

Summary of the Theme of Justice in Isa 56-59

In a nutshell, the theme of justice in Isa 56-59 can be summarized in Table 12.

Table 12. Summary of the theme of justice in Isa 56-59

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<tbody>
<tr>
<td>A call to do justice (vv. 1, 2)</td>
<td>The absence of justice (56:9-11; 57:1, 17)</td>
<td>(1) The absence of justice (vv. 2, 3, 4) (2) A call to do justice (vv. 6, 7, 9, 10)</td>
<td>(1) The absence of justice (vv. 3, 4, 6-15b) (2) Restoration of justice through divine intervention (vv. 15b-21)</td>
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The Thematic Structure of Justice in Isa 56-59

The summary above can be further described further structurally as follows:

A  A Call to Do Justice
   a  “Keep justice, do righteousness...” (56:1a)
   b  “Blessed is the one who . . . keeping his hand rom doing all evil” (56: 2b)

B  The Absence of Justice
   a  Failure of the shepherds/watchers to take care of the flocks (56: 9-11)
   b  The righteous as victim of the situation (57:1)
      a1  The shepherds/watchers are only after “unjust gain” (57:17)

B1  The Absence of Justice
   a  The people are “like” a nation that practice righteousness; never forsake the ordinance of their God (58:2b)
   b  Oppression of the toilers as the people are conducting a fast (58:3b)
c The practice of fasting characterized by quarrel, fighting and striking (58:4a)

A1 A Call to Do Justice
   a Social gesture: to loosen the bonds of wickedness, to undo the bands of yoke, to set the oppressed to go free, to break all yokes (58:6b)
   b Personal attention: to share food to the hungry, to bring home the wandering poor, to cover the naked, not hiding from your own “flesh” (58:7)
   a1 Social gesture: to remove yoke, pointing finger and speaking wickedness (58:9b)
   b1 Personal attention: give yourself to the hungry; satisfy the desire of the afflicted one (58:10a)

B2 The Absence of Justice
   a The practice of injustice
      - injustice done by hands, fingers, lips, tongue (59:3)
      - injustice done through speaking and thinking (59:4)
      - injustice described as works and handiworks (59:6)
      - injustice performed by feet (59:7-8)
   B Description of the reality of injustice (Isa 59:9-15b)

C. The Establishment of Justice
   a God’s intervention (Isa 59:15b-20)
   b The covenant to secure the perpetual nature of salvation (Isa 59:21)

Description of Justice in Isa 56-59

In Isa 56-59, the idea of justice, first and foremost, has to do with the idea of what is right. This kind of understanding becomes more perceivable when the term יִשְׁמַר, “justice” is paired with תָּמִי, “righteousness” (56:1; 59:9, 14). Another aspect of justice in Isa 56-59 is that, when put into practice, it requires two directions: vertical, toward God, and horizontal, toward fellow human beings. However, the introduction of Isa 58 portrays the audience of the prophet as a “righteous” nation, which is qualified as people who “practice righteousness” and “not forsaking the ordinance of the Lord” (v. 1). The divine response in the following verses elaborates the act of injustice toward fellow men. This
portrayal underlines the importance of both vertical and horizontal aspects of the practice of justice.

The description of justice, in the light of inter-human relationship, is depicted both on a personal level and on a social level, and they both are presented from positive and negative sides. In its positive sense, the implementation of justice is summarized as “to keep one’s hand from doing all evil” (56:2). The portrayal of justice, in reference to social structure, is depicted as loosening the bond of wickedness, undoing bonds of yoke, and to setting the oppressed free (58:6). Justice also needs to be implemented in a more direct, even a personal way, like sharing food with the hungry, providing shelter for the homeless and covering the naked (58:7, 10).16

In Isa 56-57, the portrayal of injustice includes failure on the part of those in leadership positions to perform a just government. They were depicted as leaders with no understanding, dogs with great appetite who do not know satiation, because they are after their own ways before them, which is that they are after unjust gain (56:11). With particular reference to unjust gain, the text describes that it upsets the Lord deeply: “[B]ecause of the iniquity of his unjust gain, I was angry and struck him. I hid myself and was angry. Yet he keeps on turning away, after the way of his heart.” (57:17). As a consequence of the failure on the part of the leadership to uphold justice, the righteous,  

16While these actions can be deemed as general social practice, the rhetorical style of the text implies an encouragement for a more direct personal action on the part of the audience: 
Is not this, fasting that I chose? ...to divide [טָמַך] with the hungry your food? ...when you see the naked, cover him? ...not hiding yourself from your own flesh? ...to give yourself to the hungry ...the desire of the afflicted one, you satisfied (Isa 58:6a, 7, 10a).
the devout, are perished, with no one to care about them (57:1).

However, in Isa 58-59, it is the general population that is responsible. The description of justice is, rather, the lack of justice, and the portrayal is saturated with an emphasis on a more personal level. The text describes how the breaching of justice is committed by hand, finger, lips, tongue, feet, and “thoughts” (vv. 3 and 7). The depiction of deeds of injustice covers works, handiworks, ways, tracks, and path (vv. 6 and 8). Furthermore, the sins portrayed here are characterized as pre-mediated: “speaking of oppression and revolt, conceiving, uttering from the heart, lying words” (v. 13b). The whole situation is summarized in the confession of the people: “therefore, justice is far from us, righteousness does not overtake us” (v. 9); “justice turned back, righteousness stands far away. Truth has stumbled on the street, and uprightness cannot enter” (v. 14). This description brings a vivid portrayal of the totality of the wrong-doings committed.

In Isa 56-59, the establishment of justice is presented as an intervention from God. Failure to maintain justice is described as having been rooted, first and foremost, in one’s attitude toward the Lord. In Isa 59, the people confessed that their main issue is “transgressing against and denying the Lord, turning away from following our God” (Isa 59:13a). In the same tone, in the portrayal in Isa 57, despite God’s punishment to bring the people back to their senses, he admitted how his people “keeps on turning away, after the way of his heart” (Isa 57:17). At the same time, restoration of justice is presented as an act of divine grace, despite his people’s failure in practicing justice, the Lord came to bring it: “[H]is ways I have seen, but I will heal him, I will lead him, I will restore . . .” (Isa 57:18). A similar description is given in the concluding part of Isa 59, after the Lord “saw”—a similar expression with the one in Isa 57:18—the Lord decided to act. The
difference is that, Isa 57 speaks about the divine healing, whereas in Isa 59, the portrayal is of the act of judgment (vv. 15bff).

Superficially, there are two incompatible streams of thought regarding justice in Isa 56-59. One line of thought is a consistent call, or even insistence, for the audience to practice and implement justice on both the personal and social level to those in the leadership and general population. A second line of thought is that justice can be realized solely by divine intervention. This apparent incompatibility may lead to a question: if in the end God himself will intervene, why is there such an intensive call for implementation of justice on the part of the people?

An attempt to answer this question can be done by referring to the development of thought in Isa 56-59. The poem starts with a call to do justice, paired with a promise of the soon coming salvation. However, in reference to the theme of justice, the next scene presents a neglect of justice in society (56:9ff). It is followed by an expression of complaint that God is not attentive to all the religious activities performed by the people, the answer to which is that to this complaint has its root in the failure of practicing justice (58:3ff). This theme of the absence of justice is developed further in the first half Isa 59. Only then, in the end, does God intervene to restore justice.

However, despite God’s intervention, those who rejected him will not be able to experience the restoration of justice: “there is no peace for the wicked” (Isa 57:21). With this kind of background, the call to practice justice and righteousness is given with the purpose that the recipient would be able to enjoy the benefit of God’s restoration of justice on their behalf. This line of thinking is the predominant premise in the “if . . . then
structure of dialog in Isa 58, in which the “if” deals with the call to practice justice, and the “then” is the result or blessing of such a gesture.

On another note, religiosity cannot compensate for injustice; Rite is no substitute for Right. In Isa 56-57, with the focus on the failure of proper government by the leadership which makes the righteous the victim (56:9-57:2), the portrayal of injustice in the society is presented in the context of idolatry (57:3-11). This kind of emphasis, that idolatry leads to injustice, is quite expected in the Hebrew Bible. However, as the description about justice goes on, it turns equally to emphasize that “true” worship directed to a “true God” does not automatically guarantee that justice will be upheld. In Isa 58, the people are depicted as faithfully drawing near and seeking the Lord on a daily basis, having interest in knowing his ways, inquiring for righteous-judgment, and practicing fasting (58:2-3). However, since in their fasting they find “pleasure,” which in this case implies oppressing their workers (58:3b), they quarrel, fight, and hit with wicked fist (58:4a), the prophet warns them that “your voice will not be heard on high” (58:4b) meaning that their devotions are unacceptable to the Lord.

If the Decalogue is read as a pair of human’s obligation to God (first to fourth) and to fellow humans (fifth to tenth), the prohibition of idol-making in the second commandment is parallel to the prohibition of murder in the sixth commandment. This parallel implies that a living God should not be reduced into a dead entity like an idol, and at the same time, human beings, which is a reflection of a living God, should not be put to death by killing them. The insistency in the Hebrew Bible that the God of Israel is a living God shows that the basic nature of idolatry is serving or worshiping dead deities. This kind of worship is resulted in a lack of direct accountability to God, and the absence of a consciousness about the living God leads to the abuse of worship, which ended up as ways to avoid accountability through superficial rituals. In the conclusion of the elaborated description of the idolatrous activities of the people, the prophet quoting God asks His people: “of whom were you worried and fearful, when you lied, and did not remember me, nor give me a thought . . . so you do not fear me? (Isa 57:11).
Furthermore, the combination of reference to fasting/self denial\textsuperscript{18} and Sabbath observance (58:3,13) therefore identifies that the occasion of the worship as the Day of Atonement has a further implication about social justice. First, it is ironic that as they are practicing humbling of selves/self denial [דַעַת נְדַעֲתָ] at the same time, they are putting down their fellow men through the acts of oppression and violence; and as the Sabbath of the Day of Atonement is the Sabbath of “full stoppage” or “solemn rest” [שֵׁם שָׁבָת] the people are driving/forcing [לֹא] their workers [to work] (58:3); an indication of the ridiculousness of outward performance of worship without its true spirit. Second, the purging of sin from the sanctuary and the people on the Day of Atonement (Lev 16:17, 30, 33) that resulted in a new/renewed relationship with God (Lev 16:30) is supposed to be reflected in a new/renewed relationship with fellow men. The poems of Isa 58 bring this point into focus, in which vv. 6-7 speak about a renewed relationship with fellow men (see the emphasis on “your own flesh in v. 7); vv. 8-9a speak about a renewed relationship with God; vv. 9b-10a refer again to a renewed relationship with fellow men (see the emphasis on “sharing yourself” [משָׁנָה] in v. 10); and a renewed relationship with with God in vv. 10b-11. The phenomenon underlines the dynamic of interconnection between cult and justice, in which true worship revitalized one’s relationship with God and fellow humans in a positive way and at the same time, the description of cultic activities in connection with injustice reveals how wrong worship\textsuperscript{19}, whether directed to

\textsuperscript{18}The parallel between fasting and self denial, the \textit{pi’el} of נְדַעֲת (cf. Lev 16:29, 31; 23:26-32; Ps 35:13; Ezra 8:21; Dan 10:2, 12).

\textsuperscript{19}That worship in Isa 58 is classified as wrong because it is superficial in nature, and was not accompanied by a reflection of the divine character on the part of the worshipers see p. 216n168.
the true God or to idols, has a negative effect on people’s judgment and decision-making, as revealed in their social behavior, resulting in the prevalence of injustice.

The Theme of Cult in Isa 56-59

**Summary of the Theme of Cult in Isa 56-59**

In a nutshell, the theme of cult in Isa 56-59 can be summarized in Table 13.

**Table 13. Summary of the theme of cult in Isa 56-59**

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Portrayal</td>
<td>Portrayal of true, acceptable</td>
<td>Portrayal of false worship,</td>
<td>An ambiguous portrayal of</td>
</tr>
<tr>
<td>of true</td>
<td>worship, in the context of</td>
<td>describing idolatrous activities.</td>
<td>worship, hypocritical</td>
</tr>
<tr>
<td>worship</td>
<td>salvation offered by God.</td>
<td>(1) Reference to cult: idolatry</td>
<td>worship in nature: with</td>
</tr>
<tr>
<td></td>
<td>(1) The locus of salvation</td>
<td>described as a mocking</td>
<td>correct forms but lack of</td>
</tr>
<tr>
<td></td>
<td>referred to by God as “my</td>
<td>toward God, performed by “</td>
<td>corresponding repentance</td>
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<td></td>
<td>house,” “my holy mountain,”</td>
<td>“children of sorcerers,” “</td>
<td>and positive actions in the</td>
</tr>
<tr>
<td></td>
<td>“my house of prayer” (vv. 5, 7)</td>
<td>“descendants of an adulterer</td>
<td>life.</td>
</tr>
<tr>
<td></td>
<td>(2) Reference to cultic</td>
<td>and a harlot,” “children of</td>
<td>(1) Drawing near to God, learn</td>
</tr>
<tr>
<td></td>
<td>activities: offering burnt</td>
<td>rebellion,” “descendants of a</td>
<td>his ways (v. 2)</td>
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<tr>
<td></td>
<td>offerings and sacrifices on</td>
<td>harlot” (57:3-4) (2) Description of</td>
<td>(2) Fasting as a mean to</td>
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<tr>
<td></td>
<td>the altar (v. 7).</td>
<td>idolatrous activities (57:5-7)</td>
<td>gain God’s favor (v. 3) (3)</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Discrepancy between the practice of fasting and social interaction among the people (vv. 4-5) (4) Admonition for an acceptable Sabbath observance (v. 13).</td>
</tr>
</tbody>
</table>
The Thematic Structure of Cult in Isa 56-59

The summary above can be described further structurally as follows:

A  True worship (Isa 56)
   a  Cultic activities, reference to sacrifice and offerings (v. 7)
   b  Characterized as “acceptable” [נדה] (v. 7)
   c  The locus of worship is referred to as “my house” and “my holy mountain,” “my house of prayer” (vv. 5, 7, 8)

B  False worship (Isa 57-58)
   1. Idolatrous worship (Isa 57)
      a  Described as a mocking [שַׁפָּר] toward the Lord (vv. 3-4)
      b  Cultic activities, child sacrifice, offering sacrifices, and making a covenant implied (vv. 5-8)
      c  The locus of worship is referred to as “oaks and green trees,” “the wadis,” “high and lofty mountain,” and “behind closed door” (vv. 5-8)
   2. Unacceptable worship even though directed toward the Lord (Isa 58a)
      a  The act of worship and fasting performed by the people are questionable, whether it is “acceptable” [נדה] to the Lord (vv. 1-5)
      b  A summons for a proper Sabbath observance, to call it a “delight” [שמחה] in order to be able to “delight,” in the Lord, described as riding upon “heights of the earth” (vv. 13-14)

Description of Cult in Isa 56-59

The theme of cult in Isa 56-59 is described in several ways, starting with the concerns of right and false worship. The description covers activities of performance related to worship, it also deals with the issue of attitude toward the Lord, the object of worship, the location of worship, and time of worship.

In Isa 56-59, ritual activities cover both the worship of the true God and the worship of idols. Idolatrous activities are described as high spirited, as the one “who
inflames himself” (57:5), while performing the slaughter\textsuperscript{20} of children in the wadis (57:5), the pouring of drink offering, the offering of grain to the smooth stones in the wadis (57:6), and the offering of sacrifices on a “high and lofty mountain” (57:7). On the other hand, the worshiper of the Lord is described as serving him, loving his name, becoming servants to him, and offering acceptable burnt offerings and sacrifices on the altar of the temple (56:6-7). Another description of worship is of the activities of seeking the Lord on a daily basis, delighting in knowing his ways, and inquiring righteous judgment from him (58:2). From an experiential perspective, the Lord promises to make those who worship him to be joyful (56:7). Furthermore, there is a reference to Sabbath observance (56:2, 6; 58:13) and fasting, which is equated with humbling oneself (58:3).

With regard to attitude, foreigners are depicted as the ones who join themselves in a close attachment [なん] to the Lord to serve him and to become his servants (56:6). On the other hand, Judahite idolaters, in contrast to foreigners, were addressed as “sons of sorcerers, descendants of an adulterer and a harlot” (57:3); “children of rebellion descendants of deceit” (57:4). They were summoned to “come near” (57:3), and not only is there a distance between the idolaters and God, their attitude is also one that is negative. That the Lord asked them, “At whom do you make jest? At whom do you open wide the mouth, sticking out your tongue?” (57:4).

In Isa 56-59, validation of the nature of worship cannot be determined by merely considering the object to whom it is dedicated. Isa 56 describes right worship directed toward God, while in Isa 57, wrong worship is directed toward the idols. In Isa 58, \textsuperscript{20}The term slaughter here may indicate a literal act of child offering see p. 94n53.
however, a correct performance of worship, dedicated to the right deity, does not automatically make it right and acceptable. The worship is invalidated as proper because it is not carried out in the proper covenant context of comprehensive loyalty to God. Furthermore, as it was elaborated in the poem, how people relate to and treat each other also serves as a determining factor in evaluating the validity of the cultic performance and experience. This fact underlines how worship and ethics have to go hand in hand. While the description in Isa 56-57 relates injustice to idolatry, Isa 58 shows how proper worship does not guarantee the prevalence of justice within society when there is a discrepancy between confession, contemplation, and ritual on the one hand, and social behavior on the other.  

Another aspect of the nature of true worship is that mood and rigorousness in the performance of the ritual are not the determinant factor in judging its propriety. The poem in Isa 57 characterized the enthusiasm of the worshipers as “hot” or “on fire” [שָׁיָה] in their worship of the idols (v. 5). Isa 58, on the other hand, describes how the people are seeking the Lord, the true God, on a daily basis, have delight in knowing his ways, and also delight in the nearness of the Lord (v. 2). All these descriptions are referring to positive emotional aspects of the act of religious activity, but they did not necessarily make the worship performed as true and acceptable.

Several locations are specified as the locus of the cultic activities. A proper worship is described as taking place in the vicinities of the temple. The foreigners will

Paul reflected, “All ritual is secondary and dependent on morality. Moreover, the nation’s ultimate mission and raison d’être is based on righteous conduct, i.e., the eradication of injustice and bettering the lot of the indigent.” Paul, Isaiah 40-66, 481.
minister to the Lord in his “house of prayer” (56:7). Other terms that may allude to the
temple activity are “house” (56:5, 7), “altar” (56:7), with terms that definitely allude to
the temple include “Zion” (59:20) and “mountain” or “holy mountain” (56:7; 57:7, 13).
Improper worship takes place, among others, among the oaks and “under every green
tree,” in the wadis under the cleft of the crags (57:5), among the smooth stones of the
wadis (57:6), and also upon a high and lofty mountain (57:7).

Discussion about cultic themes in Isa 56-59 touches the topic of the Sabbath in the
book of Isaiah. The topic of the Sabbath appears four times in the whole book of Isaiah,
in the opening and concluding sections of the book, and in Isa 56 and 58. That the theme
of the Sabbath is employed to form an inclusio in this book may be regarded as a device
to reinforce the message of judgment and salvation in the book, especially in the context
of ethics and worship. In both the opening and closing parts of the book, reference to the
Sabbath functions as a marker of rhythm of time in connection with worship.

In Isa 1, reference to the Sabbath appears as a part of the message of judgment—a
part of criticism discrepancy between worship performed by the people and their
behavior. Beside the Sabbath, reference to communal worship activities are “the new
moon,” “the calling of assemblies,” “the solemn assembly,” “appointed feasts,” and
“prayers” (Isa 1:13-15); God’s objection to the worship offered by the people is
designated as their “mischievous behavior” [יִדַּע] (v. 13) and that their hands are covered
with blood (v. 15).22 So here, in Isa 1, the themes of Sabbath, worship, and the practice of
justice are interconnected. In Isa 66, it is a part of the promise of salvation, in the

22 That ידוע is translated as “mischievous behavior,” see p. 362.
description of the new earth, where the Sabbath occurs as a reference to communal worship performed in the new earth: “from new moon to new moon and from Sabbath to Sabbath, all mankind will come to bow down before Me,” says the Lord” (v. 23).

The occurrence of the theme of the Sabbath in Isa 56 and 58 complements the message conveyed in the opening and closing of the book. In these two chapters, reference to the Sabbath is more concerned with cult, justice, and salvation. In Isa 56, reference to the Sabbath is a part of the portrayal of the universality of salvation offered by God. In this context, keeping the Sabbath holy implies one’s positive response to this salvation promised by the Lord, and at the same time, it serves as an indicator of one’s moral integrity. Reference to the Sabbath in Isa 56 also implies the universality of Sabbath observance. As salvation is offered to those who are traditionally an outsiders of the covenant community—foreigners and eunuchs—Sabbath observance, together with a covenantal relationship with the Lord, are the distinguishing marks for these marginalized members of the society as regards qualification for salvation offered by the Lord (vv. 4 and 6). It is observable that description of the Sabbath in Isa 56 is an antithesis of the criticism, in which the Sabbath is referred to in Isa 1. In Isa 58, the topic of the Sabbath occurs as a part of God’s call to his people to experience a deeper and more meaningful communion with him, to go beyond merely superficial and formal religious practice (v. 13). Therefore, the contribution of the poems in Isa 56-59 to the overall theme of the

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23 See p. 60-61.

24 The connection between Sabbath observance and one’s moral integrity in Isa 56 is indicated by the expressions “blessed . . . who keeps from profaning the Sabbath and keeps his hand from doing any evil” (v. 2); “the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold fast My covenant” (v. 4); and “the foreigners . . . who keeps from profaning the Sabbath and holds fast My covenant” (v. 6).
Sabbath in the whole book of Isaiah is to invite the reader to contemplate the meaning of Sabbath observance, to go beyond the concern of merely worshiping the Lord on the correct day.

The Theme of Salvation in Isa 56-59

Summary of the Theme of Salvation in Isa 56-59

In a nutshell, the theme of salvation in Isa 56-59 can be summarized in Table 14.

Table 14. Summary of the theme of salvation in Isa 56-59

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>(1) Announcement of salvation (vv. 1, 2)</td>
<td>(1) Absence of salvation, social realm - failures of the leaders (56:9-57:2)</td>
<td>(1) Absence of salvation (vv. 1, 2)</td>
<td>(1) Absence of salvation (vv. 1, 2)</td>
</tr>
<tr>
<td>(2) Complaint: exclusion from salvation (v. 3)</td>
<td>(2) Absence of salvation, cultic realm - indifference to God through idolatry (vv. 3-13a)</td>
<td>(3) Promise of salvation (v. 3)</td>
<td>(2) Realization of salvation (v. 3)</td>
</tr>
<tr>
<td>(3) Promise: inclusion to salvation (vv. 4-7a)</td>
<td>(3) Salvation: reconciled to God (vv. 13b-19)</td>
<td>(4) Proper fasting</td>
<td></td>
</tr>
<tr>
<td>(4) Assurance of salvation (vv. 7b-8)</td>
<td>(4) Absence of salvation - no peace for the wicked (vv. 20-21)</td>
<td>(5) Proper Sabbath observance</td>
<td></td>
</tr>
</tbody>
</table>
The Thematic Structure of Salvation in Isa 56-59

Isaiah 56-59 is both opened and concluded with the theme of salvation. The opening of Isa 56 is an announcement of salvation by God, while in the closing of Isa 59 the salvific acts of God are reported. This movement from the announcement of salvation to its fulfillment can be summarized in the following structure:

Isa 56:1-8
A  Announcement of salvation - universal in scope: הֲרָה and אֲנָשִׁים (vv.1-2)
B  Complaint: exclusion from salvation
   a. foreigner (v. 3a)
   b. eunuchs (v. 3b)
B’ Promise: inclusion to salvation:
   b. eunuch (vv. 4-5)
   a. foreigner (vv. 6-7)
A’ Assurance of salvation - universal scope: all people (vv.7b-8)

Isa 56:9-57:21
A  Absence of salvation
   a. failure on the part of the leaders (56:9-12)
   b. the pious as victim - “he goes in peace [בריאתא]” (57:1-2)
B  Indifference to God
   Idolatry (vv. 3-6)
   Up and down from mountain down to [שֶּכֶר] (vv. 7-9)
   Going further from God (vv. 10-13a)
B’ Reconciled with God
   God’s healing (vv. 13b-14)
   God as the one who is high and exalted yet with those who are low and humble (vv. 15-16)
   God leads back and restores (vv. 17-19)
A’ Absence of salvation
   a. failure on the part of the wicked (v. 20)
   b. “there is no peace, בריאתא, for the wicked” (v. 21)

Isa 58:1-14
A  Absence of salvation (vv. 1-2)
B  Fasting (vv. 3-12)
   B1 Improper fasting: oppression (vv. 3-5)
   B2 Proper fasting: liberating the oppressed, reaching out to the marginalized (vv. 6-7)
A’ Promise of salvation (vv. 8-9a)
B3 Proper fasting (10a)
A” Promise of salvation (10b-12)
B’ Sabbath observance (v. 13)
   B’1 Improper Sabbath observance (v. 13a)
   B’2 Proper Sabbath observance (v. 13b)
A’” Promise of salvation (v. 14)

Isa 59:1-21
A Absence of salvation (v. 1)
B Indictment: what you / they have done (vv. 2-8)
   B’ Confession:
      a. What happened to us (vv. 9-11)
      b. What we have done to you [God] (vv. 10-15a)
A’ Realization of salvation (vv. 15b-21)
   a. God sees (vv. 15a-16a)
   b. God responses (vv. 16b-19)
   c. God comes (v. 20)
   d. Assurance of salvation (v. 21)

Description of Salvation in Isa 56-59

Even though the beginning of Isaiah 56 states that God gives a promise of salvation and the end of Isaiah 59 describes the fulfilment of that promise, the flow of thought in Isa 56-59 is not a simple linear onward movement from the beginning to the end. As the announcement of salvation creates an anticipation for the plot to move forward, the structure of the poems shows how in the thematic progression there are stagnation, halt, even backward movements (“absence of salvation”), before finally arriving at the ultimate end, the realization of salvation.25

In the first poem (Isa 56:1-8), the announcement of salvation in the beginning is

25Up to a certain degree, this kind of thematic progression/regression can also be detected in other biblical narratives. For example, the exodus - wilderness narrative, the Israelites’ entrance to the land of Canaan had gone through some stagnation, halts, even regressions before they finally enter the Promised Land. In the same line, the narrative of David’s accession to the throne since his anointment also had to go through stagnation, halts, and even regressions until he finally receives the kingdom. This kind of pattern can be considered as a trajectory of reality of life experience.
reemphasized in the end (A-A’). This salvation is universal in nature, as the recipient of the address are אֲנָשָׁיו / ברזאלה. Within this context of the universality, two types of unlikely candidates for the salvation are addressed: foreigners and eunuchs. First, an expression of their conviction, that they are excluded, is given, but in response to them, God gives them a specific promise to assure their participation in the coming salvation (B-B’). The description of salvation in this poem focuses on proper worship, both the location and the services performed there, this emphasis goes further to the fact that they are given as the reason for this act of salvation on the part of God, “for my house will be called a house of prayer for all people” (v. 7).

The high note of hope and promise in the ending of the first poem becomes an anticlimax as the reading is continued to the second poem in Isa 56:9-57:21. The invitation to the beast of the forest, while it is echoing God’s activity of gathering the dispersed Israel, in reality is a report of the absence of salvation because of the failure of the leaders of the community to perform their duty, with the effect that the righteous become the victim of the situation (A). The poem goes further, describing the people’s indifference to God through their idolatrous activity (B). However, despite all the wrong that had happened, God decided to heal, lead and restore them; in this poem; to let God work healing and restoration in a person is the experience of salvation (B’). However, despite this gracious act on the part of God, by their own choice, the wicked do not experience this blessing—for them salvation is still absent (A’).

In the third poem in Isa 58, another setback is presented. It opens with the absence of salvation, in which the prophet receives a command to declare the sin and rebellion of the people, while they eagerly and diligently come near, seeking, inquiring and knowing
about God, they find out that their religious endeavors do not lead to the expected divine approval that gets divine approval (A). In this context, two particular cultic activities are addressed, fasting/self denial and Sabbath observance—this combination identifies the occasion as the Day of Atonement. Discussion concerning these two topics is open with an exposure of the faultiness of what they have done [or not done] so far, followed by admonitions to a more proper practice (B and C). The poem shows how religious practice based on selfish motivations only brings out the undesirable results. Therefore, in order to become a blessing, it should be expressed in acts of mercy and justice. The catchwords in this proposition are נֶדֶם נֶפֶשׁ וְנֶדֶמֶת: how the people looked like a nation that performs “righteousness” [קדש קדשין] in which they are not (v. 2); and a change of their attitude and perspective about worship will resulted in their “righteousness” [קדש קדשין] will go before them (v. 8). The contrast between their failed practices and the one that God intended is coined as their “way” [דגים] and “delight” [ቀח] against those which are God’s. The poem goes further in describing that implementing קדש קדשין in both fasting and Sabbath observance brings about harmonious relationship both with fellow human being and with God, and this is the experience of “salvation” (A', A", A"").

The fourth poem, Isa 59:1-21 also opens with the theme of the absence of salvation. It opens with argument from the prophet that God’s hand is not too short that he cannot save nor his ear is too heavy that he did not hear (A). As a proof of this argument, a list of sinful behavior and situation is presented (B). This part of prophetic indictment in Isa 59:2-8 is parallel with criticism toward the leadership in Isa 56:9-57:2,

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The significant of this phenomenon is discussed in p. 370.
descriptions of the people’s idolatrous activity in Isa 57:3-13a, and criticism of the
people’s behavior in Isa 58:3-5. Following this, in the third section of the poem,
something unique takes place: the people make confession, which speaks about the
unfortunate effect of sin upon them, and all the wrongs they had committed against God
(B’). This confession is unique in the context of Isa 56-59, since it shares the similar
sense of one’s unworthiness for God’s salvation expressed by the foreigners and eunuchs
in Isa 56:3 and in contrast with the description of the attitude of the people in which they
did not remember God nor gave Him a thought in Isa 57:11 and complained about God’s
dealing with them in Isa 58:3a.

The concluding part of the poem is unique, in the sense that there are no more
promises of salvation given as in the previous poems (56:4-8; 57:13b-19; 58:8-9a; 10b-
12; 14), instead, here the salvific acts of God are presented (vv. 15-19) with the climax of
God’s coming in person (20) and concluded with an assurance of endurance of that
salvation, from now until forever, לְpresence ולְנַיְדֵי נְחוֹדֵשׁ (A’). As to why God can save in spite
if the sinful behavior of the people, in Isa 56-59 it remains a mystery; no explanation or
justification is given. In Isa 57, after reporting the people’s idolatrous activities and
assessing its futility, the poem shifts to the theme of God’s work of healing and
restoration on behalf of the people. In a similar manner, in Isa 59, God’s salvific activities
are introduced without any explanation of why. One way of understanding this
phenomenon is to look at it as an expression of the mystery of divine grace in his dealing
with sinful human beings.

First of all, in Isa 56-59 salvation is a divine initiative. This section of the book of
Isaiah is opened with an announcement from God that “my salvation is about to come...”
and concluded with a report “and came to Zion redeemer...” (56:1 and 59:20). The narrative plot of the poems in Isa 56-59 is run in, and around, a framework of this theme of salvation, announced by God and realized by his personal arrival as Redeemer. To experience salvation is to respond to this divine gesture: “keep justice, do righteousness, for my salvation is about to come . . . blessed is the man who does this, son of man who holds on it” (56:1a, 2a).

At the same time in Isa 56-59, a contrasting portrayal of human’s attempt to achieve salvation without God and enjoy it outside of him. Throughout the poems, any attempt to achieve and enjoy salvation based on selfish interests only resulted in disarray of social bonding, violence, and injustice. While leaders of the community think they have arrived at an ideal condition of society, “tomorrow will be like today, even more so” (56:12), in reality, people are in a vulnerable situation without protection to a point when “the righteous” [דָּבָר] and “devout man” [דָּבָר] are perishing with no one caring (56:9-57:2). As the people are devoted to their ritual practices for selfish interest, religiosity and violence go hand in hand, even using religious practice as a spiritual and social cover-up. They looked like people who practice righteousness, faithfully keeping the ordinances of the Lord, while at the same time, they oppress their workers, engage in contention, strive, even physical fight (58:2-4); as the poem is saturated with Day of Atonement imagery, the irony of the portrayal gets deeper, since this is the day when their sins are supposed to be purged from the sanctuary, but they are adding more sins. Furthermore, when out of self interest people lay schemes against each other, the result is nothingness (59:6a). After experiencing these failure attempts, they confess how “justice is from us / righteousness does not overtake us / we hope for light, behold, darkness / for
brightness, we walk in gloom . . . we hope for justice but there is none / for salvation, it is far from us” (59:9, 11a).

Furthermore, in line with the fact that salvation is a divine initiative, of Isa 56-59, it is also a divine promise. God promises that his salvation is about to come (56:1)—a promise he offers to eunuchs (56:5), foreigners (56:7), and dispersed Israel (56:8). Because it is a promise, only those who respond positively by believing it will enjoy divine salvation: “blessed is the son of man who takes hold of it” (56:2). In contrast, idolaters do not remember the Lord nor give him a thought, and as a consequence, their righteousness will not profit them. But to the one “who takes refuge in me,” the Lord declares, “he will inherit the land and will possess my holy mountain” (57:11-13).

Another aspect of the concept about salvation presented in Isa 56-59 is that it is transformational in nature. In contrast with the Exodus narrative—commonly considered as a paradigm of divine salvific intervention—God’s salvation means to bring out his people from a certain unfavorable condition and setting to a different one, which is the Promised Land. In Isa 56-59, on the other hand, salvation occurs within the context and condition of where the people are, and it takes place there instead they are being taken out.27 In Exodus paradigm, the people experienced oppression and injustice; thus God removes them from there to the land of Canaan. In Isa 56-59, it is the people who behave unjustly and oppressively towards their fellow brethren. Thus, salvation is a work of

27 Sawyer notes, how in prophetic literature this is the underlining conception about salvation. It “denotes bringing something to a person or situation in distress rather than removing him from it . . . In only 7 cases (out 66) is the verb followed by the prep. ’/from’. “John F. Sawyer, “�פ,” TDOT 6:456. In the context of the covenantal relationship between the Lord and his people, salvation involves staying in the Promised Land rather than being exiled from it (cf. the covenant blessings and curses in Lev 26 and Deut 28).
divine transformation of the people’s character and behavior (57:13-19) to help them arrive at a more just, harmonious, and compassionate social system and behavior (58:6-12). So, in this case, salvation is described more in the realm of personal transformation as a result of divine enabling.

As a fulfillment of divine initiative and promise, the description of salvation in Isa 56-59 is presented as divine action. God has the last word in salvation. First, he reaches out to his estranged people: the Lord heals, leads, restores comfort, creating the praise of the lips and giving peace (57:18-19). Following the transformation, there is an ongoing relationship, since he makes himself available:

- you will call, and the Lord will answer
- you will cry, and he will say, “here I am”...
- the Lord will continually guide you
- and satisfy your desire...
- you will take delight in the Lord... (Isa 58:9, 11, 14).

Furthermore, he makes sure the perpetual nature of this salvific experience by a bestowment of his spirit upon his people (59:21). Also, as he is “creating the praise of the lips” (57:19), he is putting his words upon their mouth, and makes sure that these words will not depart from them and their offsprings forever (59:21). So, in Isa 56-59, salvation is the result of a process which the Lord performs in and for his people from beginning to the end.

In Isa 56-59, the recipient of divine salvation is universal and covers both Israel and non-Israel. In fact, as the poem begins with divine gesture to the marginalized—foreigners and eunuchs—whose social status and physical condition makes them think they will be prevented from enjoying salvation, it serves as a mirror of the alienated condition of God’s people. They are described as descendants of adulterers; being
addressed to as goy, “heathen” (57:3; 58:2), makes them comparable to the foreigners in Isa 56. Just as foreigners are afraid that they will be excluded from becoming God’s people, God’s people are called to come near because of they are alienating themselves from him by their idolatrous activities (57:3). From another angle, the people are described as a delight in the nearness of God, and outwardly, their behavior is like a righteous nation (58:2); yet the prophet was commanded to declare their transgressions and sins (58:1), and this sinful behavior makes them out of reach from God who tries to save them (59:1-2).

In his charges against the sinful behavior of the people, the prophet makes a reference to different parts of the body—hands, fingers, lips, tongue, feet, thoughts (59:2-3; 7), which makes them comparable to the eunuchs, whose physical condition makes them unqualified for salvation. This elaboration underlines the depth of the work of salvation God performs for humanity, how toward helpless and hopeless sinners he generously performs the work of healing—he sees, heals, leads, restores, creates, and heals to bring about נ滿, “wholeness,” for them (57:18-19).

28 Motyer points out that the reference to “hands” in Isa 59:3 is רפי, not רכ, referring to the palm or “grip” of the hand, specifying “a more specific accusation of personal involvement” and reference to fingers denotes a “direct, detailed touch with the minutiae”; for him, reference to different parts of the body means that “the sinner is personally involved” in committing sins. The Prophecy of Isaiah, 486. Blenkinsopp considers the description as a “specific indictment of immoral even criminal, activity. . .” and the fact that the actions of these parts of the body are associated with blood, it “connotes the polluting, miasmic effect of shedding innocent blood . . . the murder is specifically indicated in Isa 59:3 is suggested by the reference later on (vv. 6-7) to deeds of violence and the shedding of innocent blood.” Isaiah 56-66, 188. He also connected the description of shedding the blood with the narrative of the murder of Abel in Genesis 4: “Abel’s blood, which the ground received, cried out for vengeance, with the result that Cain was hidden from God’s face, that is, presence” (Ibid.). Reference about the negative consequence of Cain’s act to his relationship with God is echoed in Isa 58:3, that the people feel that their fasting/self denial did not get the expected response from God, and in 59:1-2, that the anticipated salvation from the Lord was not (yet) realized because their iniquities and sins have “hidden his face” from them.
Isa 56-59 also portrays the absence of salvation from various angles. For eunuchs and foreigners, they consider that their physical and ethnical status is a hindrance to the access to salvation (56:3). Among God’s people, the absence of salvation is presented, first, as a situation of “passive injustice” in which both public servants—the watchmen and shepherds—are criticized for doing nothing or not showing an effort to protect the people (56:9-11), and the community at large is accused for being passive and indifferent as the pious and the righteous perished, yet did not “takes it to heart.”

Second, they thought the issue of idolatry, would help them to achieve the expected salvation (57:5-10), yet, in the conclusion of his indictment, in a sarcastic way the Lord says, “I will declare your righteousness and your deeds, but they will not profit you; when you cry out, let your collection [of idols] deliver you” (57:12-13a). The third problem has to do with outward religiosity with the result of a gap between ethics religiosity. While the people are engaged in rituals that make them looked like a righteous nation and give them delight in the “nearness of the Lord” (58:2), they feel that these things are not acceptable to the Lord, since they are complaining that he did not take heed of their fasting. However, on the other hand, the Lord challenges them about whether their practice of fasting can be appropriate as “a day acceptable to the Lord” (58:4-5). Finally, the fourth problem has to do with the people’s personal conduct toward each other, characterized by malice and violence (59:3-8).

In light of this perspective, the theme of absence of salvation in Isa 56-59 indicates that despite their status as God’s people, by their sinful behavior and condition, the people are alienated from their God, a situation comparable to foreigners and eunuchs. The expression employed to describe this alienation can be detected, as God calls the
people to come near (57:3); they feel that God did not give a proper attention to their fasting (58:3), as if the Lord did not hear and reach out to save them (59:1). Within this context, the divine epithet “the Lord, God, who gathers the dispersed of Israel” (56:8) seems to have a direct application within the immediate situation of the people as was presented in Isa 56-59, and this particular name describes the salvific gesture he extends to them; furthermore, he offers shalom “to him who is near and far,” which can also be understood as referring to those who are “near,” yet they are “far,” by providing healing unto them (57:19).

Interconnection between Justice, Cult, and Salvation in Isa 56-59

On lexical level, salvation, justice, and cult are big words with meanings that expresses human’s aspiration for something good, noble and beautiful. What happen in Isa 56-59, as these words become a theme, they are interconnected to each others, and brings a new dimension of meaning beyond its lexical definition. Salvation is a dream of an ideal reality for humanity with absence of danger and threat, both on a social and personal level, an expression for a safe environment at its best.

The Thematic Structure

An observation of the thematic structure of Isa 56-59 indicates that there is tension between the announcement of salvation in its opening section and its fulfillment in its concluding part. Within this dynamic of salvation promised and its
fulfillment, the themes of justice and cult play an important role, either in a positive or negative way. The interconnection between salvation, justice, and cult can be summarized in Table 15.

Table 15. Interconnection between salvation, justice, and cult in Isa 56-59

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In the first poem (Isa 56:1-8), the interconnection between justice, cult, and salvation has more emphasis on the relationship between cult and salvation. The poem opens with the call to keep justice and do righteousness in the light of the coming salvation that is at hand. In its further elaboration, the promise of salvation is expressed in a cultic terminology with an emphasis on the positive aspect of it. To the eunuchs, a promise is given for a place within the house of the Lord, while to the foreigners the promise is that the Lord will bring them to his holy mountain, make them joyful in the house of prayer, and their burnt offering and sacrifices will be accepted on his altar. Access to the temple is extended to a universal audience, since the house of the Lord will be called “a house of prayer for all people.” While this gesture on the part of the Lord is
cultic in nature, the Lord is providing an example of his generosity, and it serves as a model in which in performing justice, people are called to be generous to their fellow men.

In the second poem, Isa 56:9-57:21, the interconnection between justice, cult and salvation has more emphasis on the relationship between the absence of justice to false cultic practices. It begins with description of absence of justice. A list of criticism is addressed to the leaders/shepherds for their failure to perform their duty in taking care of society. As the result of this situation, the righteous become the victims (56:9-57:2). The description of the absence of justice is followed up by an extensive description of idolatrous activities of the people (57:3-13a). This kind of structuring of the poem may imply a cause and effect relationship between idolatrous worship activity and the prevalence of injustice.29 In the midst of theise degrading and chaotic religious and social

29This assessment leads to a question – why does idolatrous worship foster or allow for injustice, even though, for example in the prologue of The Code of Hammurabi, the king Hammurabi claimed that he was appointed by deities, among others, “to promote the welfare of the people,” “to cause justice to prevail in the land . . . that the strong might not oppress the weak;” he “established law and justice in the language of the land, thereby promoting the welfare of the people.” Some ancient Near East deities, especially Shamash the sun god, were believed to guard justice. See Pritchard, ANET, 164-165.

This question can be addressed by referring to the fact that the book of Isaiah, especially the second part of the book, contains repeated polemics against idolatry. Hendrik Carel Spykerboer perceived that the context of this polemic is

[T]o demonstrate, by way of contrast the incompatibility and uniqueness of Yahweh and serve to undergird DI’s message that Yahweh is a real God and a holy one, who can and will save his despondent and doubtful people. This message is presented in a series of oracles which form a continuous whole from 40:12 till 55:5 and which gradually lead to the climax: the return of the Lord to Zion and the restoration and the rebuilding of Jerusalem.” The Structure and Composition of Deutero-Isaiah with Special Reference to the Polemics against Idolatry (Meppel: Krips Repro, 1976), 185.

For Leene, this polemic pointed out that in idolatry, humans “make images, and images demand divinity . . . they lay claim to being greater than images, but history proves the contrary. In the mocking description, the images, in their turn, are reduced to the activity of the men who made them. And so ultimately, before God there are only those makers who in their human acting, as it were, caricature his divine acting.” Henk Leene, “Isaiah 46:8 – Summons to be Human,” JSOT 30 (1984): 115. This explanation provides an insight that the basic issue with idolatry is that it is merely a projection of human’s aspiration;
conditions, divine, salvific intervention is described as re-creating, healing, and transforming the person to restore him into “wholeness,” shalom.

In Isa 58, the interconnection between justice, salvation, and cult offers a different perspective that balances the thematic argument presented in Isa 57. In this chapter, the people are presented as engaging in right cultic activities: seeking the Lord on regular basis, delight in knowing his ways, asking for righteous judgment, practicing fasting, and humbling their souls. However, despite what is seemingly ideal behavior, the prophet is commanded to declare their transgressions, עָשָׂה, and sins, הָאָסַר. Further description in the text uncovers the fact that their conduct is characterized by the oppression of workers, contention, strife and strike. In this kind of situation, salvation is presented as opening oneself to the other, especially the marginalized, and also a call to engage in a right

and no matter how noble it might be, it is simply a mirror of human limitations—incomparable with the Lord, whose understanding is unsearchable (Isa 40:28). In this polemic, God is presented as the creator of the human, and consequently, to worship Him, in contrast with idolatry, humans are to respond to their creator with the result going way beyond their limited aspirations, that is, to reflect the divine character. In the words of Leene, “to move away from idol-making is to behave as human beings.” Leene, “Isaiah 46:8,” 115.

The explanations above are helpful, since in its present shape, Isa 56-59 is located right after Isa 40-55, and thus provides an insight to understand the correlation between cult and justice in those chapters. With regard to the second poem in Isa 56-57, the message is that the end result of idolatry is injustice because it is merely a reflection of human aspirations, and basically, humans are selfish and their selfishness leads to injustice (see reference to יָקֵבָם, “unjust gain” in Isa 56:11; 57:17). On the other hand, the poems in Isa 58 and 59 provide a warning that worship, despite being directed toward the true God, and if conducted in its correct form, if performed with the mentality of idol worship, will not bring the expected result since instead of bringing about a reflection of the divine character upon the worshiper, it is just an accumulation of a flawed human character, characterized by injustice. Milgrom points out that in the theology of the book of Leviticus, with its emphasis on one supreme God, in contrast to pagan religion, the world of demons is abolished. The implication is, [W]ith the demise of the demons, only one creature remains with “demonic” power—the human being. Endowed with free will, human power is greater than any attributed to humans by pagan society. Not only can one defy God, but in priestly imagery, one can drive God out of his sanctuary. In this respect, humans have replaced demons. . . . Humans can drive God out of the sanctuary by polluting it with their moral and ritual sins.” Jacob Milgrom, Leviticus: A Book of Ritual and Ethics (Minneapolis, MN: Fortress, 2004), 8-9.
relationship with God, to pursue God’s ways and delight, instead of following one’s own way and delight.\textsuperscript{30}

The Impossibility of Achieving Justice

In Isa 56-59 the prophet demands a practice of justice (56:1), and he seems to be highly critical toward the social reality around him. Almost every aspect of life is under sharp scrutiny, including government leaders for their failure to watch over the people (Isa 56:9-57:2); the practice of religious syncretism (57:3-8); political alliance with other nations (57:9-10); superficial religious piety (58:2-3a, 5); oppression of workers (58:3b-4, 6); personal sins (59:2-3, 6b-7, 12); corrupt court system/practice (59:4,8); absence of justice in the society (59:9-11, 14-15a); and transgression against the Lord (59:1, 12-13).

In the words of Abraham Joshua Heschel, the prophet’s standard is “one octave too high.”\textsuperscript{31} He explains, “the prophet is intent on intensifying responsibility, is impatient of excuse, contemptuous of pretense and self-pity. His tone, rarely sweet or caressing . . . his words are often slashing, even horrid—designed to shock rather than to edify.”\textsuperscript{32} Heschel elaborates further, “to us the moral state of society, for all its stains and spots, seems fair and trim; to the prophet it is dreadful. . . . Our standards are modest; our sense of injustice tolerable, timid . . . .”\textsuperscript{33} It is because such high expectations make them discontent with

\textsuperscript{30}In the context of the Covenant, people are brothers and sisters under the covenant, which is based on love for God and for fellow humans.


\textsuperscript{32}Ibid., 1:7.

\textsuperscript{33}Ibid., 1:9.
everything that they see in the society.

As Heschel described how the prophets are too high in their demands for an ideal society, Jacques Derrida thought that justice was impossible.\textsuperscript{34} In an attempt to explain Derrida, John Caputo pointed out, “The ‘possible’ is a term of art for Derrida, which means the foreseeable and projectable, the plannable and programmable, what he calls the ‘future present,’ the future that can come about with a little luck and a lot of hard work.”\textsuperscript{35}

Derrida makes a distinction between law and justice. While law means “the positive structures that make up judicial systems of one sort or another, that in virtue of which actions are said to be legal, legitimate, or properly authorized,”\textsuperscript{36} justice, on the other hand, demands more than an application of general or universal law to every case. Among the aspects to be considered, justice “must always be concerned with singularity, individuals, irreplaceable groups and lives, the other or myself as other, in a unique situation . . .”\textsuperscript{37} which means to understand that “each case is another, each decision is different and requires an absolutely unique interpretation . . .”\textsuperscript{38} Furthermore, “to address oneself to the other in the language of the other is, it seems, the condition of all possible justice, but apparently, in all rigor, it is . . . impossible.”\textsuperscript{39}

\textsuperscript{34}Caputo, \textit{Deconstruction}, 133.

\textsuperscript{35}Ibid.

\textsuperscript{36}Ibid., 130.


\textsuperscript{38}Ibid., 23.

\textsuperscript{39}Ibid., 17.
Salvation as a Gift

The description above is helpful in our attempt to understand the core of the message in the poems of Isa 56-59. In this section of the book of Isaiah, the demand of the prophet, in the terms of Heschel and Derrida, is “too high” or even “impossible,” but even higher than that, in these poems, the standard that they apply to all human endeavor is God himself.\textsuperscript{40} The clue for this understanding is found in the opening part of the whole prophetic discourse of Isa 56-59 itself:

Thus said the Lord:
keep justice / do righteousness \( נָחֹדַכ \)
for it is near
for my salvation to come / my righteousness \( נָחֹדַכ \) to be revealed (56:1).

It has been pointed out that the word \( נָחֹדַכ \) functions as a catchword that connects the first and the second part of the verse, and the double appearance of the term \( נָחֹדַכ \) in this verse has two different meanings, in which the second usage is translated as “deliverance.”\textsuperscript{41} However, from rhetorical perspective, the command to the people to practice \( נָחֹדַכ \) in the context that God’s \( נָחֹדַכ \) is near to be revealed, underlines a message that the people are to practice righteousness in the light of the righteousness of God. This fact that the standard for human righteousness is divine righteousness makes the impossibility to achieve it beyond Derrida’s description of ideal justice.

However, in this same sentence, “God’s righteousness” is put in parallelism with

\textsuperscript{40}Cf. Lev 11:44-45; Lev 19:2, etc., where God commands the Israelites to be holy as he is holy. This is the basic theme of the so-called “Holiness Code” (Lev 17-26).

\textsuperscript{41}See pp. 32-33. Furthermore, the word \( נָחֹדַכ \) is used for God’s deliverance because of the Covenant context that he is giving justice to his people, as when they turned to him. This theme is prominent in the book of Judges.
“his salvation,” and it conveys a message of hope despite the impossible demand for human righteousness. As is revealed in Isa 56-59, in the light of the people’s failure to live up to the demand of preserving judgment and practice righteousness—shown by the prophet’s criticism of the social structure and practice of his people, a significant part of the prophecy is devoted to convey either God’s promise or act of intervention on behalf of the people. The poem depicts the Lord extending salvation to eunuchs and foreigners and gathers dispersed Israel (Isa 56); how he heals and restores his people (Isa 57); his availability and abiding presence to make a difference (Isa 58); and finally he comes as Redeemer to establish the promised salvation (Isa 59). In the context of this dynamic tension between the high or even impossible demand, the prophet charges upon his audience to show how the people are inadequate to arrive at the ideal of justice and salvation on the one hand, and the divine promise and gesture of salvation on the other hand, making the beauty and preciousness of the divine gift of salvation become more vivid.

Justice, Cult, and Salvation in Isa 56-59

Within this framework that salvation is a result of divine intervention, the prophet prescribes a mechanism by which the people may enjoy this salvation given by God. Salvation is only possible whenever there is a relationship with God. In this context, the theme of worship plays a central role. Cultic activities, first and foremost, are an encounter with God, and this encounter will inspire divine imitation and thus bring transformation in the person’s experience and behavior. As a result, divine imitation is a catalyst to bring about justice. This concept is perceivable in the interchange of the role of
agents of salvation. In the first, second, and fourth poems, God is the agent of salvation (see Isa 56:5-8; 57:15-19 and 59:16-21), while in the third poem, the people are called to perform this role (Isa 58:6-12). Furthermore, in this line of thought, this call to the people in Isa 58 resembles God’s gesture to foreigners and eunuchs in Isa 56; therefore it underlines the concept of imitatio dei.

The poems in Isa 56-59 show that while the ideal purpose of the cult is to foster openness to God and offers a personal encounter with God, it is the human tendency to manipulate the cult to serve their own agenda, ‘pleasure’ [יִצְרוֹנָם]” (see 58:2,3, and 13). Therefore, just as has been stated in Isa 57:18, that divine encounter brings about “healing and comfort,” a manipulation of the cult, whether a worship ascribed and directed to wrong deities (Isa 57) or a worship directed to the Lord, yet merely for personal interests, and therefore the ethical elements are missing (Isa 58) and only prevents the divine transformation in the person; as they lead to manipulation of others, the result is a chaotic social injustice (Isa 56:9-12; 57:1-2; 58:3b-4; and 59:1-16a).

As an illustration of what happened, reference to foreigners and eunuchs in Isa 56 serves as thematic “mirror” to the reality of God’s people. Both foreigners and eunuchs are quoted as expressing concerned about being excluded from the announced “salvation.” The alienation of foreigners is given to be a social one: “surely the Lord will separate me from his people” (v. 3a), while for the eunuch the reason is physical: “behold, I am a dry tree” (v. 3b). In the following parts of the rest of Isa 56-59, one can perceive how the social behavior and practice of the people had threatened the realization of the

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promised salvation, in which reference to sin committed by various physical parts of the body are consistently employed in the context of the practice of injustice. This phenomena make the complaints of the marginal people serves as an irony: while they realized that they have no access to salvation, the people of Yahweh do not realize how they themselves are actually in thea similar condition.

Reflection: Isaiah 56-59 in the Context of the Book of Isaiah

Thematic Connection between the Introduction and Conclusion of the Book of Isaiah

After this exploration on the poems in of Isa 56-59, it can be proposed, from a perspective of thematic structure, that up to a certain degree, the message of these chapters shares the main theological themes of the book of Isaiah, and was structured as a microcosm of this book. When one reads the book of Isaiah as a whole, one of the implications is that Isa 1 and 65-66 form an inclusio, both from both thematic and terminological perspectives. The interest of the fate of historical Jerusalem bound up with its role in eschatological hope is considered as the factor that provides a theological cohesion of the whole book. Both the beginning and ending of the book discuss cultic abuses that lead to breaks between the Lord with his people, with a reference to practices involving sacred gardens (1:29-31; 66:17). In both sections, normalization of relations

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45 Carr, “Reading Isaiah,” 189.
between God and his people involves separation of the righteous from the evildoers, with punishment to the latter.\textsuperscript{46} That is why it can be said that the whole book has two predominant themes, judgment and salvation, and they serve as its thematic frame.\textsuperscript{47}

In this context, distribution of words, motifs and names are employed to strengthen this thematic frame. For example, “heaven and earth” in the opening and closing part of the book underlines how while heaven and earth are summoned as witnesses of God’s judgment to his people (Isa 1:2) in the end, the new heaven and earth stand eternally as proof of his work of salvation on behalf of his people (Isa 65:17; 66:12).\textsuperscript{48} The opening part of the book portrays how Zion, under judgment, and that its vulnerability is so vivid (1:8). Yet there is a promise that Zion will be ransomed with justice (1:27), and the end of the book speaks about how the miraculous event of Zion’s restoration is so quick (66:8).\textsuperscript{49} A further observation indicates that these themes of judgment and salvation serves as a means through which “the world sees the glory of God

\textsuperscript{46}The evildoers will “be put into shame” (1:29; 66:5) and burned with unquenchable fire (1:31; 66:24). See Liebreich, “The Compilation of the Book of Isaiah,” 277.

\textsuperscript{47}Or judgment and forgiveness. See Brevard S. Childs,\textit{ Introduction}, 327.

\textsuperscript{48}Oswalt, \textit{Isaiah 40-66}, 677-678.

\textsuperscript{49}Clifford discusses how, in the light of reading the book of Isaiah as a whole, three themes in the second part of the book seem to stand outside the main message of the first part of the book, therefore “posing a problem for any theory of redactional unity,” and they are the themes of the exodus-conquest, of creation, and of Cyrus’ as the chosen king, rather than the davidic king. However, he shows how these three themes, “far from being surds in the Isaian system,” reinforce the unity of the book, that “each of the three topics develops something about Zion in its manifold meanings of temple, temple city, or people.” Richard J. Clifford, “The Unity of the Book of Isaiah and Its Cosmogonic Language”\textit{ CBQ} 55 (1993): 3.
in and through Israel that their salvation will have reached its intended fruition” (2:1-4; 66:18).

Susan Niditch pointed out four main themes in the prophetic criticism in the opening part of the book: (1) the hypocrisy of sacrifice without meaning (Isa 1:10-15), (2) indictment of leaders of the community on ethical grounds (Isa 1:23), (3) images of harlotry (Isa 1:21) and (4) Israel’s state of uncleanness (Isa 1:6). This insight from Niditch shows how thematic interconnection between worship and ethics in the context of salvation plays an important role in the book of Isaiah. In the description of William Dumbrell, “the book of Isaiah moves from the perverse worship offered by physical Jerusalem under judgment arising from neglect of Yahweh’s kingship, to the worship of Yahweh in the New Jerusalem.” Within this context of worship, the report of the theophany experience of the prophet in Isa 6 plays a significant role in the theology of the whole book, since it narrates how he “realizes that it was the failure of himself and Judah generally to reflect the sovereignty of God, Yahweh's kingship at the centre of Israel's covenant life, the cult, which would account for the tremendous movement from prosperity to desolation (v. 12) which Isaiah 6 projects. We clearly see the reasons underlying the sweeping condemnation of worship and sanctuary in Isaiah 1:10-20.” In this context, it is the aim of the eschatology of the book of Isaiah to reverse the situation

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53Ibid., 116.
described in Isa 1, and the material of Isa 2:2-4 is a signal of that hope.\textsuperscript{54}

Based on the insight above, we can propose a thematic counter-parallel between the opening and the closing sections of the book, in which the themes discussed above describe that (1) the remnant will “bring an offering in a clean vessel into the house of the Lord” (Isa 66:20) in contrast to the rejected sacrifice and worship in the opening of the book. (2) portrayal of a peaceful and productive life based on truth (Isa 65:17-25) is in contrast to unjust society under corrupt leadership\textsuperscript{55}; (3) reference to punishment upon idolaters (Isa 65:3-7; 11-12; 66:3-4; 15-17), and (4) finally, assurance of salvation to Israel, the “descendants of Jacob” with a special reference to those who sought for the Lord, the “poor,” those “of a contrite spirit,” and the one who “trembles at his word” (Isa 65:9; 66:1-2) in contrast to portrayal of Israel’s stubbornness despite their desperate condition: stricken, sick, full of wounds, bruises, and sores in Isa 1:6.

Brevard Childs explained that in the canonical context of the book, the emphasis in the first part of the book is a message of judgment, while in the later part, it is a promise of salvation. Even when this distinction has been frequently blurred, it is “in order to testify to a theology which was directed to subsequent generations of Israelites. Sinful Israel would always be the object of divine terror; repentant Israel would receive

\textsuperscript{54}Dumbrell, “The Purpose of the Book of Isaiah,” 128.

\textsuperscript{55}Lack points out that the portrayal of non-violent order of the society, fertility experienced by the people and revelation of God’s glory are elements not found in Isa 1. Rémi Lack, \textit{La Symbolique du Livre d’Isaïe. Essai sur L’image Littéraire comme Élément de sStructuration} (Rome: Biblical Institute, 1973), 139-141; see also Carr, “Reading Isaiah,” 189. My explanation is that these themes stand as a contrast to the sinful situation of Judah and Jerusalem in Isa 1.
his promise of forgiveness.”

For Dumbrell, this theme of “judgment” in the sense of absence of salvation (1-39) and “promise of salvation” (40-66) brings a tension between the impending destruction of Jerusalem and the eschatological note of God’s protective role on behalf of Zion.

Based on the comments quoted above, it can be suggested that both the opening and ending of the book of Isaiah are concerned with the issues of worship, salvation, and justice/injustice. Based on this insight, we can compare them to the findings of our study; Isa 56-59 is also concerned with the issues of worship, salvation, and justice/injustice. It is within this kind of theological framework that the message of Isa 56-59 fits in to the theological message of the whole book. The thematic connection between the introduction and conclusion of the book of Isaiah, from the perspective of judgment and salvation in which cult also plays an important role, might be summarized in Table 16.

An observation of the table below indicates that a clear-cut distinction that the book of Isaiah opens with the theme of judgment and concludes with the theme of salvation is a little bit of an overstatement, since both the opening and concluding sections of the book cover both the themes of judgment and salvation. This thematic framework relates to the dynamic of the fulfilment of the promised soon-coming salvation with all its stagnation, halts, even backward movements, before finally arriving to the ultimate end, as it was presented in Isa 56-59 and, to a certain degree, the poems in this section of the book of Isaiah serve as a microcosm of the whole book.

56 Childs, Introduction, 327.
57 Dumbrell, “Reading Isaiah,” 123.
Table 16. Thematic interconnection between the introduction and the conclusion of the book of Isaiah from the perspective of judgment and salvation

<table>
<thead>
<tr>
<th>Theme</th>
<th>Negative Description</th>
<th>Positive Description</th>
<th>The book of Isaiah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heaven and Earth</td>
<td>- Heaven and earth summoned as witnesses of judgment upon God’s people</td>
<td>- Heaven and earth stand as proof of God’s work of salvation in behalf of his people</td>
<td>1:2; 65:17; 66:1-2, 22</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Heaven and earth stand as proof of God’s work of salvation in behalf of his people</td>
<td></td>
</tr>
<tr>
<td>Zion</td>
<td>- Portrayal of Zion’s vulnerability in her judgment</td>
<td>- Zion is ransomed by justice, Zion will be the center of worship</td>
<td>1:8; 1:27; 2:3; 66:7-13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Miraculous redemption of Zion</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- All nations will come to the mountain of the Lord; he will be the judge; universal peace is achieved</td>
<td>2:1-5; 66:17-18</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Nations, tongues will see God’s glory</td>
<td></td>
</tr>
<tr>
<td>Worship</td>
<td>- Rejection of sacrifice offered by the people</td>
<td>- The children of Israel bring an offering in a clean, vessel into the house of the Lord</td>
<td>1:10-15; 66:20</td>
</tr>
<tr>
<td></td>
<td>- Rejection of worship in terms of “the new moons, the Sabbaths, and the calling of assemblies”</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1:13-14</td>
</tr>
<tr>
<td>Theme</td>
<td>Negative Description</td>
<td>Positive Description</td>
<td>The book of Isaiah</td>
</tr>
<tr>
<td>--------------------------</td>
<td>---------------------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Perpetual worship in the new heavens and new earth in terms of “from new moon to new moon and from Sabbath to Sabbath”</td>
<td>66:22-23</td>
</tr>
<tr>
<td>Idolatry</td>
<td>- Judgment and destruction upon idolaters</td>
<td></td>
<td>1:28-31</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>65:3-7, 11-12; 66:3-4,</td>
</tr>
<tr>
<td>The status of Israel before the Lord</td>
<td>- A sinful nation, people laden with iniquity; - A people who “have provoked the anger of the holy one of Israel”; - “A people who provoke me to anger continually”; - A “people who chose in which I have no delight”</td>
<td></td>
<td>1:4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Salvation is extended to those who are poor and of a contrite spirit, tremble at God’s word</td>
<td>66:2</td>
</tr>
<tr>
<td>Justice</td>
<td>- Condemnation of offering sacrifice and worship without ethical conduct</td>
<td></td>
<td>1:10-15</td>
</tr>
<tr>
<td></td>
<td>- Rampant injustice is comparable to Sodom and Gomorrah</td>
<td></td>
<td>1:9-10; 21-23</td>
</tr>
<tr>
<td>Theme</td>
<td>Negative Description</td>
<td>Positive Description</td>
<td>The book of Isaiah</td>
</tr>
<tr>
<td>-------</td>
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<td>----------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>- Judgment upon society under corrupt leadership</td>
<td>- A portrayal of peaceful life as God creates a new heaven and a new earth</td>
<td>65:3-7</td>
<td></td>
</tr>
<tr>
<td>- The Temple</td>
<td>- Criticism of unacceptable worship as “trampling on my [God’s] courts”</td>
<td>65:17-24</td>
<td></td>
</tr>
<tr>
<td>- Judgment coming from the temple</td>
<td>- The house of the God of Jacob will be the center of universal worship</td>
<td>1:12</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- The “remnant of Israel” [your brethren] and “all flesh” will come to worship to “my holy mountain Jerusalem,” “the house of the Lord”</td>
<td>2:1-3</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>66:6</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>66:19-23</td>
<td></td>
</tr>
</tbody>
</table>

**Thematic and Lexical Parallel between the Introduction and Conclusion of the Book of Isaiah with Isa 56-59**

After the presentation of thematic connection between the opening and concluding sections of the book, the following section is a presentation of the thematic and lexical parallel between the introduction and conclusion of the book of Isaiah, with the poems in Isa 56-59.
1. The Sinful State of Israel in Terms of Idolatry

The audience of the prophet are addressed in the terms of their status as descendants of sinful ancestors and their insulting attitude against the Lord. In the opening part of the book, they are being referred to as a sinful nation, with the specification of “seed [אין] of evildoers, children [בנימין] who act corruptly . . . abandoned the Lord, despised the Holy One of Israel, turned away from Him.” (Isa 1:4). In the ending part of the book, the people are described as “rebellious people . . . who provoke me to anger continually to my face” (Isa 65:2-3). In a parallel line of thought in Isa 57, the people addressed as “children [בני] of a sorcerers, seed [זרע] of an adulterer and prostitute . . . children [ילב] of rebellion, seed [זרע] of deceit” who open wide their mouths and stick out their tongues against the Lord (57:3-4). Furthermore, the act of provoking the anger of the Lord, among others, is described as having to do with a practice of idolatry (Isa 1:29-31; 57:5-13a; 65:3-5, 7), and specific references are given to an oak tree [אإقليم] (Isa 1:29-30; 57:5) and gardens [نحن] (Isa 1:29; 65:3).

The connection based on the lexical distribution between the opening and conclusion of the book of Isaiah and Isa 56-57 on the sinful state of Israel in their rebellion against the Lord can be summarized in Table 17.
Table 17. Lexical connection among the introduction, conclusion of the book of Isaiah, and Isa 56-59 from the perspective of Israel’s sinfulness and rebellion

<table>
<thead>
<tr>
<th>Theme</th>
<th>Description</th>
<th>The book of Isaiah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idolatrous activity of the people</td>
<td>- Description of idolatry</td>
<td>1:29-31 57:5-13a 65:3-5,7</td>
</tr>
<tr>
<td></td>
<td>- Specific reference to oak tree [אלָל]</td>
<td>1:29-30 57:5 65:3</td>
</tr>
<tr>
<td></td>
<td>- Specific reference to garden [nable]</td>
<td>1:29 57:5-13a 65:7</td>
</tr>
</tbody>
</table>

2. Rejection of Cultic Activities Due to Injustice

Isa 1 reports God’s rejection of Israel’s worship from various perspectives:

rejection of sacrifices, appearance in the temple court, the sacred assemblies and festivals, and prayers (vv. 11-15). God has no delight in their sacrifices and burnt offerings, and their sacred meetings are considered more as burdens (vv. 11, 14). The reason for this rejection is given as the practice of injustice (1:15). This kind of argumentation has its lexical and thematic parallels in Isa 58-59.

When the people ask why their fasting did not received divine acknowledgment—i.e. rejection of their worship—it is because of their practice of injustice. While God says
he has no “delight” [יָצָרַת] in their sacrifices: blood of bulls, lambs and goats, because their hands “are covered with blood” (1:11, 15), in Isa 58 the reason that God did not take notice of the people’s fasting is because in their fasting they pursue יָצָרַת—what is described as driving their workers hard, contention, strife, even to the point of physical violence (v. 3-4). In Isa 65, among others, divine judgment fell upon those whom, God says, “when I called, you did not answer; when I spoke, you did not hear; but did evil before my eyes, choosing things in which I do not ‘delight’ [יָצָרַת]” (v. 12; also 66:4). In contrast with the situation in Isa 65 and 66, in Isa 58, as the people put into practice all the suggestions above, the promise is that “you will call, and the Lord will answer, you will cry and he will say, ‘Here I am’” (v. 8).

In Isa 1, the rejection of the people’s prayer is expressed as “when you spread your hands I will hide my eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood” (v. 15). In Isa 59, the prophet, in explaining the situation between God and the people, said that the hand of the Lord is not so short that it cannot save, nor his ear is so heavy that it cannot hear; but the iniquities of the people have made a separation between them and their sins have hidden his face. The prophet described further the sinful condition of the people as “your hands are defiled with blood, your fingers with iniquity” (vv. 1-3).

In the context of the issue of rejected worship, in Isa 1 the people are called “to cease to do evil, learn to do good, seek justice, rebuke the oppressor, defend the fatherless” (v. 16-17). In Isa 58, a fasting acceptable to the Lord is depicted as “to loosen the bond of wickedness, to undo the bands of yoke, to let the oppressed go free, breaking every yoke,” with the call going further for them to divide bread with the hungry, bring
the homeless poor into the house, and to cover the naked (vv. 6-7).

The connection based on the lexical distribution between the opening and conclusion of the book of Isaiah and Isa 56-57 on the theme of rejected worship caused by the acts of injustice can be summarized in Table 18.

**Table 18. Lexical connection among the introduction, conclusion of the book of Isaiah, and Isa 56-59 from the perspective of rejected worship**

<table>
<thead>
<tr>
<th>Theme</th>
<th>Description</th>
<th>The book of Isaiah</th>
</tr>
</thead>
</table>
| Rejected worship                                | - Rejection of sacrifices, appearance in the temple court, the sacred assemblies and festivals, and prayers; God has no delight in their sacrifices and burnt offerings, and their sacred meetings are considered more as burdens.  
- The people “seek” the Lord day by day, delight to know his ways, asking “just decision,” delight in the nearness of God, yet he did not see nor take notice of their devotion. | 1:11-15; 58:2-3    |
| כנעני as keyword for criticism towards the people’s behavior | - God has no “delight” [כנעני] in the sacrifices: blood of bulls, lambs and goats offered by the people because their hands “are covered with blood.”  
- God did not take notice of the people’s fasting because in their fasting, they pursued כנעני - what is described as driving their workers hard, contention, strife, even to the point of physical violence.  
- The reason for divine punishment upon the people is, among others, that they did evil in His sight and chose that in which He did not delight [כנעני]. | 1:11,15 58: 3-4 65:12; 66:4 |
Table 18—Continued.

<table>
<thead>
<tr>
<th>Theme</th>
<th>Description</th>
<th>The book of Isaiah</th>
</tr>
</thead>
</table>
| Unheard prayers in connection to the acts of violence                | - The prayers of the people are not going to be heard because their hands “are full with blood”  
- The prophet pointed out that the reason God did not hear is because “your hands are defiled with blood, your fingers with iniquity” (vv. 1-3). | 1:15, 59:1,3       |
| Worship has to be expressed in the practice of justice               | - The people are called “to cease to do evil, learn to do good, seek justice, rebuke the oppressor, defend the fatherless.”  
- A fasting acceptable to the Lord is depicted as “to loosen the bond of wickedness, to undo the bands of yoke, to let the oppressed go free, breaking every yoke;” to divide bread with the hungry, bring the homeless poor into the house, and to cover the naked. | 1:16-17, 58: 6-7   |

3. Criticism of Unjust Leadership

In Isa 1, the absence of justice is portrayed as a city which used to be full of justice וצדק [צדק] and righteousness יד רצון [צדק] lodged in it, now occupied by murderers; with the “princess” are rebellious, companion of thieves, everyone of them love bribes, follows after rewards, and did not defend the fatherless and widows (vv. 21 and 23). In comparison with the performance of leadership in Isa 1, in Isa 56 the “shepherds” are criticized in their failure to watch over the flocks, being portrayed as greedy, each one of them are after unjust gain (vv. 9-11), with the result being that the righteous perishes, no one takes it to the heart (Isa 57:1). Furthermore, in comparison to the description of the condition of Jerusalem in Isa 1 as seen above, in Isa 59 the people are confessing how,
because of their behavior, “justice [מַשָּׁפֶת] is far from us, righteousness [דרָכָה] does not overtake us . . . we hope for justice [מַשָּׁפֶת] but there is none, for salvation [שָׁלוֹם] yet it is far from us” (vv. 9 and 11).

The connection based on the lexical distribution between the opening of the book of Isaiah and Isa 56-57 on the theme of criticism toward the leadership due to their failure to provide, maintain, and execute justice can be summarized in Table 19.

Table 19. Lexical connection between the introduction of the book of Isaiah and Isa 56-59 from the perspective of the absence of justice

<table>
<thead>
<tr>
<th>Theme</th>
<th>Description</th>
<th>The book of Isaiah</th>
</tr>
</thead>
</table>
| The absence of justice | - The city which used to be full of justice [מַשָּׁפֶת] and righteousness [דרָכָה] lodged in it, is now occupied by murderers  
- The people are confessing how, because of their behavior, “justice [מַשָּׁפֶת] is far from us, righteousness [דרָכָה] does not overtake us . . . we hope for justice [מַשָּׁפֶת] but there is none, for salvation [שָׁלוֹם] yet it is far from us.”  
- The “princess” are accused as rebellious, a companion of thieves, everyone loves bribes, follows after rewards, did not defend the fatherless and widows.  
- The “shepherds” are criticized for their failure to watch over the flocks, being portrayed as greedy, each one of them are after unjust gain; with the result being that the righteous perishes, no one takes it to heart. | 1:22  
59:9, 11  
1:23  
56:9-11; 57:1 |
4. Redemption of Zion

Despite the sharp censure against sinful Jerusalem in Isa 1, the prophecy speaks about the redemption of Zion - “Therefore the Lord says . . . ‘Zion shall be redeemed [שָׁלוֹם] with justice, her repentant ones [חֵשֵׁב] with righteousness’” (vv. 24-27), comparable to the description of divine intervention in Isa 59: “‘a redeemer [עָנָן] will come to Zion, and to those who turn [שָׁמָר] from transgression in Jacob,’ declares the Lord” (v. 20).58

It is worth noticing that in both texts above, salvation is extended exclusively to the repentant ones; therefore, it implies that salvation is, at the same time, also judgmental in nature. This kind of understanding is well reflected in the prophecies in Isa 65 and 66. In these two last chapters of the book of Isaiah, presentation of the promises of salvation (65:8-10) is interwoven with/against the message of retributive justice (65:3-7; 11-12), with a contrasting experience between them as described (65:13-14). The opening of Isa 66 states that the lord looks at one who is poor and of a contrite spirit, who trembles at his words (66:2), in opposed to those who practice idolatry (66:3-4); a contrast between the two groups is emphasized (66:5). The restoration of Zion/Jerusalem has a positive effect only on those who “love her, mourn for her” (66:7-10), and they will be satisfied and consoled with her glory (66:11-14a); in contrast, the Lord will punish his enemies, specifically the idolaters (66:14b-17).

In parallel with the description of salvation/judgment in Isa 65-66 as seen above,

58 For the interconnection between שָׁלוֹם and עָנָן, see Isa 35:9-10; 51:10-11; and Jer 31:11.
in Isa 56-59 salvation is not for everyone: only certain eunuchs and foreigners, those who keep the Sabbath, choose what the Lord pleases, and hold fast to his covenant will be partakers of the promised salvation (56:4, 6). In the same way, not all Israel will be saved—only those who are contrite and lowly of spirit (57:15); those who extend themselves to reach out to the marginal ones, keep the Sabbath properly (58:6-7, 9b and 13-14), and finally, those who turn from transgression (59:20).

As God comes to restore justice and righteousness, it was depicted as a “repayment” for his adversaries: “according to their deeds, accordingly he will repay” [כִּי מָשָׁלַם נָמָלַם יִשָּׁלָם] (Isa 59:18); comparable to the portrayal of divine judgment in Isa 65-66: “for I will repay, repay into their bosom” [כִּי אֲשָׁלַם נָמָלַם הָלֵךְ אֱלֹהִים] (Isa 65:6), and “the Lord, who ‘fully repays’ his adversaries” [וְיהָוָה מָשַׁלֶּה נָמָלַם לַאֲוֹבֵי] (Isa 66:6). The extension of this work of judgment is set even to “coastal lands” [לַטְאִימִים] and as result, they will see God’s glory [כָּבֵד] (Isa 59:18-19), comparable to the description how, as a result of divine fury, he will gather all nations and tongues, how they shall come and see his glory [כָּבֵד] and this act is extended to “the coastal lands afar off” [הַרְחוֹקים הָאָוֶם] (Isa 66:18-19).

A final note on the theme of the redemption of Zion/Jerusalem looks like this locative identity serves as the embodiment of universal salvation. While in the opening part of the book, heaven and earth are summoned as witnesses to God’s judgment upon his people, the ending part of the book reports realization of the divine salvific act, in which, while the specific locus of the work of salvation is in Zion/Jerusalem, it is in the context of the new heaven and the new earth.
The connection based on the lexical distribution between the opening and conclusion of the book of Isaiah and Isa 56-57 on the theme of the redemption of Zion can be summarized in Table 20.

Table 20. Lexical connection among the introduction, conclusion of the book of Isaiah, and Isa 56-59 from the perspective of redemption of Zion

<table>
<thead>
<tr>
<th>Theme</th>
<th>Description</th>
<th>The book of Isaiah</th>
</tr>
</thead>
<tbody>
<tr>
<td>The redemption of Zion</td>
<td>Despite the sharp censure against sinful condition of the people, in the end,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>“Zion shall be redeemed [מְדָיו] with justice, her repentant ones [שַׁבָּה] with righteousness”</td>
<td>1:27</td>
</tr>
<tr>
<td></td>
<td>“a redeemer [נָא] will come to Zion, and to those who turn [שָׁבָע] from transgression in Jacob,’ declares the Lord”</td>
<td>59:20</td>
</tr>
<tr>
<td></td>
<td>God will gather all nations and tongues, how they shall come and see his glory [כֶּדֶר] and this act is extended to “the coastal lands afar off” [הָאָרִים הַדִּירִים].</td>
<td>66:18-19</td>
</tr>
</tbody>
</table>

5. An Acceptable/Approved Worship, Universal in Nature

The opening scene of the book of Isaiah speaks about rejected worship, but the book is climaxed with a proper worship in its perpetuity (Isa 1:11-15; 66:23). The setting of the worship in the opening part is in the temple court of Jerusalem, and the book ends with the setting of worship in the new heaven and the new earth. This kind of concern in the book of Isaiah, a reversal from the abuse of worship to the proper one, with the climax
is the portrayal of proper worship in the new earth and found its parallel in Isa 56-59.

Chapters 57 and 58 deal with pitfalls in worship. In Isa 57 the people are depicted as rigorous in their worship, although conducted to the wrong deities, with the result in nothingness (v. 13). In Isa 58, worship is dedicated to the right deity, yet the people neglect ethics, and as a consequence, the worship did not bring about the expected blessings. At the same time, in Isa 56-59, salvation is depicted as, and with the goal of, cultic experience (Isa 56:5,7-8), a vigorous encounter with God (Isa 58:13-14) and reestablishment of the everlasting covenant (Isa 59:21). Only Isa 2 speaks about how in “the latter days” all nations will flow to “the mountain of the Lord” to worship, Isa 56 speaks about how foreigners will be brought by the Lord to “my holy mountain” and their worship will be acceptable, because, as the Lord says, “my house will be called a house of prayer for all peoples” (v. 7).

The focus of the discussion in this particular section is to attempt to position the message of Isa 56-59 within the context of the whole book of Isaiah, solely based on the comparison with the opening and concluding sections of the book. A comparison of the message of Isa 56-59 with other parts of the book of Isaiah needs also to be undertaken. Therefore, this topic needs more exploration, and further study in this area is suggested.

**General Conclusions**

The purpose of the study is first, to attempt to read each poem in Isa 56-59 as a unified literary work, from the perspective of a micro-structural level of poems, and second, to understand the interconnection between the themes of justice, cult, and salvation in this particular section of the book of Isaiah. Reading the poems on their
micro-structural level reveals a certain degree of deliberate structure in them despite their literary complexity. Whatever the original provenance of its individual segments, the present form of the text exhibits a kind of thorough interconnection. It also shows that the colon structure in the poems in Isa 56-59 is designed predominantly as a bicola, with some minor tricola patterns (Isa 58:11 and 13c). The key words and terminology distributed in each colon to build the parallel devices are comparable with other biblical passages, and therefore reading of them as poetic pairs is justifiable.

The book of Isaiah is concerned with judgment and salvation. It is on the part of salvation that Isa 56-59 gives its contribution—what is the meaning of salvation, what are the pitfalls in the attempt to achieve it, what are the hindrances. Within the four poems in these chapters, interconnection between the themes of justice, cult, and salvation are presented. In the first poem, while it is opened with an announcement to practice justice in the context of coming salvation, the predominant motif as the experience of salvation is presented in the cultic terms. In the second poem, while it is opened with a description of a failure on the part of the leadership to provide a proper government for the people, the criticism is followed by a description of idolatry, hinting that the injustice is connected with improper worship practices. In this context of idolatrous worship, God is presented as the source of salvation: he heals, he leads, he restores, he re-creates (Isa 57:18-19).

The third poem provides another angle in the relationship between salvation, cult, and justice. While the cultic activity is addressed to the right deity, the rituals the people are engaged in are the correct ones, yet they feel that all of the cultic activities did not bring the expected outcome, as if they are unheeded and unacceptable (Isa 58:3).
Responding to this concern, points to the problem of their unethical conduct toward their fellow humans. The admonition defines fasting as opening oneself to his/her fellow beings and being sensitive to their needs; then one can experience blessings from it (Isa 58:6-12). At the same time, it is only when one worships God in accordance to his ways and is delighted in him that rituals will bring the expected outcome (Isa 58:13-14). The basic message of this poem is that there are no blessings in worship with the purpose of serving selfish interests.

The fourth poem is concerned with the attempt to achieve salvation without God. This topic is reflected in the announcement in the opening part of the poem, in which God’s hand is not too short to save (Isa 59:1). In his oracle, the prophet makes a reference to various efforts on the part of the people: their works—likened to a spider’s web—having no substance, their acts, how they run, their thoughts, their tracks, their paths (Isa 59:6-8), with the intended result being to achieve “justice,” “righteousness,” “light,” and “salvation” (Isa 59:9, 11). However, despite all these good intentions, what they have is social disaster and a situation of injustice. The concluding part of the poem reports divine intervention to bring about justice and salvation. The message here is the futility of human efforts to achieve salvation based on its own power.

In conclusion, in the structural frame of Isa 56-59, the theme of salvation is presented as a quest for an encounter with the Divine, in which each member of the society may gain a meaningful and constructive experience from it, on both personal and communal levels. Within this framework, salvation, first and foremost, is described as initiated and established by God; it is the work of divine healing and restoration in humans. Yet, at the same time, in order that this process might be effective, a human
response is needed. The poems in Isa 56-59 presented salvation as having a right relationship with God, and this relationship with the divine will enable one to be an agent of divine blessing to fellow human beings.

Furthermore, as salvation is not found and experienced in a vacuum, but is discovered in one’s cultural and communal framework, the message of the prophet covers various aspects of community life, including religion, language, history, and economic activities. As salvation begins with the right concept about God, in which both the people’s theological and social assumptions and practices can be in harmony with the divine character, the realization of these ideals enables salvation to be a tangible experience.

The relevance of the message of Isa 56-59 might be set in the larger context of the second half of the book of Isaiah. This part of the book of Isaiah begins with a charge: “‘[You] comfort, comfort my people,’ says your God” (Isa 40:1). While in the following chapters it was disclosed that the consolation primarily originates with the Lord (Isa 49:13; 51:3, 12; 52:9), it remains an open question of “who is to carry it out.”

Pondering on this question, Klaus Baltzer elaborated that while the transformation of the people remains a divine wonder, it demands a human response, and only this response permits a new beginning. Within this concept of the necessity of human response, the “consolation of God” makes human consolation meaningful and necessary. Being put against this


60Ibid., 482.
background, the message of the poems in Isa 56-59 is a response to the call in Isa 40:1, that by responding to God, his people become an agent of divine consolation.

In its more immediate context, Isa 56-59 might be considered as a divine prescription by which the purpose stated in Isa 55, that Israel is to be an agent of salvation for all people (vv. 4-5), can be realized, as well as reassuring in Isa 58:21 the promise of the “everlasting covenant” in Isa 55:3. As an agent of salvation, Israel must first have a right and transforming experience with the Lord in order that their “light” shine, and the glory of the Lord will be upon them (Isa 58:8); then they can “arise, shine, for your light has come and the glory of the Lord shine upon you” (Isa 60:1).
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