

**THE RETURN FROM EXILE IN THE BIBLICAL THEOLOGY OF ISAIAH
DIE TERUGKEER UIT BALLINGSKAP IN DIE BYBELSE TEOLOGIE VAN JESAJA**

GREGORY Y. PHILLIPS Hons. B.A.

**Dissertation submitted for the degree Magister Artium in Old Testament at
North West University (Potchefstroom Campus)**

Supervisor: Dr. J.L. Ronning
Co-supervisor: Prof. H.F. van Rooy

2005

Potchefstroom

ABSTRACT

Biblical scholars frequently recognize the association of the return from exile with the themes of creation and redemption in Isaiah, and in the Prophets generally. However, since the publication of von Rad's article, "The theological problem of the Old Testament doctrine of creation" (1936), the focus of modern biblical scholarship has been, almost exclusively, on the relationship between creation and exodus typology (the new exodus) and not on the return from exile itself as a biblical theological theme.

Therefore, the aim of this study is to carry out a thorough investigation of the biblical theological significance of the return from exile in Isaiah. Our main objective is to demonstrate that there is a significant, unifying explanation of the association of the return from exile with the themes of creation and redemption.

From our survey of the return from exile in modern biblical scholarship, we find that, generally, scholars explain the linking of the return from exile with the themes of creation and redemption, just as a means of assuring the exiles that the LORD will redeem them again, and will do so in a more glorious way than in the exodus.

The bulk of this paper is taken up with a grammatical-historical and biblical theological analysis of the book of Isaiah in order to identify the biblical theological themes associated with the return from exile. Subsequently, we show that in Isaiah the return from exile plays an increasingly significant role as a type of the greater, spiritual and eschatological redemption. From this footing, our thesis is substantiated and defended by comparing the biblical data and our findings with the explanations given by other scholars.

Thus, we conclude that the return from exile is itself a type of redemption by new creation pointing to a greater, spiritual and eschatological "return from exile," accomplished in Christ.

OPSOMMING

Teoloë verwys dikwels na die verhouding tussen die terugkeer uit ballingskap met die skepping as tema eenersyds en die verlossing as tema andersyds in die Profete, in besonder in Jesaja. Maar sedert die publikasie van von Rad se artikel, “Die teologiese probleem van die Ou Testamentiese dogma oor die skepping” (1936), die fokus van moderne bybelse studie, byna uitsluitlik, op die verhouding tussen skepping en uittog tipologie (die nuwe uittog) en nie op die terugkeer van ballingskap op sigself as ‘n bybelse teologiese tema nie.

Die doel van hierdie studie is dus om ‘n deeglike ondersoek te doen van die bybelse teologiese betekenis van die terugkeer van ballingskap in Jesaja. Die hoofdoel is om te demonstreer dat daar ‘n betekenisvolle, omvattende verklaring is vir die verhouding tussen die terugkeer uit ballingskap met skeppings- en verlossingstemas.

Uit die navorsing oor die terugkeer uit ballingskap in moderne bybelse teologiese bronne, is gevind dat, in die algemeen, teoloë die terugkeer uit ballingskap met die skeppings- en verlossingstemas koppel, slegs as ‘n manier om die ballinge te verseker dat die Here hulle weer sal verlos, en dit op ‘n meer glorieryke wyse as gedurende die uittog.

Die grootste gedeelte van hierdie dissertasie word opgeneem deur ‘n grammatikaal-historiese en bybelse teologiese analise van die boek Jesaja om die bybelse teologiese temas te identifiseer wat verband hou met die terugkeer uit ballingskap. Vervolgens, wys ons dat in Jesaja die terugkeer uit ballingskap meer en meer ‘n beduidende rol speel as ‘n tipe van die groter geestelike en eskatologiese verlossing. Uit hierdie vertrekpunt, word die tesis gestaaf en verdedig deur die bybelse data en die bevindings te vergelyk met die verduidelikings van ander teoloë.

Die gevolgtrekking is dat die terugkeer uit ballingskap ‘n tipe is van verlossing deur nuwe skepping wat vooruitwys na ‘n groter, geestelike en eskatologiese “terugkeer uit ballingskap,” volbring in Christus.

KEY TERMS

Exile; return; Prophets; Isaiah; biblical theology; typology; creation; redemption; (new/second) exodus.

Ballingskap; terugkeer; Profete; Jesaja; Bybelse teologie; tipologie; skepping; verlossing; (nuwe/tweede) uittog.

ACKNOWLEDGEMENTS

Firstly, I am deeply aware that without the Lord's grace and the support and patience of my wife, Carol, I could never have completed this dissertation. I thank them above all.

Secondly, I am greatly indebted to Dr. John Ronning who, without waivering, has encouraged and helped me along this road, and has patiently guided me in my research and writing. I thank him for his significant input into my life. I am also grateful to Prof. Herrie van Rooy for his readiness to read my work and for his constructive and encouraging comments.

Thirdly, I am immensely grateful to all our family and friends who have come alongside us and assisted us as a family in many ways through this period of study.

Finally, I thank the Board, Trustees, Faculty, Staff and students of the Bible Institute of South Africa for their encouragement and for the privilege of working with them.

3 November 2004

TABLE OF CONTENTS

ABSTRACT	i
KEY TERMS	iii
ACKNOWLEDGEMENTS	iii
CHIEF ABBREVIATIONS	vii
NOTE ON BIBLE QUOTATIONS	vii
 CHAPTER ONE: INTRODUCTION	
1.1 Background and Problem Statement	1
1.1.1 <i>Background</i>	1
1.1.2 <i>Problem Statement</i>	1
1.2 Aim and Objectives	3
1.3 Central Theological Argument	3
1.4 Methodology	4
 CHAPTER TWO: THE THEOLOGICAL SIGNIFICANCE OF THE RETURN FROM EXILE IN MODERN BIBLICAL SCHOLARSHIP	
2.1 Introduction	5
2.2 Survey	5
2.2.1 <i>Gerhard Von Rad</i>	5
2.2.2 <i>Bernhard W. Anderson</i>	8
2.2.3 <i>B.D. Napier</i>	15
2.2.4 <i>Philip B. Harner</i>	16
2.2.5 <i>Carroll Stuhlmueller</i>	18
2.2.6 <i>G.S. Ogden</i>	23
2.2.7 <i>Michael Fishbane</i>	24
2.2.8 <i>Rikki E. Watts</i>	31
2.2.9 <i>Richard J. Clifford</i>	34
2.2.10 <i>R.L. Hubbard, Jr.</i>	37

CONTENTS CONTINUED

2.3 Summary Evaluation	38
CHAPTER THREE: A BIBLICAL THEOLOGICAL ANALYSIS OF THE RETURN FROM EXILE IN THE BOOK OF ISAIAH	
3.1 Introduction	42
3.2 Initial Analysis	42
3.3 Grammatical-Historical and Biblical-Theological Analysis	42
3.3.1 <i>Background</i>	43
3.3.2 <i>Analysis</i>	45
3.3.2.1 <i>Isaiah 4:2-6</i>	45
3.3.2.2 <i>Isaiah 11:11-12:6</i>	47
3.3.2.3 <i>Isaiah 14:1-6</i>	50
3.3.2.4 <i>Isaiah 19:18-25</i>	52
3.3.2.5 <i>Isaiah 27:12-13</i>	56
3.3.2.6 <i>Isaiah 35:1-10</i>	59
3.3.2.7 <i>Isaiah 40:1-11</i>	61
3.3.2.8 <i>Isaiah 41:8-20</i>	64
3.3.2.9 <i>Isaiah 42</i>	68
3.3.2.10 <i>Isaiah 43:1-7</i>	71
3.3.2.11 <i>Isaiah 43:14-21</i>	76
3.3.2.12 <i>Isaiah 44:1-5</i>	77
3.3.2.13 <i>Isaiah 44:21-23</i>	80
3.3.2.14 <i>Isaiah 44:24-45:13</i>	81
3.3.2.15 <i>Isaiah 48</i>	84
3.3.2.16 <i>Isaiah 49:1-6</i>	88
3.3.2.17 <i>Isaiah 49:7-13</i>	90
3.3.2.18 <i>Isaiah 49:14-26</i>	91
3.3.2.19 <i>Isaiah 51:4-8</i>	93
3.3.2.20 <i>Isaiah 51:9-11</i>	95
3.3.2.21 <i>Isaiah 51:12-16</i>	99
3.3.2.22 <i>Isaiah 51:17-52:12</i>	101
3.3.2.23 <i>Isaiah 52:13-53:12</i>	104

CONTENTS CONTINUED

3.3.2.24 <i>Isaiah 54</i>	108
3.3.2.25 <i>Isaiah 55</i>	110
3.3.2.26 <i>Isaiah 56:1-8</i>	111
3.3.2.27 <i>Isaiah 57:13-19</i>	112
3.3.2.28 <i>Isaiah 58:8-12</i>	113
3.3.2.29 <i>Isaiah 59</i>	114
3.3.2.30 <i>Isaiah 60</i>	114
3.3.2.31 <i>Isaiah 61</i>	116
3.3.2.32 <i>Isaiah 62:10-12</i>	117
3.3.2.33 <i>Isaiah 63:15-64:12</i>	117
3.3.3 <i>Summary</i>	119

**CHAPTER FOUR: THE RETURN FROM EXILE: ANOTHER TYPE OF REDEMPTION BY
NEW CREATION**

4.1 Introduction	120
4.2 Summary of Themes Connected with the Return from Exile	120
4.3 Substantiation and Defense of Thesis	122
4.4 Summary of Thesis and Conclusion	137

CHAPTER FIVE: BIBLIOGRAPHY 141

ANNEXURE A: FURTHER BACKGROUND ON THE GLORY-CLOUD 146

CHIEF ABBREVIATIONS

Names of Biblical Books:

Gen.	Ps.	Mic.	Gal.
Ex.	Prov.	Nah.	Eph.
Lev.	Eccl.	Hab.	Phil.
Num.	Song	Zeph.	Col.
Deut.	Isa.	Hag.	1-2 Thess.
Josh.	Jer.	Zech.	1-2 Tim.
Judges	Lam.	Mal.	Titus
Ruth	Ezek.	Matt.	Phlm.
1-2 Sam.	Dan.	Mark	Heb.
1-2 Kings	Hos.	Luke	James
1-2 Chron.	Joel	John	1-2 Pet.
Ezra	Amos	Acts	1-2-3 John
Neh.	Obad.	Rom.	Jude
Esther	Jonah	1-2 Cor.	Rev.
Job			

BDB Brown, F., Driver, S.R. and Briggs, C.A. 1980. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*. Lafayette, Indiana: Associated Publishers and Authors.

NOTE ON BIBLE QUOTATIONS

Unless otherwise stated, quotations from the Bible are from the New American Standard, copyrighted 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, by the Lockman Foundation, La Habra, California.

CHAPTER I INTRODUCTION

1.1 Background and Problem Statement

1.1.1 *Background*

In “Evangelical” churches today a poor understanding of the Old Testament may frequently be observed. Furthermore, it may be observed that when Evangelical preachers do attempt to teach from the Old Testament, they usually confine themselves to a purely grammatico-historical approach which McCartney (1994:71) says is inadequate.

With this general background the present writer became far more interested in both a biblical theological (Vos, 1996:5) and typological (Goldingay, 1981:97-122) approach to the Old Testament.

1.1.2 *Problem Statement*

The biblical theological significance of the return from exile is suggested by its frequent association with the themes of creation and redemption in the Prophets (e.g. Isaiah 41:17-20; 43:1-7, 14-21; 51:3, 9-11; Jeremiah 23:3, 7-8; Ezekiel 20:33-38; 36:8-11; Hosea 2:14-23; Micah 7:14; Haggai 2:5-8; Zechariah 8:7, 8).

When one reads the literature in the field of Old Testament studies it is evident that many scholars recognize these connections. In particular, it is widely recognized that the return from exile is often portrayed in the Prophets as a type of new exodus and/or new creation (e.g. Chisholm, Jr., 1991b:399-427). Many scholars have focused on Isaiah 40–55, where these connections are concentrated, in order to examine the relationship between creation and redemption (Von Rad, 1966; originally 1936), to demonstrate or illustrate what usually comes down to a creation-mythological and/or historical typology (e.g. Anderson, 1962:177-189; Stuhlmeuller, 1970:59-98), or to examine the unity of the book of Isaiah (e.g. Clifford, 1993).

The problem is that scholars have not focused on the return from exile itself as a theme of biblical theological significance. The return from exile is merely touched on while the focus

remains on other issues related to the themes of creation and redemption. Thus the reason for linking the return from exile with the themes of creation and redemption has not been comprehensively investigated.

For example, Fishbane (1985:350-379) identifies a variety of what he calls “inner-biblical typologies” (1985:351) in the writings of the Prophets, including creation¹, cosmological-historical and historical typologies. It is noteworthy that some of Fishbane's remarks suggest that the return from exile, by virtue of its typological connections with the themes of redemption, could take up a position of great biblical theological significance for the Prophets (1985:360, 362). And yet Fishbane does not undertake to explore this possibility.

More recently, Ronning has argued for a single creation-redemption typology (1997:291, footnote 46), thus highlighting the fact that there is room in the field of Old Testament biblical theology for other interpretive approaches. Ronning (1997:212-327) argues that in the Old Testament the various themes of redemption (i.e. the flood, the exodus crossing of the Red Sea, the crossing of the Jordan and conquest, and by implication the return from exile) are linked, directly or indirectly, to the theme of creation because redemption is to be brought about by a new creation. Thus in each case, the redemption event is a token fulfilment of the promise of a new creation in Christ, and functions as a type of the greater eschatological fulfilment of the promise of a new creation. By “token” is meant a fulfilment which is not complete, but points to the complete fulfilment. And yet again, Ronning is not concerned, for the purposes of his dissertation, to deal comprehensively with the significance of the return from exile.

Thus it appears that there is room for a comprehensive study of the biblical theological significance of the return from exile *itself*, particularly in the books of the Prophets, and above all in the book of Isaiah. There it appears that the return from exile has a significant place alongside the themes of creation and redemption. “What is this place?” is the question to be answered in this paper.

The research question may be summarised as follows: What is the biblical theological significance of the return from exile in the book of Isaiah?

¹Fishbane does not actually use the term “creation typology” but he implies it in his discussion of Noah as a new Adam (1985:372).

The contribution of this paper to answering the research question will be to document a thorough analysis and interpretation of the return from exile in the book of Isaiah, paying particular attention to the significance of its association with the themes of creation and redemption.

In so doing, the following specific questions will be addressed:

1. What is the recent history of interpretation and the present status of research on the theological significance of the return from exile in the Prophets?
2. What biblical theological themes are associated with the return from exile in the book of Isaiah?
3. Is there a unifying theme (“The return from exile is ...”) that best explains the association of the return from exile with all these biblical theological themes?

1.2 Aim and Objectives

The aim of this study is to carry out a comprehensive investigation of the significance of the return from exile in the biblical theology of Isaiah.

In order to reach this aim the following specific objectives will have to be fulfilled:

1. Study and evaluate the interpretations given by biblical scholars of the return from exile in the biblical theology of the Prophets.
2. Analyse the book of Isaiah in order to identify the biblical theological themes associated with the return from exile.
3. Demonstrate that there is a unifying theme that provides a better overall explanation of the association of the return from exile with these biblical theological themes, compared to those explanations as yet given by other scholars.

1.3 Central Theological Argument

The central theological argument of this study is that, in the biblical theology of Isaiah, the return from exile is not only a new exodus, but another type of redemption by new creation pointing to a greater eschatological and spiritual “return from exile,” accomplished in Christ.

1.4 Methodology

The approach followed in this study may be compared to that utilized by Kline (1980) and may be described as biblical theological (Vos, 1996:5) and typological (Goldingay, 1981:97-122), coming from a Reformed perspective.

To study and evaluate the recent history and present status of interpretation of the return from exile in the biblical theology of the Prophets, a thorough search will be made of available literature in the field of Old Testament studies (primarily biblical theologies, dictionary and journal articles, collected essays, published and unpublished papers, and exegetical commentaries obtained from the libraries of the Bible Institute of South Africa, Stellenbosch University and the University of Cape Town). A representative selection of the explanations of biblical scholars will be summarised, analysed and evaluated in Chapter II.

To identify the biblical theological themes associated with the return from exile the book of Isaiah will be analysed for references to the return from exile. These portions will be exegeted firstly according to the grammatical-historical method in order to establish their original core meanings upon which their total meanings may be based (McCartney, 1994:82, 111-149, 163). Then, in each case and at the same time, these texts will be analysed for connections between the return from exile and the themes of creation and/or redemption using the hermeneutical rules suggested by Dan McCartney and Charles Clayton (1994:153-160, esp.158). At times this analysis of connections may be extended by performing computer-based concordance searches for key Hebrew words and phrases once these have been identified. The results of all the above analysis will be presented in Chapter III.

To demonstrate that there is a unifying theme that best explains the association of the return from exile with these biblical theological themes, the chronological development of the significance of the return from exile in Isaiah will be summarised, then followed through the book of Isaiah, showing that this unifying theme consistently makes better overall sense of the biblical data and all the associated biblical theological themes identified (cf. Kline, 1980:9-10), compared with the explanations given by other scholars. The above substantiation and defense of our thesis will be drawn together in Chapter IV, which will include a summary of our thesis and a final conclusion of this investigation.

CHAPTER II
THE THEOLOGICAL SIGNIFICANCE OF THE RETURN FROM EXILE
IN MODERN BIBLICAL SCHOLARSHIP

2.1 Introduction

Generally, modern biblical scholars have approached the return from exile through such issues as the relationship between creation and redemption in the Old Testament, particularly in Isaiah 40-55, typology as a method of interpretation, and the redactional unity of the book of Isaiah. Thus, we have needed to examine the arguments of scholars on these issues in order to get to their views on the theological significance of the return from exile. In order to ensure that we properly convey the context and approach of each scholar, we have chosen to summarize their arguments fairly extensively. For the purposes of this survey we have selected the writings of various scholars, in more or less historical order, whose works have either been highly influential or show a particular understanding, approach or insight. We have inserted our own comments or evaluations in the process of summarizing, but also end this chapter with a summary evaluation.

According to Clifford (1993:5), “Ancient commentators, and even modern scholars before the wide availability of comparative evidence, made surprisingly little of creation in Second Isaiah.” Clifford refers to Jerome, Ibn Ezra (12th Century) and Delitzsch and Duhm (19th Century). He then says that “Von Rad's characterization of creation as a foreign body, empty of real significance except when joined to 'history' (as in Second Isaiah), determined the agenda for subsequent scholarship” (1993:6). In the light of these comments and the frequent use of creation language in Isaiah 40-55 in connection with the return from exile, it would seem appropriate for us to begin our survey with von Rad.

2.2 Survey

2.2.1 *Gerhard von Rad*

In 1936 Gerhard von Rad addressed what he called “The Theological Problem of the Old Testament Doctrine of Creation” (1966:131). He begins with the concept of what he called the Yahwistic faith or election faith as primarily concerned with redemption, but also notes that there is an Old Testament belief in Yahweh as Creator. Von Rad's concern is to determine whether or

not the election faith and the creation faith are related or independent. He asks the question, “Does the doctrine of redemption presuppose a doctrine of creation as its indispensable theological basis?” (1966:131).

Von Rad presupposes J and P sources and non-Mosaic late authorship of the book of Deuteronomy. He firstly argues that Hosea and the Deuteronomic theologians do not oppose Canaanite nature religions on the ground of Yahweh as Creator, but rather on his historical redemption of Israel. He makes reference here to Deuteronomy 26:5ff. and Leviticus 25:23 (1966:132). Von Rad then starts to look for evidence of the doctrine of creation in the Psalms and in “Deutero-Isaiah.” He finds that creation and redemption “stand side by side, yet wholly unrelated” (1966:133) in Psalm 136. We would say that they are related as wonders that the LORD alone performs (Ps. 136:4). He argues that in Psalm 148 creation and redemption are “more or less unrelated” (1966:133). On Psalm 33 von Rad observes that the psalmist must move on from God as Creator (protology) to his main theme of God as Saviour (soteriology) (1966:133).

Regarding Isaiah 40-55 (e.g. Isa. 40:27ff.; 42:5; 44:24ff.; 45:12ff.), von Rad is of the opinion that creation provides a “foundation for faith,” but nowhere does it “appear in its own right” (1966:134). In other words, according to von Rad, the prophet is not seeking to convince his hearers that Yahweh is Creator, but only that Yahweh has the power to redeem or to judge on Israel's behalf. Von Rad goes so far as to state that creation “is but a magnificent foil for the message of salvation” (1966:134). Even though von Rad does not refer to the return from exile directly, in the context of Isaiah 40–55 the focus of the message of salvation *is* the return from exile. Von Rad refers to the juxtaposition of creation and redemption by the prophet as “almost a formality” (1966:135) and gives Isaiah 43:1 and 44:24 as examples of this (cf. Isa. 44:21; 46:3; 54:5). He suggests that for the prophet, and in actual fact, beginning things and new things about to happen (Isa. 42:9; 48:6) result from the “same divine purpose of redemption” (1966:135). Here von Rad appears to assume a Babylonian mythological understanding of creation as victory over chaos, i.e., as a kind of redemption (cf. 1966:136). Regarding Isaiah 44:24-28, von Rad says that creation is “fully incorporated into the dynamic of the prophet's doctrine of redemption” (1966:136). He finds that in Isaiah 51:9f. creation, “by a grotesque foreshortening of time” is brought into direct contact with Yahweh's Red Sea deliverance of Israel (1966:136). Thus von Rad is convinced that here (and cf. e.g. Isa. 54:5) “the doctrine of creation has been fully absorbed into the complex of soteriological belief” (1966:136). We would suggest that in

his arguments above, von Rad has made the mistake of seeing the LORD's *creation* purpose as victory over chaos, thus turning his act of creation into an act of *redemption*. We would prefer to argue that the LORD's creation purpose is to have a people for himself in his own image (Gen. 1:26-28) and that redemption is the continuation of this purpose.

Von Rad then reverts back to examining Psalms 89 and 74. He argues that in Psalm 89 creation itself is presented as an act of Yahweh's favour (cf. vv. 1 and 9-13). Then he finds in Psalm 74:12-22 that the creation of the world and the ordering of nature are "saving acts" (1966:138). Again we would differ and see in these verses various pictures of the exodus and wilderness experience of Israel. However, von Rad makes the following crucial statement:

We do not hesitate to say, in fact, that we regard this soteriological interpretation of the work of creation as the most primitive expression of Yahwistic belief concerning Yahweh as Creator of the world. The belief finds expression almost exclusively in the mythological conception of the struggle against the dragon of chaos – a conception which Yahwism accepted at a very early stage, but whose originally independent status as a thing in itself Yahwism abolished (1966:138-9).

In our view, this is exactly where von Rad goes wrong. Contrary to von Rad, we will argue that the LORD's battle with Rahab (the dragon) (Isa. 51:9) and his victory over Leviathan (Ps. 74:14) are not about creation, but rather depict the LORD's redemption of Israel through the Red Sea as a victory over "the evil serpent" (Isa. 27:1) (see our discussion in Chapter III, §3.3.2.20).

Von Rad then moves on to comment on the doctrine of creation in the priestly writings and to further remark on the doctrine of creation in the Psalms. He suggests that the priestly writer, even in Genesis 1, does not consider creation for its own sake, but only in order to justify the redemptive relationship between Yahweh and Israel (1966:139). Again, von Rad sees the divine purpose of redemption as prior to the divine purpose of creating a people for himself. But redemption assumes a fall from the original creation purpose. Thus, having written off the possibility of any independent, *non-mythological* doctrine of creation in the priestly writings, von Rad turns his attention to Psalms 19, 104 and 8, "those psalms which are generally regarded as the main evidence for the Old Testament doctrine of creation" (1966:139). In these, he argues, the main theme is derived from Canaanite hymns. Hence, according to von Rad, these Psalms are not evidence of a genuine, originally Israelite doctrine of creation. This leaves only

the Old Testament wisdom literature as evidence for an independent doctrine of creation. But von Rad concludes that here again the apparently independent doctrine of creation is derived, this time from Egyptian wisdom (1966:142).

Von Rad's conclusion to his article is that his main thesis has been proven correct: "In genuinely Yahwistic belief the doctrine of creation never attained to the stature of a relevant, independent doctrine. We found it invariably related, and indeed subordinated, to soteriological considerations" (1966:142). He sums up: "Evidently a doctrine of creation was known in Canaan in extremely early times, and played a large part in the cultus in the pre-Israelite period through mythical representations of the struggle against primaeval chaos. Yahwistic faith early absorbed these elements, but because of the exclusive commitment of Israel's faith to historical salvation, the doctrine of creation was never able to attain to independent existence in its own right. Either it remained a cosmic foil against which soteriological pronouncements stood out the more effectively, or it was wholly incorporated into the complex of soteriological thought" (1966:142).

Thus it seems that in von Rad's understanding, the prophet connects his 'return from exile' message to *both* the themes of creation and redemption in order that he might stimulate faith in his hearers and, show that his message of salvation is in keeping with the divine purpose of redemption.

2.2.2 Bernhard W. Anderson

Bernhard W. Anderson's article, "Exodus Typology in Second Isaiah," has been somewhat of a reference work on the new exodus motif since its publication in 1962. He sets out to take a fresh look at typology as "a mode of historical understanding" (1962:178) which does not deal primarily with the idea of unity between the Old Testament and the New. Thus, he turns away from the *usual* Christian understanding of biblical typology (1962:177; cf. Goldingay, 1981:97) and is concerned to examine historical typology as an alternative (1962:177-178). For this purpose he focuses on Isaiah 40-55. His paper is divided into five parts which we will examine in turn.

The first part of his paper is devoted to emphasizing the historical concreteness of the typological understanding of Scripture as distinct to the allegorical idea that reality is only found in "timeless

and eternal” (1962:178) truths. Thus, “Events are not symbolic of eternal truths or timeless principles but disclose in their concreteness and temporality that which is ultimately real” (1962:180). In this “historical typology” (1962:189) “previous events are seen to be an anticipation of the decisive event; and subsequent events are understood as the consequences which flow from it, pointing toward an even greater fulfillment” (1962:180). What is ultimately real “is bound up with events in which God has revealed himself and [God] has formed a special community for the realization of his historical purpose” (1962:180). As we read Anderson and note how frequently he refers to God's purpose we are surprised that he does not address himself to defining that purpose early on in his paper. We have come to understand that for Anderson the “decisive event” or “crucial event” (1962:180) is the event in history which proves God's purpose and power to accomplish what he has promised. We will see more on this later.

Anderson concludes this first part of his paper by saying that in “Second Isaiah's” typology “Israel's history, with its center in crucial historical moments like the exodus from Egypt, was the sphere of the action of God to inaugurate a new age which would include Israel and the nations” (1962:180).

Anderson spends the second part of his paper discussing “Second Isaiah's” eschatological reinterpretation (historical typological understanding) of Israel's sacred history (especially the exodus) and its connections with primeval history (especially creation). Anderson remarks that the new exodus theme is “Second Isaiah's” dominant eschatological theme more than any of the earlier prophets (1962:181). His list of references to the exodus in the “previous prophets” is helpful (1962:181; see footnote 7). Again very helpful is Anderson's list of passages in Isaiah 40-55 which he says specifically have the new exodus as their subject, namely Isaiah 40: 3-5; 41:17-20; 42:14-16; 43:1-3; 43:14-21; 48:20-21; 49:8-12; 51:9-10; 52:11-12 and 55:12-13. He questions the inclusion of Isaiah 52:3-6 in this category but acknowledges that chapter 35 has the new exodus as its theme (1962:181; see footnote 10).

After revealing his view that Cyrus is already a known figure on the world scene at the time of “Second Isaiah's” prophecy concerning Yahweh's purpose “to overthrow Babylon and to set Israel free” (1962:182), Anderson proceeds to prove that “The Exodus ... was not an isolated event in Second Isaiah's memory and imagination, but [that it] was part of a sacred tradition or *Heilsgeschichte* which extended from the patriarchal period to the occupation of the Promised Land” (1962:182). His use of this kind of language indicates to us that Anderson is to some

extent dependent upon the diachronic method of doing Old Testament and Biblical theology, which in turn is dependent upon traditio-historical research (see, e.g. 1962:182 and note Hasel, 1987:69, 70. According to Hasel, von Rad is a founding father of the diachronic method). However, his summary of “the motifs of the sacred history which Second Isaiah reinterpreted eschatologically” (1962:182) is very good for its categorization and identification of the various allusions (1962:182-184). It seems to us that Anderson successfully proves his point that “Second Isaiah's eschatological perspective is profoundly shaped by the main outline of Israel's *Heilsgeschichte*” (1962:184).

Anderson brings this key section to a head when he points out passages where “Second Isaiah's” “historical retrospect” reaches back before the patriarchal period into the primeval history or *Urgeschichte* and right back to creation (1962:184). According to Anderson, the prophet always draws these primeval traditions (Noah, Eden, creation) into his eschatological perspective and “Never does the prophet think of Creation out of relation to history” (1962:184). Effectively, Anderson wants us to see any creation typology as still a case of historical typology. This is apparent from his significant argument as follows:

In some places [Second Isaiah] links creation and redemption so closely together that one is involved in the other. *Yahweh's creative acts belong to the history of salvation*, whether performed in the *Urzeit* (51:9) or at the time of the new creation (45:8; 48:7; cf. 42:9). His redemptive acts are acts of creation; and *his creative acts are acts of history*. Thus in Second Isaiah's prophecy the *Urgeschichte*, especially the Creation, is inseparably bound to *Heilsgeschichte*, the crucial event of which was the Exodus” (1962:185; cf. von Rad, 1966 [1936]:134ff.; emphasis added).

We have said already that for Anderson, as we understand him, the decisive or crucial redemptive events of Israel's history provide proof of Yahweh's will and power to redeem his people and fulfill his promises to them. And we would agree to this understanding. But besides this Anderson notes that “Second Isaiah” frequently appeals to Yahweh's power in creation to further convince his hearers/readers that Yahweh is able “to redeem his people and to accomplish his world-embracing purpose (40:21-31; 44:24-28; 45:12-13)” (1962:184-5). Thus we understand him in this way: Yahweh's purpose to redeem both Israel and the nations is the backbone of “Second Isaiah's” appeal, but the *Urgeschichte* and the *Heilsgeschichte*, inseparably bound together, form the flesh and muscle that will enable the people's faith to stand.

The third part of his paper, Anderson devotes to explaining what is meant by “the new things” and “the former things.” Anderson gives a useful list of the passages in Isaiah 40-55 where this theme is developed, namely Isaiah 41:21-29; 42:6-9; 43:8-13; 43:14-21; 44:6-8; 45:20-21; 46:8-11; 48:3-8; 48:14-16 and possibly 45:9-13 (1962:186). Anderson emphasizes that the context is “Second Isaiah’s argument from prophecy ... [that Yahweh’s] deity is shown by his wisdom, which comprehends times past and times to come, and by his power to bring to pass the purpose which he has announced to his prophetic servants” (1962:186). Thus, Anderson says, “According to Second Isaiah the whole course of history, from beginning to end, is set within the purpose of the eternal God, the Creator and Sovereign” (1962:187). Again we ought to see the significance of Yahweh’s purpose for understanding Anderson’s argument.

Anderson expresses no doubt that “the ‘new things’ are the tremendous events that are about to take place in the wake of the rise of Cyrus: the overthrow of Babylon, Israel’s return from exile, and the restoration of Zion – in a word, the new exodus” (1962:187). But he takes longer to conclude that the “former things” ... “are the events of Israel’s *Heilsgeschichte*, pre-eminently the old exodus” (1962:188) which was announced to the patriarchs in advance. The “former things” ... “were events that had been foretold and had already come to pass (42:9; 48:3, 5)” (1962:187). Recall that in Anderson’s view Cyrus has already started making waves on the world scene at the time that “Second Isaiah” is prophesying. Thus, Anderson argues, “No mere appeal to the immediate past would support the prophet’s proclamation that Yahweh alone is the sovereign of history and that his purpose embraces the times from beginning to end” (1962:187).

At this point Anderson is still uncertain about what exactly is to be identified as Yahweh’s purpose, but he suggests “probably” the promises to the patriarchs (1962:188). Thus we may have recourse to Anderson’s earlier categorization of “The promises to the fathers” reinterpreted eschatologically by “Second Isaiah” (1962:182). Accordingly, Anderson might say that in “Second Isaiah’s” perspective Yahweh’s purpose for Israel began when he called and blessed Abra(ha)m (Isa. 41:8; 51:1-2) (1962:182). Furthermore, Yahweh will continue his purpose to bless Abraham’s descendants despite their failure (Isa. 48:18-19). “The gift of the land, the miraculous fertility of ‘barren’ Israel (49:19-21; 54:1-3; cf. Gen. 28:14), and the mediation of saving benefits to other nations (42:6-7; cf. Gen. 12:2-3)” (1962:183) remain Yahweh’s purpose. Yahweh has proven his purpose and power in previous decisive redemptive events, pre-eminently the old exodus, therefore there should be no doubts in the peoples’ hearts that the new

exodus announced by “Second Isaiah” ... “will correspond to and parallel the beginning time, even though it will be far more wonderful” (1962:185). This is what Anderson calls the basic premise of prophetic eschatology (1962:185) and he will return to it and its clearest expression in Isaiah 43:16-19.

Anderson begins part four of his paper with a neat summary of his view of “Second Isaiah's” “historical typology” (1962:189): “Second Isaiah interpreted what was happening in his day in the light of a historical memory which focused upon the events of Israel's sacred history. From the 'crucial event' of the Exodus flowed consequences which, in his eschatological faith, were on the verge of reaching their consummation” (1962:188-9). We recognize here Anderson's interchange of terminology such that “Second Isaiah's” “eschatological faith” (1962:189) or “eschatological perspective” (1962:184) or “prophetic eschatology” (1962:185) is his “historical typology” (1962:189).

However, Anderson's concern in this section is to clarify two issues about historical typology, which we have perhaps already clarified for ourselves. Firstly, Anderson says about the correspondence between the “former things” and the “new things”:

The goal of history is understood in the light of the crucial events of the past in which the divine purpose was disclosed. ... The Exodus is a guarantee that Yahweh will redeem his people, for that event demonstrates that he has the wisdom and power to accomplish what he purposes. ... Israel's redemption will surely come, for Yahweh's historical purpose runs consistently from the remote past to the present and on to the future which is yet to be. ... Past prophecies which have already been fulfilled guarantee that Yahweh's announcement of the new exodus will become a historical reality (1962:189).

Thus, we summarize Anderson's first clarification as follows: Yahweh's purpose revealed in the “former things” (announced and accomplished) guarantees the accomplishment of the “new things” announced now by “Second Isaiah.” It is noteworthy then that both von Rad (1966 [1936]:135) and Anderson see God's historical purpose of redemption as the basis for confidence in the prophet's message of salvation – a return from exile.

Anderson follows this point up by insisting that Israel and “Second Isaiah” have broken away from the ancient pagan mythological typology of vertical correspondence between “terrestrial

and celestial things” (1962:190). Instead theirs is a “horizontal historical” (1962:190) typology of correspondence between first things and last things. This is because “a consistent purpose runs through history from first to last, undergirding the present with meaning” (1962:190). This is what we have referred to previously as the backbone of Israel's faith.

The second issue that Anderson wants to clarify is that of heightening/continuity and contrast/discontinuity in “Second Isaiah's” historical typology. He emphasizes that the end of history will not be a return to the beginning. The new exodus will not be the same or merely a repetition of the old exodus in a cycle of historical repetition (1962:190, 192). In the new exodus there will be both “a heightening of historical meaning” - “historical conditions will be marvelously transformed” (1962:190) and a heightening of “soteriological meaning” - forgiveness and salvation will be extended to include all nations (1962:191). In explaining the heightening of historical conditions Anderson reveals his supposition that in the process of transmission and cultic reciting and reliving of the original, factual events, the tradition or cultic legend of the old exodus became in reality an exaggerated, enhanced, heightened story with “ever new meaning, surpassing the original historical experiences” (1962:190-1). We do not agree with Anderson's supposition here since it means that the original, factual events of Israel's history are almost obliterated by the process of transmission. In this case, the events now recorded in Scripture would not be historically reliable. Such a view of the history recorded in Scripture is not reconcilable with our belief that God is a God of truth and that the Scriptures are inspired by God. But Anderson says that “Second Isaiah” did more than continue this process: he announced “a radically new event (1962:191). It is “a new creation” (1962:192). It is “absolutely New” fulfilling and completing the meaning of the old exodus (1962:194).

Anderson then gives examples in “Second Isaiah” of contrasts between the old and the new exodus. We may agree with most of them (e.g. haste in the old exodus but no haste in the new; cf. Ex. 12:33; Deut. 16:3 and Isa. 52:12), but Anderson seems to overstate the contrast between the old Mosaic covenant and the new everlasting covenant when he says that the latter is “a covenant of grace with *no conditions required*” (1962:191; emphasis added). However, the discontinuity between the old and the new exodus is clearly present, no more sharply or paradoxically than in Isaiah 43:18-19.

In part five of his paper, Anderson considers an alternative approach proposed by some Scandinavian scholars who would want to see evidence that Israelite concepts of Yahweh and

history were shaped after ancient Near Eastern mythological patterns of thought (1962:192). Anderson acknowledges that there are some echoes of this ancient mythology in various passages of the Old Testament (e.g. Ps. 104:5-9; Pr. 8:27-29), but he states clearly and rightly that “There is no convincing evidence that Yahweh was ever regarded as a dying-rising god and that pagan mythology was appropriated wholesale” (1962:193).

Anderson argues instead for the “historification of mythological motifs” which he finds “clearly evident” in a number of passages in Isaiah 40-55 (1962:193). In particular, he finds in Isaiah 51:9-10 that “the prophet identifies the mythical time of the conflict with the watery chaos with the historical time of the Exodus, when Yahweh prepared the way (*derek*) for his people through the Sea of Reeds. Here the prophet has in mind the typological correspondence between the old exodus and the new” (1962:194; cf. 185). Thus, in Anderson's view, “Second Isaiah” accommodates the mythological motifs to Israel's history, using them to elaborate his typology of the old and the new exodus (1962:194) (see our discussion in Chapter III, §3.3.2.20).

Anderson closes his paper by restating his conclusions that “Second Isaiah's” eschatological perspective is a horizontal, beginning to end, historical typology shaped by Israel's *Heilsgeschichte* and undergirded by Yahweh's purpose revealed in the beginning. The consequences of the crucial event of the exodus are that Yahweh's wisdom and power to accomplish his revealed purpose are guaranteed and therefore Yahweh will accomplish his purpose now announced as the new exodus. We would conclude that for Anderson the return from exile is connected to *both* the themes of creation and redemption simply because the return from exile flows as a historical consequence out of “Second Isaiah's” historical memory in which the *Urgeschichte* and *Heilsgeschichte* were already inseparably bound.

We note in closing that Anderson makes no mention of the Servant of the LORD or of any new exodus beyond that accomplished for Israel through Cyrus. We would have expected him to mention these on his understanding that “previous events are seen to be an anticipation of the decisive event; and subsequent events [*like the return from Babylonian exile*] are understood as the consequences which flow from it, *pointing toward an even greater fulfillment*” (1962:180; emphasis added).

2.2.3 B.D. Napier

Napier sets out to present a survey “On Creation-Faith in the Old Testament” (Napier, 1962:21) and begins with a helpful, though uncritical condensation of von Rad’s 1936 article “The Theological Problem of the Creation-Faith in the Old Testament.” Napier’s article was written before the publication of von Rad’s *Theologie*, Volumes I and II. Von Rad’s question as to the precise theological relationship between election-faith and creation-faith is raised by the suggestion that in the Prophets and the Psalms the word of salvation presupposes “an independent and primary faith in creation” (Napier, 1962:21).

Napier relates von Rad’s argument that although creation-faith and faith in Yahweh’s historical acts are juxtaposed in a number of the Psalms, their inner relationship is not indicated, and, in fact, “the psalmist moves from the protological to the soteriological” (Napier, 1962:22) precisely because creation faith is not self-sustaining. Later, on Psalms 19 and 104, Napier makes the somewhat revealing statement, “We have to do here with ideas which come not primarily from the center of the Yahweh-faith, but rather from outside, *but which at the same time give suitable expression to Israel’s own religious view of Yahweh’s creation of the world*” (Napier, 1962:27; emphasis added).

Napier summarizes von Rad’s thesis on “Second Isaiah” as follows: “In the entire book of Second Isaiah, there is no reference to an independent creation-faith. It is there, but it always plays a subservient role, undergirding the message of God’s historical activity (*Heilswort*) in the sense that it stimulates faith” (Napier, 1962:23). Napier summarizes von Rad’s overall major thesis as this: “Within the true Yahweh-faith, the creation-faith never achieved independent entity (*Selbständigkeit und Aktualität*). We found it throughout in relationship to, indeed, in dependence upon, the soteriological framework of faith” (Napier, 1962:28). In von Rad’s view, this primary framework or datum of Yahweh-faith is simply “Into Egypt ... out of Egypt ... into this place” essentially captured in three passages, Deuteronomy 6:20-24, 26:5-9 and Joshua 24:2-13 (Napier, 1962:31). The mighty acts of Yahweh in the history of Israel fit this framework without dependence on the idea of Yahweh as Creator.

Suggesting that he has the advantage over von Rad of twenty five years of progress in Old Testament studies, Napier asks how and why creation-faith always played a secondary role to election-faith. Napier’s answer is somewhat complex and difficult to follow, but we understand

the essence of his answer to be captured in his statement that for the Yahwist, “Creation is brought into time and history – that is, is expressed as event – not because this is an appropriate or logical beginning, nor for the sake of its own meaning, but for what it tells of the meaning introduced into history with the call of Abraham and/or the Exodus” (1962:31-32). Thus Napier suggests that the Yahwist’s answer to the question “Why Israel?” is that “Yahweh has called *and created* this entity [Abraham/Israel] in his character as Reconciler/Redeemer not simply of Israel but of mankind” (Napier, 1962:32). This answer is based upon the fact that the promises to Abraham (Gen. 12:2, 3, 7) require the primeval history in Genesis.

Napier then suggests that “Five hundred years later essentially the same answer to the question “Why Israel?” is forcefully reiterated by a prophet standing on the threshold of Israel’s renewed creation” (1962:32) and he goes on to quote Isaiah 49:6. The new mighty acts of Yahweh now fit the framework “Into Babylon, out of Babylon, into this place” (Napier, 1962:33). However, “the ‘Why?’ in both instances requires an articulated creation-faith, creation not removed nor speculatively apprehended, but grasped and confronted in the same historical plane as no less an event, as itself a mighty act explaining, giving meaning to, the mighty acts of Yahweh witnessed in Israel’s history. Yahweh purposes through Abraham/Israel to bless all the families of the earth, to carry his salvation to the end of the earth, because all is his creation, now alienated from him to be sure (Gen. 3-11), but by his gracious deeds redeemable” (Napier, 1962:33).

Here Napier is getting to an answer to our question as to why the return from exile is linked to both creation and redemption. He is saying that both the exodus and the return from exile “require an articulated creation-faith” to explain why Yahweh has acted as he has in Israel’s history. Yahweh’s rule over all creation is demonstrated by his mighty acts – creation of the universe out of chaos, creation of Israel out of Egypt, re-creation of Israel out of Babylon, and pointing to an eschatological re-creative work by which Yahweh will accomplish his ultimate purpose for the families of the earth (cf. Napier, 1962:37).

2.2.4 Philip B. Harner

Harner (1967) disagrees with von Rad, not on the *status* of creation faith as secondary to salvation faith, but on the *role* of creation faith in Isaiah’s thought and message. Harner sets out to examine the interrelationships between creation faith, the exodus tradition and the imminent redemption of Israel from exile, and distinguishes five categories:

1. At times the imminent restoration of Israel is related only to the exodus (cf. e.g. Isa. 43:16-19).
2. In other places, it is described in terms of imagery from nature (i.e., the created world; cf. e.g. Isa. 55:12).
3. At other times Isaiah borrows the language of creation faith to describe Yahweh's relation to Israel (i.e., creation metaphorical imagery; cf. e.g. Isa. 43:1).
4. On other occasions the prophet bases the imminent restoration of Israel on creation faith alone (i.e., without immediate reference to the exodus tradition; cf. e.g. Isa. 45:11-13). This is very significant for Harner's argument.
5. Finally, there are times when Isaiah associates creation faith with other issues which have only indirect implications for the imminent restoration of Israel (cf. e.g. Isa. 45:18, 22).

According to Harner, creation faith provides a bridge or balancing fulcrum between the old exodus tradition and the new imminent redemption of Israel. In our view, the turning point in Harner's argument is his claim that the exodus tradition "is no longer fully adequate in itself to authenticate the message of the "new things" that Yahweh is about to do" (Harner, 1967:304). So he argues, the exodus can provide the *model* for describing the imminent restoration (cf. Anderson), but it cannot *assure* the people that Yahweh could or would redeem them again. Hence, his need to find a bridge. Harner argues that creation faith has enough independence from the structure of salvation faith to bridge this *assurance* gap or to provide the needed continuity between the old era of salvation history and the new. Thus, according to Harner, creation faith is essential to the prophet's thought and message.

It seems to me that the basis for Harner's assertion that creation faith has enough independence to give Israel assurance of their imminent restoration is twofold: 1) Creation faith claims that Yahweh is the unique God and Creator who is sovereign over history, and therefore *is able* to redeem Israel again; 2) Isaiah uses creation faith "as the context and basis for the proclamation that Yahweh is about to redeem Israel" (Harner, 1967:301), which speaks to Yahweh's *desire* to redeem Israel again. We have no argument with Harner on 1) above, but on 2) or iv) previously we find that his argument fails. When we examine the examples he gives of passages where creation faith stands alone (Isa. 45:11-13; 40:27-31; 44:24-28; 50:1-3; 51:12-16; 54:4-8) as the

basis of imminent restoration, we find immediate reference to the exodus tradition (see our analysis of the above passages in Chapter III).

In our view, Harner's understanding of the status and function of creation faith is not much better than von Rad's. Von Rad saw creation faith as entirely subsumed within salvation faith. Harner sees creation faith as mostly subsumed within salvation faith, but with a small, independent protrusion out of the sphere of salvation faith which just reaches across the exile to authenticate the message of restoration. In our view, salvation faith (the exodus tradition) and the message of restoration are entirely contained within the sphere of creation faith. In this way, creation faith provides both the basis and the model for the exodus redemption of the past, and the new, imminent redemption from exile. Creation faith gives assurance of God's *ability* to redeem (unique, sovereign Creator), and of God's *desire* to redeem (Creator of a people for himself). It also provides the *model* for redemption (new creation, as in the exodus, so in the restoration from exile). The exodus is effectively a secondary model for redemption.

2.2.5 *Carroll Stuhlmueller*

Stuhlmueller agrees with the views of other scholars that the exodus theme is *the* dominant theme of Isaiah 40-55, with all other themes subservient to it (1970:59). Stuhlmueller's purpose in chapter four of his paper, "Creative Redemption in Deutero-Isaiah" is "to investigate how Dt-Is employed the Exodus motif to express Yahweh's creative redemption of Israel" (1970:59). For our purposes, this chapter of his very extensive work will be sufficient for us to determine his approach to and his understanding of the return from exile, especially regarding the significance of the creation and exodus themes. Clearly, Stuhlmueller is of the view that Isaiah 40-55 was written by an exilic prophet, Deutero-Isaiah.

Immediately, as he begins to examine the exodus theme in the pre-exilic prophets, Stuhlmueller shows that he is in agreement with the literary source theories (1970:60, 62) and speaks of "the increase of wondrous elements in the "E" or "P" traditions over the presentation of "J"" (1970:60). Thus, according to Stuhlmueller, the exodus out of Egypt was not only the event which initially created Israel, but also a tradition in which the redemptive role of Yahweh had been more and more accentuated for the sustenance and instruction of Israel (1970:60; cf. Anderson, 1962:190-1). Stuhlmueller finds the exodus theme among what he calls the pre-exilic

prophets (1970:61): Amos, then Hosea, Deuteronomy and Jeremiah (northern traditions), and Isaiah, Micah and Ezekiel (southern traditions).

Of Amos, Stuhlmüller says that the exodus motif is simply taken as proof of Yahweh's love for Israel (1970:61) and as “a foundation for prophetic threat” (1970:62) in the light of Israel's ingratitude (cf. Amos 2:10-13; 3:1-2; 9:7). However, Stuhlmüller finds that Hosea uses the exodus motif more typologically to describe the new situation (cf. Hosea 8:13; 9:3-6; 11:1-12; 12:10): “By employing some of the external details of the first exodus to present the new redemptive act of Yahweh, the prophet [alerts us to] an interior, mysterious bond between past, present and future” (1970:62). Moreover, in Hosea 2: 16-17 Stuhlmüller finds the idea of (re-)creation already present (1970:62). Stuhlmüller lists a large number of references in Jeremiah to the exodus (Jer. 2:1-13; 7:21-28; 11:1-14; 16:14-15; 23:7-8; 31:31-34; 32:16-25; 34:12-22), the creation of the universe (Jer. 10:16; 27:5; 32:17), and Yahweh's lordship over it (Jer. 5:22-24; 10:12; 14:22; 31:35). At this point Stuhlmüller shows himself to be very open to source critical ideas and finds he is only confident of Jeremian authorship of 2: 1-13 and 31: 31-34 among the exodus references (1970:63-4). The first, he says, is much like Hosea and in the latter he finds a new exodus implied by the new covenant. Of the references to Yahweh's creation of the universe, Stuhlmüller says only 27:5 is genuine (1970:64). Stuhlmüller closes his consideration of Jeremiah with the interesting comment, “Like Dt-Is, the book of Jer shows a marked tendency to venerate Yahweh as both redeemer and (re-)creator. The exodus motif is gradually becoming the carrier of faith in creative redemption” (1970:64).

Turning to the “southern traditions” and to Isaiah, Stuhlmüller finds that Isaiah of Jerusalem “offers little or no help in the continuation of the Exodus tradition before the exile” (1970:65). This he argues on the basis that the only three passages containing the exodus motif (Isa. 10:26; 30:29; 31:5) are all unlikely to be authentic. Though the exodus theme does appear in Micah 6:1-8 (esp. vv.4-5), Stuhlmüller senses “little typological value for re-presenting the mystery of the exodus in the later ages” (1970:65). Stuhlmüller does actually see Ezekiel as an exilic prophet. He says that, “With Ezekiel the exodus theme is introduced ordinarily as a past event to be compared with the present moment (i.e., 16:6-14; ch. 20; 23:8, 19-21). Only once, in 20:32-44, did Ez describe his contemporary age in terms of the exodus and approach a typological sense” (1970:65-66).

Thus, Stuhlmüller concludes his survey of the pre-exilic prophets convinced that the exodus motif is “practically confined to the northern traditions. Hosea, Deuteronomy and Jeremiah are the most important witnesses for using the exodus theme typologically – *directly* describing a contemporary act – so that the interior mystery of the past redemptive act seems actualized in the present or the promised future age. These three also await a prosperous, earthly transformation at the end of the new exodus. This last feature approaches the idea of Dt-Is who presents the exodus still more fully as a *creative-redemptive* act of Yahweh” (1970:66). We have here Stuhlmüller's definition of a typological use of the exodus theme.

For the rest of the chapter Stuhlmüller focuses on the new exodus theme in Isaiah 40-55 as a way to creative redemption. He lists occurrences of the exodus theme in Isaiah 40:3-11; 41:17-20; 42:14-17; 43:1-7; 43:16-21; 44:1-5; 44:27; 48:20-1; 49:8-12; 50:2; 51:9-10; 52:11-12; and 55:12-13 in the opinion of scholars. He then designates 40:3; 42:16; 43:16,19; 49:9,11 and 51:10 as verses which specifically treat the exodus from exile as a way (*derek*) to a new creation of Israel in wondrous prosperity in the Promised Land (1970:67). Thus Stuhlmüller seems to emphasize the new exodus as *the way leading to* a new creation rather than that the new redemption of Israel is accomplished *by means of* a new creation. He takes Isaiah 43:16-21 and 41:17-20 as the most important examples of this use of the exodus theme in “Deutero-Isaiah.”

Stuhlmüller sees 43:21 as speaking “principally and directly” of “the new formation *resulting from* the new exodus and issuing in a new hymn of praise” (1970:69; emphasis added). Stuhlmüller argues that the paradise motifs in 43:20a indicate more than a mere return to the Promised Land as if the exiles would just go back and regain the land that they had originally gained by the first exodus. This new creation “reaches fuller dimensions,” it is a surprising event “beyond human calculation and ability,” and it results in “a new paradise with universal peace. These exceptional qualities entitle the way (*derek*) of the new exodus to be called creative redemption” (1970:70). Thus, Stuhlmüller says, 43:21 summarizes the new redemptive act of Yahweh as “creation” (1970:70).

In the case of Isaiah 41:17-20, Stuhlmüller again says that “Dt-Is summarizes this new exodus as an act of creation” (1970:71-2; referring specifically to Isa. 41:20b). He suggests that the prophet's description of a transformed desert *along the way of* the new exodus, rather than only *at the goal of* the new exodus in the Promised Land, might be intended to convey the immediacy and totality of the new creative redemption (1970:72). Hence, Stuhlmüller argues that the

prophet is here thinking of “creation” as the wondrous transformation of nature by Yahweh, along the way of the new exodus, for the benefit of his people Israel (1970:73). StuhlmueLLer concludes his study of these two passages with the statement, “*Creative* Redemption, therefore, means the *exceptionally glorious* way of the new exodus along which Yahweh leads his people from exile to the surprising paradise of their promised homeland” (1970:73). Thus, we may say that, according to StuhlmueLLer, one reason why the prophet links the return from exile to the theme of creation is to show that the *way* and the *goal* of the new exodus are exceptionally more glorious than in the first exodus.

StuhlmueLLer then argues for Babylonian influence upon “Deutero-Isaiah’s” thinking through “the processional *Via Sacra* of Babylon and ... the creation myth, *Enuma eliš*” (1970:74). He argues that during the *akîtu* festival, the resplendent appearance of the gods along the *via sacra* of Babylon and the ceremonial re-assertion of Marduk’s kingly power through a recreation of life and fertility in the kingdom, provide significant points of contact with Isaiah 40:3-5 and 52:7-10 (1970:74-79). Unlike other biblical texts which “speak of a procession or journey enlightened by the wondrous presence of Yahweh,” Isaiah 40:3-5 “sees the LORD’s *transforming* presence along the *entire* route with marvelous repercussions upon the surrounding environment” (1970:79). StuhlmueLLer concludes that “Dt-Is’ development [of the *derek yhw*] beyond earlier, biblical tradition can be explained most plausibly through Babylonian influence” (1970:80). The significance of this influence, according to StuhlmueLLer, is that the new exodus of the exiles is seen by the prophet to be so wondrously accomplished by Yahweh that it deserves to be compared with the *via sacra* of the *akîtu* festival and be called *derek* Yahweh (1970:82). Therefore, by these allusions to Babylonian ceremony and myth, the new exodus of the exiles is to be understood as a re-assertion of Yahweh’s kingly power leading to the recreation of the prosperous life of Israel in the Promised Land (1970:82). We would therefore take it that, by “*creative* redemption”, StuhlmueLLer means redemption that *results in* wondrous new life for Israel.

Finally, StuhlmueLLer looks at the relationship between the exodus, the Ugaritic or Babylonian battle motif, and re-creation in Isaiah 51:9-10, 44:27 and 50:2. StuhlmueLLer does not pay much attention to the *Chaoskampf* in Babylonian myth on the basis that it does not come as close as the Ugaritic to the above passages in Isaiah. Regarding the Ugaritic myth, StuhlmueLLer correctly and carefully points out that “In the corpus of extant Ugaritic literature, no creation myth properly as such has been found. The *Chaoskampf* is described at length, but the protagonist is

not the elderly creator-god, El, but rather the popular and youthful god, Baal. ... Thus it happens that the literature of Ugarit frequently enough refers to El under a title denoting creation, but it never presents a full myth of El's act of creation. Instead, we find descriptive accounts of Baal's might and victorious wars, which lead to the annual re-creation of life and fertility" (1970:82-83). Firstly, Stuhlmüller argues that the prophet integrates the Ugaritic *Chaoskampf* with the exodus motif in order "to attribute to the new exodus the re-creative aspects of the *Chaoskampf*" (1970:88). Just as Baal's battles are for the purpose of "recreating order and fertility in the annual cycle of life" (1970:84), so Yahweh's struggle against the sea monsters describes in mythical, metaphorical language, his re-creation of fertility, peace and prosperity for Israel by the new exodus (1970:88-90). But, secondly, he argues that the prophet integrates the exodus theme and the *Chaoskampf* in his description of the new exodus in order to add to it the concept of Yahweh's overwhelming victory over opposition (1970:90). Thus, Stuhlmüller concludes that the element of victory over opposition and the result of wondrous new life are what "Deutero-Isaiah" means by *creative* redemption (1970:94).

To summarize, Stuhlmüller argues firstly that "Deutero-Isaiah" links the return from exile to the theme of creation in order to show that the *way* and the *goal* of the new exodus are exceptionally more glorious than in the first exodus. Here "creation" means the wondrous transformation of nature by Yahweh, along the way of the new exodus, for the benefit of his people Israel (1970:73). Furthermore, "Deutero-Isaiah's" allusions to Babylonian and Ugaritic (re-)creation ceremony and myth are intended to show that the new exodus of the exiles involves "Yahweh's energetic struggle and overwhelming victory over hostile forces" (1970:90) and is a re-assertion of Yahweh's kingly power leading to the creation of wondrous new life for Israel in the Promised Land (1970:82). Thus, we understand Stuhlmüller's term "creative redemption" in the following way: It is new redemption linked either to biblical creation themes for the purpose of conveying the exceptional and unexpected glory of the *way* and the *goal* of the new redemption compared with the old exodus, or to mythical creation and battle motifs in order to convey the idea of Yahweh's victory over opposition and re-assertion of His kingly power resulting in wondrous new life for Israel. Lastly, we note that Stuhlmüller takes no account of creation language used in the description of the original exodus and find that he avoids any idea of spiritual redemption accomplished by spiritual new creation.

2.2.6 G.S. Ogden

Ogden (1978) argues from literary affinities between the Song of Cyrus (Isa. 44:24–45:13) and Exodus 6-8 (Priestly source) that “Deutero-Isaiah,” a late exilic prophet, intends to portray Cyrus as one “after the manner of Moses” (Ogden, 1978:195). The thrust of his argument is that the prophet is dependent upon Exodus 6-8 when he takes the themes of YHWH as Creator and Redeemer, established in Isaiah 40-44, and interweaves them throughout the Song of Cyrus in such a way that the return of Israel to Jerusalem is presented as a new creative and redemptive act of YHWH through the agency of Cyrus. First Ogden shows how, in general terms, the themes of creation and redemption are brought into play in each of the literary units within the Song of Cyrus. Then he proceeds to argue for five points of dependency on the literary tradition of Moses. These are:

- a) The association of the title “Redeemer” [גַּאֲלִי] (Isa. 44:24; cf. Ex. 6:6) and the idea of YHWH “stretching out” [נִטְהַר] (Isa. 44:24; cf. 45:12; Ex. 6:6; 7:5, 19; 8:5, 6, 16, 17 [Heb. 8:1, 2, 12, 13]). The association is achieved in the Song of Cyrus by the prophet's interweaving of the themes of creation and redemption.
- b) The formula “I, the LORD” or “I am the LORD” [אֲנִי יְהוָה (אֲנֹכִי)] (Isa. 44:24; 45:3, 5, 6, 7, 8; cf. Ex. 6:2, 6, 7, 8, 29; 7:5, 17; 8:22 [Heb. 8:18]).
- c) The humiliation of “boasters,” “diviners,” and “wise men” (Isa. 44:25; cf. Ex. 7:5–8:19 [Heb. 8:15], esp. 7:11, 22; 8:7, 18, 19 [Heb. 8:3, 14, 15]).
- d) The verb, “to confirm, establish, raise up” [קִיַּם] (Isa. 44:26; cf. Ex. 6:4; Gen. 17:7). Ogden suggests that the exodus motif of the goal of “the gift of the land” is reapplied “in terms of the rebuilding of the city of Jerusalem” (1978:200).
- e) The purpose that YHWH should be known by his agent, by his people and by men at large (Isa. 45:3, 4, 5, 6; cf. Ex. 6:3, 7; 7:5). Ogden sees it as appropriate “to link the New Exodus and knowledge of YHWH in his person” (1978:201).

Ogden concludes that the relationship between Cyrus and the return from exile is analogous to that between Moses and the exodus (1978:201). He admits that it is not his purpose to draw out the deeper theological significance of all these observations, but suggests the question, “Is a typological interpretation of Cyrus valid?” (1978:203). Other questions are also raised: Why

does the prophet expand the exodus association of **נִצְּחָה** and **נִטְּחָה** to include creation? What is the significance of linking knowledge of YHWH to the new exodus? What is the significance of creation's involvement in the redemptive process? Why does the prophet characteristically interweave the themes of creation and redemption?

In our view, Ogden's analysis of the above literary affinities is correct as far as it goes, and the questions he raises are helpful.

Furthermore, Ogden observes correctly that the dramatic moment of Isaiah 44:24-28 is the revelation that YHWH will accomplish his re-creative work of redemption through the agency of Cyrus (Ogden, 1978:197). Israel's anticipated reaction to this revelation is challenged in Isaiah 45:9-10 and YHWH affirms His programme of redemption in 45:11-13. He makes the helpful observation that “works of My hands” (Isa. 45:11) refers to YHWH’s re-creative work which he will effect through Cyrus (1978:202).

2.2.7 *Michael Fishbane*

Fishbane, in his book “Biblical Interpretation in Ancient Israel” (1985), uses the term “aggadic exegesis.” He says, “Aggadic exegesis ranges over the entire spectrum of ideas, genres, and texts of ancient Israel. It is these which form the basis of its textual transformations, reapplications, and reinterpretations. ... Aggadic exegesis is primarily concerned with utilizing the full range of the inherited *traditum* for the sake of new theological insights, attitudes, and speculations” (1985:282). He goes on, “It is precisely because certain features of the *traditum* are actively present in the mind of those tradents entrusted with its preservation and reformulation – that they are reused in aggadic exegesis. Aggadic exegesis is thus not content to supplement gaps in the *traditum*, but characteristically draws forth latent and unsuspected meanings from it. In this way, aggadic exegesis utilizes the potential fullness of received formulations and makes this potential actual” (1985:283). We find that Fishbane's concept of aggadic exegesis gives too much credit to the human authors of Scripture to the point where the possibility of divine inspiration is excluded.

Fishbane explains further, “The vast majority of cases of aggadic exegesis in the Hebrew Bible involve *implicit* or virtual citations. In these cases, it is not by virtue of objective criteria that

one may identify aggadic exegesis, but rather by a close comparison of the language of a given text with other, earlier Scriptural dicta or topoi. Where such a text ... is dominated by these dicta or topoi (the putative *traditum*), and uses them in new and transformed ways, the likelihood of aggadic exegesis is strong. In other words, the identification of aggadic exegesis is proportionally increased to the extent that multiple and sustained lexical linkages between two texts can be recognized, and where the second text (the putative *tradio*) uses a segment of the first (the putative *traditum*) in a lexically reorganized and topically rethematized way” (1985:285; He gives as examples Ps. 8:5-7 and Job 7:17-18). These seem to us to be good guiding principles for identifying *typology* in Scripture.

Fishbane then proceeds to apply himself to “Aggadic Transformations of Non-legal Pentateuchal Traditions” (1985:319ff.). Under this heading, he introduces the concept of “inner-biblical typology.” Firstly, he considers avoiding the term “typology” altogether in connection with inner-biblical exegesis because of its extra-biblical, post-biblical (Fishbane does not consider the New Testament as part of the Bible and therefore to be “biblical”), and particularly Christian connotations. However, he finds it helpful to compare the post-biblical phenomena with the inner-biblical phenomena and therefore retains the term. He states that “In the light of its post-biblical congeners, it may be observed that inner-biblical typologies constitute a literary-historical phenomenon which isolates perceived correlations between specific events, persons, or places early in time with their later correspondents” (1985:351; see also note 94: Fishbane views the “typologies within the Hebrew Bible” as “broader than the mere 'historical'”).

Fishbane then clarifies that “While it is in the nature of typologies to emphasize the homological 'likeness' of any two events, the concrete historicity of the correlated data means that no new event is ever merely a 'type' of another, but always retains its historically unique character. Moreover, ... nexuses between distinct temporal data are never something simply given; they are rather something which must always be exegetically established. Indeed, in the Hebrew Bible such nexuses are the product of a specific mode of theological-historical speculation – one which seeks to adapt, interpret, or otherwise illuminate a present experience (or hope, or expectation) *by means of* an older datum” (1985:351-2). Fishbane's concept of aggadic exegesis of the *traditum* by later biblical authors is clearly evident.

After discussing the terminology used in the Hebrew Bible to indicate typological correlation (e.g. 'just as ... so' Hos. 2:17; Isa. 11:16; 'former things ... new things' exclusively in Isa. 40-66;

43:18-19; 65:16-17; 'second time' Isa. 11:11), Fishbane seeks to establish the following inner-biblical typologies: "(1) cosmological-historical correlations; (2) historical correlations; (3) spatial correlations; and (4) biographical correlations" (1985:353). He says that within each of these it may "be possible to discern literal, allegorizing, spiritualizing, and moralizing typological applications of an earlier *traditum*" (1985:353). For our purposes, it will be helpful to clarify Fishbane's definitions of each of these categories of inner-biblical typology, and then examine Fishbane's examples taken from the Prophets.

(1) Under typologies of a cosmological-historical nature Fishbane includes, (i) "the use of a cosmological event as the prototype or warrant for a historical redemption to come. The structure is, therefore, eschatological; for basic to it is either the hope or the promise that a primordial cosmological configuration will be renewed in historical time" (1985:354). Fishbane illustrates this use of a cosmological event with Isaiah 65:17-25. Here he argues that "Deutero-Isaiah [or God] promises a re-created world, [that is] almost Eden-like ... The vision reflects a primordial nostalgia ... a hope that the imminent end will be *like* the beginning, when once, before history, harmony reigned supreme in the human-natural world" (1985:354).

Still under the category of cosmological-historical typologies Fishbane speaks of, (ii) other instances in Scripture where the *process* of primordial beginnings is stressed such that YHWH created by destroying the monsters of chaos. Thus, he says, "For the ancients, like Deutero-Isaiah, this event constituted a fundamental expression of divine power, one which was, moreover, re-expressed in historical forms, as at the time of the exodus. Indeed, it was the perceived typology between the constitutive power of primordial victory and its salvific reflex in history that established the basis for hope in a redemptive remanifestation of that same power" (1985:354). Fishbane then cites Isaiah 51:9-11 saying that Deutero-Isaiah first recalls YHWH's pre-creation victory, then his exodus victory, before adding "his hope that YHWH will again manifest his power for the sake of the Judaeans in exile" (1985:355). Thus Fishbane holds the view that creation and the exodus are recalled in Isaiah 51:9-10 and not just the exodus. Fishbane goes on to give Isaiah 11:15-16 as an earlier example of a "triadic typological scenario which correlates creation-exodus and future redemption (new exodus)" (1985:356). Fishbane then proceeds to argue back from the structure of these two passages that Exodus 14-15 itself "is a narrative historicization of an older mythic motif of primordial combat" (1985:356) which probably gave rise to the typological insights in the above two passages.

In this context, Fishbane makes three important observations: Firstly, he says, “From the perspective of typology, key events in Israelite history are perceived as the reiteration of foundational cosmic patterns from a *prehistorical* period. Thus, the mythic configuration of divine combat and victory provides the symbolic prism for disclosing the primordial dynamics latent in certain historical events (like the exodus), and so generates the hope for their imminent recurrence. Indeed, a deeper unity of history is perceived by means of the typological correlation of separate events, and the requested or promised redemption is grounded in its unity and continuity with the past” (1985:356). Secondly, he says, “The reiteration of cosmic prototypes in historical time results in the historicization of myth” (1985:356). In other words, mythical, prehistorical events, actors and entities are transformed or demythologized into real, historical events, actors and entities. Thirdly, Fishbane says, “The phenomenon of typological exegesis makes clear that (new) salvific moments in Israelite history may partake of prototypical patterns, and are, in this respect, reiterations of them. To the degree that this happens, the presentation of the unique is, simultaneously, a representation of the fundamental, the prototypical” (1985:357). In other words, the Israelite apprehension of history is transformed from a strictly linear view into a partially cyclical view whenever mythic patterns are used to present a new event.

(2) In the category of typologies of a historical nature Fishbane discerns two modes of typology “where a strictly historical paradigm is used” (1985:358). He calls the first retrojective and the second projective. In the first, “one historical event serves as the prototype for the descriptive shaping of another” later event (1985:358). In other words, the terms used to describe a later past event are taken from the prototypical event in such a way that “the reader is made to anticipate a correlation” (1985:358) between the two. Fishbane illustrates this retrojective mode of typology by pointing out, correctly in our view, the correlations in Joshua 3-5 between the conquest and the exodus events and between Joshua and Moses. He also cites Isaiah 11:15 as an example of the retrojective mode of historical typology. “In this form of typological construction, moreover, the new event is elevated into the history of divine promises and acts of redemption; for the event takes on new meaning precisely by virtue of its correlation with, and depiction in terms of, the [prototypical event, very often,] the great originating event of Israelite redemption, the exodus” (1985:360). Thus, Fishbane concludes, “By means of retrojective typologies, events are removed from the neutral cascade of historical occurrences and *embellished* as modalities of foundational moments in Israelite history” (1985:360; emphasis added). In our view, Fishbane is here jeopardizing the historical factuality of the later event, especially in the light of his prior statement that, “The typological description of the 'events' is

thus, at once, a reordering of the facts at hand and an aggadic reinterpretation of them” (1985:360).

Secondly, Fishbane states that “Typologies can also provide the linguistic and ideologic prism for projective forecasts of future redemption” (1985:361). In other words, in this mode of typology, the terms or configuration for a future event are taken from the prototype. Fishbane finds several examples of this in the Prophets. Firstly, he argues that in Hosea 2:16-21 Israel's *spiritual* renewal is projected as a new exodus with a new covenant and a new conquest (1985:361), and that in Micah 7:14 the *physical* restoration to Canaan of the northern tribes scattered in exile is also projected as a new exodus (1985:361). Then, Fishbane observes that “The projected supersession of the old exodus by the new in Jeremiah [16:14-15] adds a new dimension to this enquiry into inner-biblical typologies” (1985:362). Hence, Fishbane argues that in the above typologies “Events are correlated in terms of the similar redemptive topoi involved (e.g. divine power over antagonistic forces) and in terms of their similar structural dynamics (e.g. restoration from a state of physical or spiritual servitude, or relocation to the national homeland after a period of dislocation)” (1985:362). He then stresses that “An inherent disproportion between the ballasts of a typology lies in the fact that the *tradio* (the new exodus or conquest) derives significance from a foundational *tradio*. In this respect, the latter is proportionally more dominant than its typological correlate. However, as just seen in the case of Jer. 16:14-15, the balance may be dramatically reversed. Then the paradoxical result is that the *tradio* virtually annihilates the *tradio* which gives it initial significance” (1985:362). This may be an important concept in terms of our argument that the return from exile itself becomes a significant biblical theological theme which the prophets or New Testament writers may later use typologically to portray a new redemption.

Fishbane then turns to examine the extent to which projective typologies of the exodus and conquest saturate the post-exilic prophecies, among which he includes “Deutero-Isaiah” (1985:363). Fishbane takes as an example Isaiah 43:16-21 where, he argues, “the original exodus event is not only a prototype for what will soon transpire but a warrant for it as well. ... YHWH himself reinforces the validity of his present promise by reference to earlier, constitutive acts of his own doing” (1985:364). Fishbane then points out here that besides the allusions to Exodus 14-15, there are additional typological allusions to the “particular circumlocution and designation of Israel in the Song of the Sea as ‘the nation which אֲנִי־אֵלֹהִים I have created/redeemed’

(Exod. 15: 13, 16)” (Isa. 43:21) and to “divine beneficence in the desert” (Isa. 43:20; cf. Ex. 17:3-6; Isa. 48:20-21; 49:9-11) (1985:364). Fishbane is careful to observe that “however much the prophet was concerned to recall the first redemption and thus anticipate a renewal, he was aware of discontinuities which, in some measure, affect the proportional weight of the *traditio* with respect to its *traditum*. Thus, in his projection of it, the new exodus will have a distinct *novum*. For in contrast to the original exodus, which occurred in an atmosphere of anxiety and haste (בְּחַפְזוֹן, cf. Exod. 12:11; Deut. 16:3), the people are now told לֹא בְּחַפְזוֹן, not in haste will you leave, nor will you go in flight’ (Isa. 52:11-12). ... The new exodus will therefore not simply be a remanifestation of an older prototype, but will have qualitative distinctions of its own” (1985:364).

For his final example of projective historical typology Fishbane looks at Isaiah 19:19-25. In this eschatological oracle he finds an “audacious inversion and transfer of a national tradition of redemption to the very people – the Egyptians – who were its original enslaver” (1985:367). Fishbane argues that with “sustained exegetical counterpoint” Isaiah 19:19-25 touches on all the “terminological features and topoi of the exodus tradition [cf. Ex. 3:7-9 and 8:16-24] and radically transforms them” (1985:367). The Egyptians are now the ones who are delivered from oppressors and healed. “Through such a metamorphosis, it would seem that the phenomenon of biblical historical typologies is brought to its conceivable limit. For hereby the subject-matter has been inverted to such an extent that just that redemptive event which constituted Israel's particular destiny has become the prototype by which a more universal, messianic reconciliation is envisaged. ... The true new exodus will be nothing less than the redemption of the original enemy in a manner typologically similar to the foundational redemption of YHWH's chosen people” (1985:367-8).

(3) Under typologies of a spatial nature Fishbane speaks of correlations that emphasize the spatial elements or attributes of “diverse *loci* of sacred geography” (1985:368). “Sometimes this is achieved by the juxtaposition of the *loci* in question, as in 2 Chron. 3:1 [cf. Gen. 22:2,14]” (1985:368). “In other instances, the correlation is achieved by the wholesale transfer of spatial imagery from one narrative topos to another” (1985:368). Fishbane notes that, in this regard, “the imagery of Eden is particularly dominant” (1985:368). According to Fishbane, the garden of Eden is “a literary residue of an archetypal memory of spatial harmony and divine bounty, and as such, it is the basis for a profound inner-biblical nostalgia for spatial harmony that attaches

itself – repeatedly in history – to certain spatial institutions or *loci* which were felt to embody this longing” (1985:369). Fishbane identifies retrojective spatial typologies between Eden and Zion in the Psalms (e.g. Ps. 46:5; 48:2-4, 12-14), but he is more interested in the projective typologies where future hope is envisaged through the imagery of Eden. He argues that, “In the mouths of the post-exilic prophets, this imagery serves as the organizing prism for striking visions of spatial renewal. Thus, on the one hand, the restored homeland is explicitly projected as a new Eden (cf. Isa. 51:3; Ezek. 36:35). ... For the typological mind, the restoration of Zion was nothing less than a profound *restorio in integrum*” (1985:369-370). On the other hand, Fishbane points out the imagery of Eden “is nowhere more forcefully evident than in connection with the new Temple. Ezekiel, for example, places his envisaged future Temple at the cosmic centre of Zion [Ezekiel 47:1-12; cf. Joel 2:3; 4:18, 20-21; Zechariah 14:8-11]” (1985:370).

(4) Finally, Fishbane describes typologies of a biographical nature. Here, according to Fishbane, the typological correlation of persons is based on “their personal traits and personal behaviours” (1985:372). Fishbane gives many examples in this category. Firstly, there are the examples of Noah as a new Adam in Genesis 9:1-9 (cf. Gen. 1:26-31; 3:17; 5:29; 6:6), Abram as a new Adam in Genesis 12: 1-3, “the repetition of scenarios and narrative structures in the patriarchal narratives” (1985:373), spiritual parallels between David and Abraham (cf. Gen. 17:6), and between Joshua and Moses, and “the typological portrayals of Elijah or Ezekiel as a new Moses” (1985:373). Fishbane then points out that Moses is also the prototype of all true prophets (Deut. 18:15) so that the “motif of preparing the mouth of the prophet for his new spiritual role recurs in the commission scenes of Isaiah and Ezekiel [and Jeremiah]” (cf. Ex. 3:12; 4:10-16) and finally, “upon the redemption of Zion and the spiritual renewal of Israel the entire people will have the divine teaching placed in their mouth (... Isa. 59:21 [cf. Joel 3:1-2])” (1985:374). Fishbane also observes biographical correlations between Noah and the Judaeen exiles who received the divine promise that “the wrath of the past will 'never again' recur” (1985:374) (see Isa. 54:9-10; cf. Gen. 8:21-2; 9:15-17; also Isa. 51:22; 52:1; 54:4; 60:18-20; 62:4; 65:19-20). Fishbane then goes on to note that in Isaiah 51:2 the life of Abraham also “provides a typological warrant for new hope” (1985:375). Thus, “just as Abraham was promised a great seed and blessing (Gen. 12: 1-3) ... so are the exiles implicitly guaranteed national renewal if they follow his example” (1985:375). Finally, we would note Fishbane's example of Hosea 12 as a passage where the life and behaviour of the patriarch Jacob has typological significance (1985:376). “Thus, as a species of typological exegesis, the historical wiles, deceptions, and treacheries of corporate Israel are

represented as a national reiteration of the behaviour of their eponymous ancestor, Jacob-Israel” (1985:375).

2.2.8 *Rikki E. Watts*

Watts, in his article, “Consolation or Confrontation: Isaiah 40-55 and the Delay of the New Exodus” (1990) seeks to synthesize the findings of earlier form-critical analyses and more recent scholarly efforts to explain the present canonical form of the book of Isaiah as a whole. His thesis is that the relationship between chapters 1-39, 40-55 and 56-66 may be explained “in terms of the content and distribution of the forms of speech used throughout chapters 40-55” (1990:31).

Watts understands Isaiah 1-39 as pre-exilic, displaying “a future hope for a purified remnant” (1990:31). Isaiah 40-55 is then exilic, beginning with the expectation of an imminent fulfilment of this hope (Isa. 40:1ff.), but, as chapters 40-48 show, Jacob-Israel reject Yahweh's choice of Cyrus as their deliverer from exile. This leads to the revelation of a *new* “New Exodus plan” which “will be realized through the agency of a new, faithful and suffering servant 'Israel' who will deliver Jacob-Israel and execute Yahweh's plan for the nations” (1990:31). Watts confirms this broad understanding of chapters 40-55, both at the beginning (1990:31) and at the end (1990:57) of his article, by stating that chapters 56-66 make it “*abundantly clear*” (1990:57; emphasis added) that Jacob-Israel were disappointed with the return from Babylonian exile, which failed to measure up to “the glorious hope of the return as expressed in 1-39 and 40-55” (1990:57). We would agree that the intended audience of much of Isaiah 56-66 was those who returned from Babylonian exile, but not that Isaiah 56-66 was written after the return (on Isaiah of Jerusalem as author of the whole book of Isaiah, see Motyer, 1993:25-30, esp. 26). Disappointment with the return from Babylonian exile could instead be argued from the books of 2 Chronicles, Ezra and Nehemiah and from the writings of the post-exilic prophets Haggai, Zechariah and Malachi, as well as the New Testament.

At this point Watts focuses on the new exodus as *the* central theme of Isaiah 40-55. Here we may observe that, in his favour, Watts makes frequent reference to specific texts of Isaiah in the course of his arguments. He suggests, citing Isaiah 40:9, that “the emphasis of the new Exodus lies on the return of Yahweh's actual presence” (1990:33). The goal “is the enthronement of Yahweh in a restored Jerusalem-Zion” (1990:34; cf. Clifford, 1993). We would be inclined to

see the revelation of the glory of the LORD as the ultimate purpose of the new exodus (see, e.g. Isa. 40:5). Quoting B. Lindars, Watts says that the execution or accomplishment of the new exodus is “guaranteed by YHWH's creative power and decisive word which can overcome all obstacles to the performance of his will” (1990:34-5).

Watts then finds two speech forms in Isaiah 40-55: trial speeches and disputations. The trial speeches against the gods/nations and against Jacob-Israel ultimately prove Yahweh's *power* to execute his will (1990:38-9). The disputations affirm Yahweh's *will* “to deliver Jacob-Israel and to restore the land in a New Exodus (51:9-10; 44:27 and 50:2)” (1990:40). Furthermore, Watts makes the significant statement that “Creation language establishes not only Yahweh's ability but his wisdom and therefore his right to do as he pleases, which in this case is to use Cyrus as his agent” (1990:40). Thus, Yahweh's power, his will and his wisdom answer to Jacob-Israel's three reasons for rejecting the *original* “New Exodus plan” (1990:31; cf. Isa. 40-48, esp. 40:1ff.): “Yahweh is unable to help her, Yahweh is unwilling to help her and, Yahweh's choice of Cyrus is not acceptable” (1990:37-8).

Watts then moves on to consider the theme of the blindness and deafness of Judah and Jacob-Israel. We would agree with Watts' explanation that in Isaiah 1-39, Yahweh appropriately gives Judah over to spiritual blindness and deafness because they have already turned to idols (1990:45; See Pss. 115:4-8; 135:15-18). This judicial and spiritual blindness and deafness leads to an idolatrous wisdom that rejects Yahweh's wisdom and continues to prefer to trust in man and idols (1990:45-6). The end result, if there is no repentance, will be Judah's exile and the devastation of the land. Then, on the assumption that Isaiah 40-55 is exilic and on the basis that the prophet's tone is “increasingly hostile” (1990:49), Watts suggests “a growing awareness on the part of the prophet that the exile has not changed anything. Jacob-Israel is still as blind and as deaf as ever, still committed to an idolatrous world-view that rejects Yahweh's wisdom” (1990:49). How then is Yahweh going to achieve his goal which is his enthronement in “a restored Jerusalem-Zion to which the nations will come” (1990:49)? Watts finds his answer in Isaiah chapters 49-55.

The “Jacob-Israel terminology,” references to Cyrus and “the anti-idol polemics” (1990:49), which were so prominent in chapters 40-48, now fall away. We would see chapter 48 as transitional. In chapters 49-55 it is the Servant of the LORD who takes pre-eminence and the context is consistently one of salvation. Watts remarks, correctly in our view, that the continued

use of new exodus imagery suggests a link between the deliverance accomplished by Cyrus and that accomplished by the Servant. Watts argues that Isaiah 49-55 is structured in such a way that the fourth Servant Song, Isaiah 52:13–53:12, is so placed between the final summons of the new exodus (Isa. 52:11-12) and the concluding song of the restoration of Jerusalem-Zion (Isa. 54:1-17) that it is meant to show the way in which the Servant will realize the new exodus (1990:52-3). His will not be a military conquest like that of Cyrus, but a spiritual one (cf. Isa. 42:1-9). With these findings we would readily agree.

After dealing with some of the issues related to the identity of the Servant, Watts resorts to “Westermann's [1964] distinction between the salvation oracle and the proclamation of salvation” (1990:56). Based on a shift to the predominance of “proclamation” (1990:57) in Isaiah 49-55 compared with chapters 40-48, and on an examination of content, Watts concludes, and this seems to be crucial to his argument, that “this is not simply because a different event is being foretold, but instead suggests that there has been a postponement of the full hopes of the New Exodus” (1990:57). In other words, according to Watts, the full glory of the new exodus as presented in Isaiah 40 was initially intended to be fulfilled in one event, the return from Babylon with Cyrus as agent and Jacob-Israel as servant. However, Jacob-Israel are not ready to receive such a deliverance and are still not persuaded of the LORD's power and wisdom by the end of chapter 48. Therefore the new exodus is postponed until the time when the new yet unknown servant “will both deliver Jacob-Israel from its 'blindness and deafness' and execute Yahweh's purposes for the nations” (1990:58). Thus, Watts concludes “that within the context of the book as a whole, the New Exodus is still future” (1990:59).

We are able to concur with this final statement, but not with the idea that the new exodus was postponed. Watts has effectively attempted to remove all typological significance from the return from Babylonian exile accomplished under Cyrus. According to Watts, the return from Babylonian exile was never meant to point as a new exodus-type to a greater new exodus deliverance by the Servant of the LORD. His argument rests on his assumptions that Isaiah 40-55 is exilic (allowing the possibility of a change of plan midway through, dependent on Jacob-Israel's response) and that Isaiah 56-66 is a post-exilic setting of disappointment with the return (1990:32). Moreover, we are not convinced of the logic of his step from Westermann's distinction between salvation oracle and proclamation of salvation to the suggestion that there are not two events in sight but only one new exodus that is postponed.

2.2.9 *Richard J. Clifford*

Clifford, in his article “The Unity of the Book of Isaiah and Its Cosmogonic Language” (1993), addresses the perceived problem of “Second Isaiah’s” themes of exodus-conquest (land taking), creation, and Cyrus as Yahweh’s king appearing to stand outside of “the inherited Isaian tradition” (1993:2). If this were the case, then the modern scholarly theory of the redactional unity of the book of Isaiah, with chapters 40-55 as its theological centre, would collapse. The theory is that “Second Isaiah” interpreted “the Isaian tradition” for sixth century exiles by composing chapters 40-55 and possibly editing chapters 1-35, with chapters 36-39 performing a historical bridging role between 1-35 and 40-66. Clifford’s thesis is that these three themes are indeed derived from “the Isaian tradition” since “each develops something about Zion in its manifold meanings of temple, temple city and people” (1993:3).

Clifford argues that the exodus-conquest (land taking) passages in “Second Isaiah” (Isa. 35; 40:1-11; 41:17-20; 42:10-43:8; 43:16-21; 46; 49:1-11; 51:9-11; 55:12-13) are structurally significant (not so in “First Isaiah”) such that “Second Isaiah makes Zion the *destination* of the exodus journey” (1993:3). The old exodus journey was *from* Egypt *to* Canaan. The new exodus journey is *from* Babylon *to* Zion. Where the destination of the exodus journey is not explicit (it is in Isa. 35; 40:1-11; 46; 49:1-11; 51:9-11), Clifford says it is implied by the mention of festive celebration of Yahweh’s power (1993:4). This is based on his supposition that “Second Isaiah” has incorporated “Canaanite’ imagery of the storm god Baal defeating his enemies, building his temple, and celebrating his kingship” (1993:3-4). This celebration included a victory procession or *via sacra* of the people or army to the shrine (1993:4; cf. Stuhlmüller, 1970:74-79). Thus, in Isaiah 41: 17-20, that Zion is the destination, is implied both by the passage’s correspondence with 40: 1-11 regarding journey through a transformed desert, and by the fact that the journey ends with praising God, which Clifford says “presupposes a shrine” (1993:4; Footnote 6). Similarly, in 43:16-21, the journey (43:9-44:8) “ends with a people formed and rendering praise” (1993:4). Praise again implies a shrine according to Clifford, but we would be inclined to see an allusion to the celebration song of Exodus 15. In 42:10-43:8 Zion is implied by the exiles being led to their home. Finally, though uncertain, 55:12-14 may conclude the entry into Zion “with a reprise of the *via sacra*” (1993:5). We note that his argument from the *via sacra* differs significantly from that of Stuhlmüller who speaks of “a Processional Via Sacra to Creative Redemption” occurring only in Isaiah 40:3-11 and 52:7-10 (1970:74-79). Clifford’s point is that “Second Isaiah” always ends the exodus journey in Zion, the temple city. This,

according to Clifford, agrees with “the Isaian tradition” since, “In all the Isaian texts Zion is the journey's end” (1993:5). We find Clifford's argument weak because of its dependence on “Canaanite” imagery to maintain the Zion destination connection between Isaiah 1-39 and 40-55. We also do not find this connection necessary and would argue simply that Isaiah of Jerusalem incorporated exodus references or language with different purposes and different audiences in mind.

Clifford then turns to the creation language in “Second Isaiah” which is notably prolific (Clifford helpfully lists all the different verbs of creation and their frequency in “Second Isaiah.”) by contrast with “one unclear use in [Isaiah] 4:5 ... in the old Isaian tradition” (1993:5). We wonder whether Clifford has looked for any non-verbal creation language in Isaiah (e.g. dry ground-sea, light-darkness, divine assessment of goodness, creatures of the earth, sea, or sky, abundance of water in Eden, fruitfulness, etc.). The question is, “Does this apparent disparity of creation language between “Second Isaiah” and “the Isaian tradition” mean that the theory of redactional unity must collapse? Before answering this question Clifford gives a very clear and concise survey of the history of interpretation of creation in Isaiah 40-55, from ancient commentators to modern scholars (1993:5-8; see our introduction to this chapter). His conclusion is “that modern scholarship on creation in Second Isaiah often assumes a polarity of redemption and creation, myth and history, and that it is carried on in a highly form-critical atmosphere” (1993:8). But Clifford is very positive about Stuhlmüller's work reviewed above and seems in many ways to follow his approach, especially regarding the influence of Ugaritic (“Canaanite”) and Babylonian creation myth and ceremonies upon “Second Isaiah” (see below).

Thus, and presumably also to avoid the above-mentioned “polarity” and “atmosphere”, Clifford proceeds to view creation in “Second Isaiah” against the background of the ancient Near Eastern perceptions of creation. Firstly, creation was understood to be a *process* pictured “as a battle between primordial forces and a god, ending when the god vanquished the monster representing those forces” (1993:8; cf. Fishbane, 1985:354). Thus, in “Second Isaiah,” according to Clifford, “Yahweh creates by vanquishing Desert ... as he once did by vanquishing Sea” (1993:8). Yahweh defeats these primordial forces by putting a road through them.

Secondly, in the ancient Near East, the *product* of creation “was a *populated* world, not the bare material world” (1993:8). Creation results in a society and the concept of Zion in “Second

Isaiah” fits this description, according to Clifford. Zion is a temple city and a people (cf. Schmid, 1984:109 on the existence of a people guaranteed by their god).

Clifford then argues for two uses of creation or cosmogony in “Second Isaiah.” In the first, cosmogony functions as a complement (note Clifford avoids polarity between creation and redemption) to the exodus-conquest tradition (see Isa. 41:17-20; 42:13-17; 43:16-21; 49:8-12). “Cosmogony // journey through Sea is the original founding event of Israel. The new founding event is cosmogony // journey through Desert” (1993:9). What Clifford argues is that cosmogonic and historic language are mixed because in both cases the one historic event is a founding event. It involves the original creation or new creation of Israel and using the same complementary pair for both validates the new.

The second use of creation language which Clifford finds in “Second Isaiah” (see Isa. 44:23-45:13; 45:14-25) and which he says is an aspect of the first use (1993:10), “has to do with cosmogony as victory and temple building and dedication” (1993:10). Whereas Clifford's argument for Zion as consistently being the goal of the exodus journey in “Second Isaiah” and in “First Isaiah” was based on “Canaanite” mythological imagery, now his argument is based on “first-millennium Mesopotamian cosmogonies” (1993:10; he then proceeds to refer specifically to Chaldean, Akkadian and Neo-Babylonian cosmogonies). These cosmogonies include “the building of the temple or temple city, the appointment of the king as builder of the temple and agent of the god(s), and the promulgation of justice and peace” (1993:10). Clifford detects this kind of “Temple-focused creation” (1993:10) language in the passages of “Second Isaiah” cited above. The role given to Cyrus is the most significant in terms of these cosmogonies. Clifford's conclusion is that “Second Isaiah” uses exodus language and creation language together to express the re-emergence of Yahweh's people and the re-building of Zion as their temple city (1993:14). It seems, though it is not clear, that in Clifford's mind, Zion was also the temple city of the people of Yahweh in “the Isaian tradition.”

On the issue of Cyrus as Yahweh's king instead of a davidic messiah, as in “First Isaiah,” Clifford argues that, once Cyrus “has fulfilled the king's role in cosmogony, he is no longer necessary for the prophet's preaching and he does not occur after chap. 49” (1993:15; cf. Watts, 1990:49). Obviously, Clifford is assuming the first-millennium Mesopotamian cosmogonies mentioned above. Clifford argues that the strong correspondence between “eighth-century royal destroyer [the Assyrian king in “First Isaiah”] and sixth-century royal restorer [Cyrus in “Second

Isaiah”]” (1993:15) suggests the following three-stage historical scenario presumed in Isaiah 40-66:

- (1) a period of Israel's sinful behaviour [“First Isaiah”]; (2) a period of divine judgement small scale under Assyria, definitive under Babylon; (3) Israel's restoration small scale under Hezekiah, definitive under Cyrus [“Second Isaiah”] (1993:15-16).

We can agree with this historical framework but would not need to derive it from the above mentioned correspondence between the eighth and sixth-century kings. Clifford's view then is that in the context of first-millennium Mesopotamian cosmogonies, Cyrus rather than a davidic messiah, best suited “Second Isaiah's” purpose of interpreting “the Isaian tradition” for the sixth-century exiles. Clifford does not make the link with Zion very clear, but this is implied by the role of the king in the first-millennium Mesopotamian cosmogonies.

Thus, according to Clifford, “Second Isaiah's three apparent innovations are in fact deeply continuous with the Isaian tradition” (1993:16) on the grounds that Zion, the destination of the exodus and the dwelling place of Yahweh in the inherited tradition, is now made into “the destination of a new exodus, the goal of a cosmogonic victory procession” (1993:17). However, we are not persuaded that it is necessary to resort to ancient Near Eastern and first-millennium Mesopotamian cosmogonies in order to explain the unity of the book of Isaiah or the message of the three major literary units of Isaiah.

2.2.10 R.L. Hubbard, Jr.

Hubbard (1997) shows great awareness of the implications of the title “Redeemer” and of the idea of redemption in Isaiah 40-66 for the LORD's promised redemption of Israel from exile by a new exodus. Firstly, his insight on the meaning of the exodus redemption (See Ex. 6:6; cf. Ex. 15:13) as “rescue of people unjustly enslaved by decisive military means, not as the release of slaves by purchase” (Hubbard, 1997:792) is very significant in the light of the Divine Warrior passages in Isaiah (e.g. 40:10; 42:13).

Secondly, Hubbard's remarks on the title's function as giving credibility, assurance, and certainty to the LORD's proclamations and promises (Isa. 41:14-16; 43:14; 44:6, 24; 47:4-5; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16), are both helpful and concise. He gathers all these together

stating, “By recalling the first Exodus in many of the above texts (e.g. 43:16-21), the prophet portrays future events as a new exodus, which frees Israel from slavery and restores them to their rightful, original owner” (Hubbard, 1997:792). This statement is undergirded by Hubbard's previous remarks on the legal context of redemption found in Leviticus 25. He says, “To enslave people liberated by Yahweh from Egypt not only infringes on his rights (that act made them his servants) but also in effect reverses the Exodus” (1997:790). Thus, we would argue that a new exodus from Babylon is demanded by the fact that Israel's first exodus has been reversed - they are slaves to Babylon (cf. Isa. 52:3; Hubbard, 1997:793).

Thirdly, without taking away from his first insight above, Hubbard (1997:792) notes that in Isaiah 43:1 “I have redeemed you” has a more narrowly commercial sense in the context of verses 3-4 (but cf. Isa. 45:13; 50:1-2).

2.3 Summary Evaluation

Von Rad profoundly influenced subsequent biblical scholarship with his argument that the Old Testament doctrine of creation was not an originally “Yahwistic” belief but was absorbed from pre-Israelite creation mythology known in Canaan. Thus, according to von Rad, in genuine “Yahwism” creation was always secondary to redemption, either as a “foil” to stimulate faith in God's ability to save, or entirely absorbed into it as a kind of redemption itself. The latter meant that the exodus and the return from exile could be juxtaposed with “creation” as subsequent “saving acts.”

Anderson focused on “Second Isaiah's” eschatological reinterpretation of the exodus and creation as a case of horizontal historical typology in which previous events anticipate a decisive event from which subsequent events flow as a consequence toward an even greater fulfilment. The decisive event of Israel's history is the exodus which proved God's wisdom, power and purpose to fulfill his promises to Abraham. Thus, the “former things” prophesied and fulfilled (the old exodus) guarantee the accomplishment of the “new things” announced by “Second Isaiah” (the new exodus). The return from exile is linked to both creation and redemption because in “Second Isaiah's” “historical retrospect” creation was never out of relation to history. We do not agree with Anderson's understanding of the process of transmission of Israel's history as recorded in Scripture (1962:190-1) and therefore, we would avoid the term “sacred tradition” since it allows that the historical facts of Israel's history have been changed in order to serve

Israel's national, cultural, religious and political purposes. We believe that although the history recorded in Scripture is selective for the purpose of conveying a message, the historical facts are in no way distorted, falsified or misrepresented. We believe, therefore, that the history recorded in Scripture is entirely true, accurate and reliable.

Napier seeks to differ with von Rad for whom the mighty acts of Yahweh in the history of Israel fit the framework of "Into Egypt ... out of Egypt ... into this place" without dependence on the idea of Yahweh as Creator. Napier argues that creation is brought into time and history as a mighty act of Yahweh in order to show that Yahweh called/created Abraham/Israel for the sake of all mankind. We would agree with Napier that "an articulated creation-faith" is required to explain Yahweh's mighty acts in Israel's history - creation of Israel out of Egypt, re-creation of Israel out of Babylon - pointing to an eschatological re-creative work by which Yahweh will accomplish his ultimate purpose for the families of the earth.

Harner takes issue with von Rad on the *role* that creation faith must fulfill in the thought of Isaiah. In Harner's understanding, the old exodus on its own is inadequate to assure the people that Yahweh has the power and the will to redeem them again. But since the prophet sometimes bases the imminent restoration of Israel on creation faith alone (Scriptural examples not persuasive), Harner argues that creation faith has sufficient independence from salvation faith to bridge the assurance gap between the old exodus and the new.

Stuhlmüller focused on the new exodus theme in Isaiah 40-55 as a way to creative redemption. He argues that in Isaiah 43:16-21 and 41:17-20 the prophet links the return from exile to the theme of creation to show that the *way* and the *goal* of the new exodus are exceptionally more glorious than in the first exodus. Stuhlmüller then examines Isaiah 40:3-5 and 52:7-10 and argues for Babylonian influence through "the processional *Via Sacra* of Babylon and ... the creation myth, *Enuma eliš*" (1970:74). Thus, the new exodus of the exiles is to be understood as a re-assertion of Yahweh's kingly power leading to the recreation of the prosperous life of Israel in the Promised Land (1970:82). Finally, Stuhlmüller argues that in Isaiah 51:9-10, 44:27 and 50:2 the prophet integrates the Ugaritic *Chaoskampf* with the exodus motif in order "to attribute to the new exodus the re-creative aspects of the *Chaoskampf*" (1970:88) and to add to it the concept of Yahweh's overwhelming victory over opposition (1970:90).

Ogden argues for five points of dependency between the Song of Cyrus (Isa. 44:24-45:13) and Exodus 6-8 by which “Deutero-Isaiah” intends to portray the relationship between Cyrus and the return from exile as equivalent to that between Moses and the exodus. We are inclined to agree with Ogden's analysis and conclusion as far as they go. Although Ogden does not seek to address the theological significance of the associations that he identifies, including those between redemption (exodus/new exodus) and creation, he does in fact refer to the LORD's work of redemption through Cyrus as re-creative.

Fishbane divides what he calls “inner-biblical typology” (cf. his concept of aggadic exegesis) into four categories: cosmological-historical, historical, spatial and biographical. He is careful to emphasize that the concrete historicity of the new event means that although it is similar to the prototypical event, it is also unique and distinct. Fishbane gives examples of cosmological-historical typology in Isaiah 65:17-25, 51:9-11 and 11:15-16; historical in Isaiah 43:16-21 and 19:19-25; spatial in Isaiah 51:3 and Ezekiel 47; and biographical in Isaiah 54:9-10, 51:2 and Hosea 12. He argues that in cosmological-historical typologies there is the hope or the promise that a primordial cosmological configuration will be renewed in historical time. Thus, he understands the process of pre-creation victory over the monsters of chaos as an expression of divine power that was re-expressed in the exodus and would be expressed again in the return from exile. Thus we find that Fishbane correctly recognizes the presence of multiple inner-biblical typologies, but he seems to be of the view that all these are humanly orchestrated by means of aggadic exegesis. We would say that they are orchestrated by the LORD who is ultimately the Author of all the Scripture.

Watts' thesis is essentially that an imminent enthronement of Yahweh in a restored Jerusalem-Zion is announced in Isaiah 40, but rejected by Jacob-Israel (Isaiah 40-48), and therefore postponed to be fulfilled only later through the suffering Servant (Isaiah 49-55). Watts argues that “Creation language establishes not only Yahweh's ability but his wisdom and therefore his right to do as he pleases, which in this case is to use Cyrus as his agent” (1990:40). Watts correctly recognizes that the continued new exodus imagery in Isaiah 49-55 suggests a link between the deliverance through Cyrus and that through the Servant. He even sees in Isaiah 52:13–53:12 that the Servant will accomplish the new exodus by a spiritual conquest. But, his argument for a postponement of the full hopes of the new exodus, initially intended for the return from Babylonian exile, means that he does not recognize any typological significance in the return from Babylonian exile.

Clifford is concerned to defend the modern theory of the redactional unity of the book of Isaiah against the contention that the themes of exodus-conquest, creation and Cyrus as Yahweh's king stand outside of "the inherited Isaian tradition." Using the idea of the "Canaanite" *via sacra* he argues that Zion is consistently the destination of the exodus journey in "the Isaian tradition" and "Second Isaiah," though he finds the *via sacra* in different passages to Stuhlmüller. He then applies the influence of the Ugaritic battle motif, Babylonian creation myth (cf. Stuhlmüller, Fishbane) and first-Millennium Mesopotamian cosmogonies to argue that in "Second Isaiah" "creation language" and exodus-conquest language are placed together to express the re-emergence of Yahweh's people (cosmogony // journey through Desert) and the re-building of Zion as their temple city (cosmogony as victory, temple building, dedication). Finally, he argues that Cyrus was selected by "Second Isaiah" as Yahweh's king above a Davidic messiah because in the context of first-millennium Mesopotamian cosmogonies (the king's role was temple builder), Cyrus best suited his purpose of interpreting "the Isaian tradition" for the sixth-century exiles.

Finally, Hubbard's remark that the function of the title "Redeemer" is to give credibility, assurance, and certainty to the LORD's proclamations and promises (Isa. 41:14-16; 43:14; 44:6, 24; 47:4-5; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16), may be compared with the role of assurance given to creation by von Rad, Anderson, Harner and Watts.

Thus, we may summarize the following as the main issues of debate:

1. What is the reason for the juxtaposition of creation language with the exodus and the return from exile? - Is creation a kind of redemption? Is creation merely an extension of the prophets' historical retrospect? Does creation only provide a faith-bridge between the old exodus and the new? Is creation language used to express the re-emergence and rebuilding of Israel and Zion in mythological terms? Does creation language serve to emphasize the exceptional and more glorious nature of the new redemption?
2. Is the return from exile another re-expression of pre-creation victory over the monsters of chaos?
3. Does the return from Babylonian exile function as a type of a yet future redemption? In other words, does the re-creation of Israel out of Babylon point to another future re-creative purpose of God for his people?
4. What is the significance of the link between the deliverance through Cyrus and that through the Servant of the LORD?

CHAPTER III
A BIBLICAL THEOLOGICAL ANALYSIS OF
THE RETURN FROM EXILE IN THE BOOK OF ISAIAH

3.1 Introduction

It should be pointed out from the start that the “return from exile” as a biblical theological theme is not limited to the return from exile in Babylonia. Thus in our analysis of the return from exile in the writings of Isaiah we will include texts that use “return from exile” language, but may in fact refer to an eschatological, spiritual or other physical or geographical return from exile. Our hermeneutical approach differs somewhat from those of the scholars reviewed in Chapter II. This is so in that our approach is not to systematize or categorize the prophet's theology of the return from exile, but rather to trace its development through the whole book.

3.2 Initial Analysis

By a careful reading of the book of Isaiah in the New American Standard Bible (NASB), a purposefully more literal “word-for-word” translation, the following passages were identified as referring to a return from exile, though not necessarily with connections to creation-redemption themes:

Isaiah 4:2-6; 10:20-27; 11:11-16; 12:1-6; 14:1-6; 19:19-25; 27:12-13; 30:27-33; 35:6-10; 40:3-5, 9-11; 41:8-20; 42:9, 13, 14-17, 22; 43:1-7, 14-21; 44:1-5 (spiritual; cf. 43:1-7 physical); 44:21-23 (spiritual; cf. 43:14-21 physical); 45:11-13; 46:3-4, 13; 48:1-22; 49:5-6, 8-13, 17-23 (esp. 18), 24-26 (esp. 25); 50:1-3; 51:3, 5, 9-11, 12-16; 52:1-6, 7-12; 54:1-10; 55:12-13; 56:6-8; 57:13-19; 60:4, 9; 62:10-12; 63:15–64:12.

In the course of the analysis below it will become apparent that this list of texts has been altered by elimination, reduction, extension or addition of texts. This has been the natural result of full grammatical-historical and biblical-theological analysis.

3.3 Grammatical-Historical and Biblical-Theological Analysis

The purpose of the grammatical-historical analysis is to confirm that specific texts are indeed originally intended as references to a return from exile in their own historical contexts. The purpose of the biblical-theological analysis is to identify any biblical-theological themes

associated with the return from exile in these texts and then offer a biblical-theological interpretation. The fulfilment of these purposes determines the scope and extent to which these analyses will be carried out. In particular, creation themes may be identified by words (e.g. 'create,' 'form,' 'make,' 'separate'), ideas (e.g. being fruitful and multiplying, 3rd day separation of sea and dry ground), descriptions (e.g. what God made: the heavens, etc.) and titles of God (e.g. Creator, Maker) that point back to Genesis 1–3. Again, redemption themes may be identified by words, ideas, descriptions and titles of God that point back to the flood, exodus, wilderness wanderings, Jordan crossing and conquest, or forward to the eschatological redemption of God's people.

3.3.1 Background

Isaiah, the son of Amoz, records the year of king Uzziah's death (probably 740 B.C.) as the year when he received his call to the prophetic ministry (Isa. 6). It appears that Isaiah lived in Jerusalem and enjoyed free access to the royal family and other high officials (Archer, 1994:365). Isaiah 1:1 states that the intended audience of Isaiah's prophecy was "Judah and Jerusalem" and places the time of his prophecy in "the reigns of Uzziah, Jotham, Ahaz and Hezekiah." There is much controversy among scholars regarding the date of writing and the unity of authorship of the book of Isaiah. This comes in the light of the identification of Cyrus the Persian by name in Isaiah 44:28 and 45:1, and the dramatic shift in style, tone and historical situation addressed, which occurs at chapter 40. From chapter 40 the people addressed are in exile rather than in eighth-century Judah. As a result, many scholars refer to a hypothetical "Deutero-Isaiah" and an additional "Trito-Isaiah," whom they argue wrote chapters 40-66 in the sixth and fifth centuries B.C. However, evidence from the New Testament and the Old Testament, and from the book of Isaiah itself (e.g. the whole argument that the LORD alone is God is built around his ability to predict and fulfill future events) make the position that the entire book was written at the time of Isaiah the son of Amoz highly defensible (Hill and Walton, 2000:415-6). Although this is our position, we find that unity of authorship is not essential to the argument of this dissertation. This is so since we are concerned with the chronological development of the theme of the return from exile rather than with differentiating between the views of different biblical writers on the return from exile.

The book of Isaiah addresses three different historical settings, a feature which has led to the above-mentioned controversy and various theories of multiple authorship. The first setting is during the lifetime of Isaiah and is covered in chapters 1-39 (Oswalt, 1986:4).

The historical background of the second half of the eighth century B.C. is the rise of the Neo-Assyrian Empire under Tiglath-Pileser III (see Bruce, 1963:60-72). We need to take note of two major events as background to Isaiah 1-39. As Bright (1972:289) puts it so well, "Isaiah's first clash with the national policy came during the crisis of 735-733, when the Aramean-Israelite coalition moved on Jerusalem to compel Judah's co-operation against Assyria." Isaiah 7-12 should be understood against this background. Isaiah opposed Ahaz' proposed appeal to Assyria for help and urged him rather to trust in the LORD. Instead, Ahaz sent tribute to Tiglath-Pileser who, needing no invitation, quickly moved into Syria and Palestine and destroyed the coalition. Damascus fell to Tiglath-Pileser in 732 B.C. The northern kingdom of Israel was soon (ca. 733) overrun and largely destroyed, but remained a vassal state until 721 when Samaria fell to Shalmaneser V, Tiglath-Pileser's son.

The other major event is "the invasion of Judah by the Assyrian king Sennacherib in 701 [which] resulted from Hezekiah's involvement in an anti-Assyrian coalition" (Hill and Walton, 2000:417). Hezekiah had resisted internal and external pressures to rebel against Assyria all through the reign of Sargon II (721-704 B.C.). But when Sargon met his death in battle and his son Sennacherib took the throne of Assyria, Hezekiah decided this was the right time to refuse tribute and prepare to defend his independence (Bright, 1972:282). In fact rebellion broke out at both extremes of Sennacherib's realm – in Babylon and in Palestine and Syria. Soon a coalition of revolt had formed in the west and in spite of Isaiah's vehement opposition, Hezekiah joined the coalition and sought a treaty with Egypt. At first occupied with controlling the rebellion in Babylon, Sennacherib only struck west in 701 B.C. He first crushed the coastal city-states of Tyre, Ekron and Ashkelon, then moved inland against Judah (Bright, 1972:282-284). As Oswalt says, "Scholars disagree considerably about what happened next. All agree that Hezekiah paid Sennacherib a very large tribute and that the Assyrian emperor returned home, boasting that he had penned up Hezekiah 'like a bird in a cage'" (1986:12). But it is blaringly inconsistent with Assyrian policy that Sennacherib left Jerusalem and Hezekiah intact. The biblical explanation is found in 2 Kings 18:17-19:37 (also Isaiah 36-37), such that Jerusalem was miraculously

delivered, probably because the Assyrian army was destroyed by a plague (Oswalt, 1986:12).² Isaiah 38-39 then anticipates the exilic (and post-exilic) background of Isaiah 40-66.

The second and third periods of background to the book of Isaiah are long after Isaiah's death (Oswalt, 1986:4). Although chapters 40-66 are not tied to specific historic events, the general timeframe of chapters 40-55 is the period of the exile (605-539 B.C.), and that of chapters 56-66 is the return from exile (from 539 B.C.) (Oswalt, 1986:13). The exile of Judah came about after a coalition of Babylonia and Medo-Persia finally toppled the Assyrian empire in 609 B.C. The deportation of Judeans began in 598 B.C. (2 Kings 24:8-17) and was completed in 586 B.C. when Nebuchadrezzar, the Babylonian emperor, destroyed Jerusalem. He kept a strong hold on this Neo-Babylonian empire, but his successors grew progressively weaker until 539 when the Medo-Persians, led by Cyrus, defeated Babylon with ease and became the new world rulers. Cyrus reversed the Assyrian and Babylonian policy of deportation and immediately in 539 B.C. issued a decree allowing foreign exiles to return to their homelands (Oswalt, 1986:13-15).

3.3.2 *Analysis*

3.3.2.1 *Isaiah 4:2-6*

This passage concerns the Branch of the LORD and the survivors of Israel. The expression, "In that day" comes in the context of chapters 2 and 3 and 4:1 (see Grogan, 1986:44; Oswalt, 1986:145) immediately preceding our passage (cf. 2:2, 11, 17, 20; 3:7, 18; 4:1). "In the last days" (2:2) refers to a time when the LORD alone will reign from Zion and be recognized by the peoples of many nations as the one true God (cf. Oswalt, 1986:117). But before those last days there will be a day of God's judgement when, "The proud look of man will be abased, and the loftiness of man will be humbled, and the LORD alone will be exalted in that day" (2:11) (see Oswalt, 1986:126; Delitzsch, 1996:79-80). This "day of reckoning" (2:12) for all men is particularly applied to Jerusalem and Judah from the beginning of chapter 3 (see Oswalt, 1986:131). The LORD's judgement upon Jerusalem and Judah is described in terms of siege, famine, defeat in war, loss of leadership and the total disruption of proper social order (3:1-7, 12, 24-26; 4:1). This judgement upon Jerusalem's pride and seductive display of her beautiful

²Bright argues that the events described in 2 Kings 18:17-19:37 could not have occurred in 701 B.C., but rather must have taken place in about 688 B.C. when Sennacherib embarked on a second campaign to the west, Hezekiah having rebelled a second time. Bright's theory is primarily argued on the basis that Tirhakah mentioned in 2 Kings 19:9 only became king over Egypt in 690 B.C. Thus, he argues that the biblical writer has telescoped Sennacherib's two campaigns into one, the first of 701 recorded in 2 Kings 18:14-16 and the second recorded in 2 Kings 18:17-19:37 (see Bright, 1972:296-308).

things, pictured by “the daughters of Zion” (3:16-17), will result in utter reproach and the removal of everything beautiful (3:16-4:1) (see Oswalt, 1986:140).

In this context of Jerusalem under judgement (no pride left, no beauty left), 4:2 comes by way of contrast to speak of beauty and glory and pride and adornment. “In that day” now refers to another day, after judgement (4:4), which features “the Branch of the LORD” and “the survivors of Israel.” It is a day of restoration (see Oswalt, 1986:145). The “survivors of Israel” cannot be those who literally were “left in Zion” (4:3) since those left in the land of Judah under Gedaliah all fled to Egypt after he was assassinated (2 Kings 25:11, 12, 22-26). The remnant in Jerusalem, who are “called holy” and whose names are “recorded for life” (4:3), must be people who have come to be in Zion “in that day” (4:2). Since Zion has been washed of all moral filth “by the spirit of judgement and the spirit of burning” (4:4), those who are left must be clean. The expression “survivors of Israel” may imply a return from exile. Ruprecht (1997:989) says, “[the word translated *survivors*] consistently involves escape from the catastrophe of war barely with one's life (by flight). Only once (Neh 1:2) does it refer to Judeans escaped from captivity.” We would argue that this one exception allows the same understanding here. And yet, in the light of 2:2-4, we should not limit the inhabitants of restored Zion to the physical descendants of Israel. Motyer says, “*Survivors*/'escapees' is a theologically neutral word for those who have escaped a calamity which overwhelmed others. Why they 'escaped' we learn in verse 3. ... With the word *holy* we enter the theological realities behind this survival; those left are a group spiritually changed”(1993:65).

“The Branch of the LORD” (4:2) is a title introduced here, but developed extensively in the Prophets (cf. Isa. 11:1ff.; 53:2ff.; Jer. 23:5ff.; 33:15ff.; Zech. 3:8; 6:12). Here the Branch of the LORD could be understood as a ruler or leader of the holy remnant in Zion whose beauty and glory they recognize and understand (cf. the bad rulers of Isa. 3:12-15; see Grogan, 1986:45). “Branch of the LORD” may indicate that this ruler is divine in origin, whilst “fruit of the earth” may point to his human nature (Motyer, 1993:65-67).

Verses 5 and 6 use the language of creation (see §3.3.2.10 on נִרְאָה) and of the exodus and wilderness period. The word נִרְאָה emphasizes the fact that the LORD's work of salvation described in these verses is so glorious that it can only be compared with God's original work of creation (see Young, 1965:184-185). The pillar of cloud by day and the pillar of fire by night

indicate the presence of “the angel of God” (Ex. 14:19) or “the LORD” (Ex. 14:24) himself leading (Ex. 13:21-22) and protecting (Ex. 14:19-20; see also §3.3.2.9) and fighting for (Ex. 14:24-25) his people (cf. Young, 1965:186). At times the glory of the LORD appeared in the cloud (Ex. 16:10).

On Mount Sinai the LORD came to Moses “in a thick cloud” (Ex. 19:9, 16) and Mount Sinai “was all in smoke because the LORD descended upon it in fire (Ex. 19:18-19) (cf. Westermann, 1997a:599-600). The thick cloud of smoke apparently allowed the people to hear the LORD's voice (Ex. 19:9, 16, 19) and meet him (Ex. 19:17) and see his presence (Ex. 19:11), but also prevented them from grazing upon the LORD (Ex. 19:21; cf. 24:9-11; Deut. 4:11-12). See Annexure A for further background on the glory-cloud and Meredith Kline's extensive study in “Images of the Spirit” (1986).

Thus Isaiah 4:5-6 indicates the visible presence of the LORD in the midst of his holy remnant people on Mount Zion. His presence with them is greater than it was during the exodus and wilderness period since the people are no longer on the move and his cloud-presence is over the assemblies and not just the mountain or the tent of meeting. In the restored Jerusalem the whole remnant will be able to go where only Moses was allowed to go before (cf. Oswalt, 1986:149).

We conclude that Isaiah 4:2-6 concerns the eschatological (see Oswalt, 1986:145) new creation (see Grogan, 1986:16, 46) of Mount Zion, the holy remnant who will dwell there, and the visible, glorious presence of the LORD in the midst of his people in a way far greater than during the exodus and wilderness period. The idea of a return from exile is dependent upon the expression “survivors of Israel,” but also may be deduced from the preceding context of judgement upon Zion. Moreover, the close connection between this new Zion and the exodus theme may well be intended to give the impression of a new exodus by which the remnant have reached Mount Zion.

3.3.2.2 *Isaiah 11:11–12:6*

There can be no doubt that this passage speaks of the return from exile. The context of the preceding verses of chapter 11, the expression “on that day” (11:11) and the content of these verses all point to the eschatological nature of this return (see Grogan, 1986:90). The LORD will bring back the remnant of his people from all the places to which they have been scattered, the great powers of the day (see Delitzsch, 1996:186-187), Assyria and Egypt being named first

(11:11). It is “the second time” that the LORD will, literally, “add to purchase/acquire”³ his people with his hand⁴ because the first time was when he brought them out from Egypt. At this point Grogan (1986:90) says succinctly, “Like most of the OT writers, Isaiah had a lively sense of the special importance of the Exodus from Egypt, when God had stretched out his hand to deliver his people. Isaiah looked forward to a time that will see an event comparable with it in redemptive significance (v.11).” Verse 12 repeats the same idea but describes “the remnant of His people, who will remain” more specifically. They are made up of “the dispersed” (feminine plural) of Judah, “the banished ones” (masculine plural) of Israel and people of the nations if “lift up a standard” is parallel to “assemble” and “gather” (cf. 11:10; see Motyer, 1993:125-126; Young, 1965:396-397). The nations may also be understood as the places from where the remnant are to be recovered (cf. Isa. 49:22).

Verse 13 emphasizes the unity of the remnant people of God (Delitzsch, 1996:187-188). Verse 14 indicates that the remnant will be brought back to take possession of the whole of the land promised to Abraham (Gen. 15:18) and controlled for a time by David (2 Sam. 8) and Solomon (1 Kings 4:21, 24) (see Grogan, 1986:91; Oswalt, 1986:288). In all, the language of verses 14 and 15a (“swoop down,” “plunder,” “possess,” “subject,” and “utterly destroy”) is conquest language (cf. $\square\text{ׁׁׁׁׁׁ}$: Num. 21:2-3; Deut. 2:34; 3:6; 7:1-2; 20:16-17; Josh. 2:10; 6:17ff.; 8:26; 10:1ff.; 11:11ff.; Judges 1:17; ׁׁׁׁ : Num. 31:9, 32, 53; Deut. 2:35; 3:7; 20:14; Josh. 8:2, 27; 11:14) indicating a new, greater conquest of the Promised Land (cf. Oswalt, 1986:288; Young, 1965:398-400). Since this prophecy is dated from the time of Uzziah it is noteworthy that at the time that Jeroboam II ruled the northern kingdom and Uzziah the southern (i.e. in the first half of the eighth century), the territory controlled by Israel and Judah together was nearly equal to that by David (Hill and Walton, 2000:159).

Verse 15 not only indicates that the LORD will open the way into the Promised Land from both ends (cf. Gen. 15:18), but also makes clear allusions to the exodus crossing of the Red Sea (see Delitzsch, 1996:188; Grogan, 1986:91; Oswalt, 1986:289). “He will wave His hand over the River” compares with “Moses stretched out his hand over the sea” (Ex. 14:21, 27; cf. Ex. 14:16, 26, also 7:19; 8:5, 6; 10:12). “Scorching wind” compares with the “strong east wind” (Ex.

³Motyer (1993:125) points out that this verb is also used in an exodus-conquest context in Exodus 15:16.

⁴Motyer (1993:125) says, “the Lord’s ‘hand’ is a primary exodus motif (see Ex. 3:19-20; 6:1; 13:3; Dt. 6:21).” See further below on verse 15.

14:21). “Strike” is worth comparing with Exodus 3:20 and 7:17. “Walk over dry-shod,” literally, “walk in sandals,” compares with Israel's crossing on dry land (Ex. 14:22, 29; 15:19).

Verse 16 confirms the likeness (“just as”) between the return from exile and the exodus from Egypt. One may ask how there was a “highway” for Israel “in the day that they came up out of the land of Egypt”? The answer is found by comparing Exodus 14:21, 22 and 29 with Isaiah 43:16 and 51:10, as well as Psalm 77:19. Exodus 14 indicates that the LORD divided the waters of the Red Sea so that Israel was able to walk on dry land through the midst of the sea with the water like walls on their right hand and their left (cf. Grogan, 1986:91). Isaiah 43:16 refers to this exodus crossing of the Red Sea as the LORD making a way and a path through the Red Sea. Isaiah 51:10 is clearer still when it states that the LORD “made the depths of the sea a pathway for the redeemed to cross over” (see our discussion there). Psalm 77 celebrates God's mighty deeds and in verse 19 the LORD is pictured as walking in this way/path through the sea to lead his people. The point is that the word “highway” is the same as the word “way” or “path” or “pathway.” The theme of a highway recurs frequently in Isaiah (cf. 19:23; 35:8-9; 40:3; 42:15-16; 43:19; 49:11; 62:10).

Young's comment on verse 16 is worth quoting:

Isaiah is not here speaking primarily of the return from Babylonian exile, although it may be that the thought of such a return lies at the foundation of what he says. Rather, he is thinking of a deliverance so great that it can only be performed by God. As once in former times God had brought up His people out of the land of Egypt through desert regions until finally they came to Palestine, so once again He will bring them up out of the house of spiritual bondage and prison of sin over a way which is the Messiah, the Way, the Truth and the Life, until He finally brings them through many difficulties into the City of God.

12:1-6 continues the parallel with the exodus crossing of the Red Sea by the singing of a song to the LORD with parallel expressions to those found in the song sung by Moses and the sons of Israel just after their crossing of the Red Sea (as noted by Grogan, 1986:93; Motyer, 1993:127). “The LORD God is my strength and song” and “My salvation” both occur in Isaiah 12:2 and Exodus 15:2. “His name” occurs in Isaiah 12:4 and Exodus 15:3. “Deeds” and “done” in Isaiah 12:4-5 compare with what is recounted in Exodus 15:1, 4, 8 and 10. “Praise” occurs in Isaiah

12:5 and Exodus 15:2. The title “Holy One of Israel” (Isa. 12:6) could even be traced back to Exodus 15:11 (see more on this title in §3.3.2.8).

Thus, in Isaiah 11:11–12:6, the eschatological and spiritual return from exile of the remnant of the LORD's people is connected to the exodus by multiple allusions and parallels to the crossing of the Red Sea and the song sung by Moses and Israel after that event. Moreover, this return from exile involves a greater conquest of the whole territory of the Promised Land.

3.3.2.3 *Isaiah 14:1-6*

Isaiah 14:1-6 comes in the section of Isaiah (13 to 23) which focuses on oracles against the nations. Chapter 13 is an oracle concerning Babylon, her judgement and fall. 14:1-3 serves as an introduction (see Oswalt, 1986:311) to the taunt which Israel will take up against the king of Babylon (14:4-21). The general historical context is the Neo-Assyrian threat and the need for Judah to rely upon the LORD who is sovereign in his control over all the nations (Hill and Walton, 2000:420; cf. Grogan, 1986:95).

“When the LORD will have compassion on Jacob, and again choose Israel, and settle them in their own land” (14:1) certainly assumes the exile of God's people from their land and then promises a return (cf. Grogan, 1986:103). “When” is the Hebrew **כִּי** which does not have to indicate time but may mean 'for' or 'since' (BDB, 1980:473-474), that is, some kind of attachment to the context. In fact, Oswalt (1986:312) says of verses 1 and 2: “These verses form a sort of epilogue to ch. 13 as the opening *kî*, 'for,' shows.” Therefore, the primary time-frame for this re-choosing of Israel and resettling them in their land is the LORD's judgement of Babylon and their fall to the Medes (Chapter 13). As Delitzsch says, “We have here *in nuce* the comforting substance of ch. 46-66. Babylon falls that Israel may rise” (1996:198). However, the taunt of the king of Babylon (14:4-21) may go beyond the Babylonian kingdom personified (Kidner, 1994:643) to speak of the revolt and judgement of Satan, which would suggest an additional eschatological interpretation of 14:1-3.

The LORD's “compassion” on his people is significant for it features again in Isaiah in passages which we shall see are also related to the return from exile (cf. Isa. 49:10, 13, 15; 54:7, 8, 10; 55:7). Moreover, chronologically prior to Isaiah, in Hosea 2:1 [Heb. 2:3], the name “Ruhamah” meaning 'she has obtained compassion' indicates a reversal of the judgement pronounced upon

the house of Israel in the naming of Hosea's daughter "Lo-ruhamah" (Hosea 1:6), meaning 'she has not obtained compassion' (cf. Stoebe, 1997:1227). In the context, Hosea 1:11 describes this restoration in the language of a return from exile (cf. Deut. 30:3). A restoration from 'no compassion' to 'compassion' is also described in Hosea 2:4, 19 and 23 [Heb. 2:6, 21, 25]. Against this background of "the reestablishment of an original relationship," Stoebe says, "God's willingness to exercise *hesed* is apparently the prerequisite for mercy ... In Isa 14:1 the verb → *bhr* 'to choose' parallels *rhm pi.*, indeed with *'ôd* 'again,' as an expression of reelection" (1997:1229).

The theme of the LORD having chosen Israel, that is the descendants of Jacob, is probably more significant. In Scripture the LORD's choosing Israel is several times connected to the exodus from Egypt (see Ex. 6:6-8; Deut. 4:37; 7:6-8; Ezek. 20:5-6; Acts 13:17; cf. Oswalt, 1986:312; Young, 1965:432), in every case with a reference to Abraham or the fathers (for other references to the LORD choosing Abraham/Israel/Jacob and for the idea of Israel as a holy people for God's own possession see, e.g. Ex. 19:5; Deut. 10:15; 14:2; Neh. 9:7; Ps. 105:6; 135:4; cf. Isa. 43:1). The logical explanation is that the LORD chose Abraham (Neh. 9:7; cf. Gen. 12:1-3, 7) and promised to give the land of Canaan to his descendants. As predicted (Gen. 15:13) Abraham's descendants were enslaved and oppressed four hundred years in Egypt, but as promised the LORD brought them out of Egypt, back to the Promised Land. It was at this point that the nation descended from Jacob became identified as the LORD's *chosen* people (cf. Grogan, 1986:103). Now in Isaiah 14:1 (and compare 41:8-9 and 44:1-2) it is said that the LORD will "again choose Israel, and settle them in their own land." This is tantamount to saying that the LORD will bring about a new exodus in order to again bring the nation descended from Abraham back to the land he promised to them. Thus, the return from Babylonian exile will be a new exodus. Grogan (1986:103) says, "The New Exodus theme, which is so important later in the book, is the controlling motif here."

"Strangers will join them and attach themselves to the house of Jacob" (14:1) is also reminiscent of what happened at the time of the exodus from Egypt (see Ex. 12:38; Num. 11:4; cf. Isa. 56:3, 6) (cf. Grogan, 1986:104). Eschatologically this would indicate Gentile believers (cf. Young, 1965:433). The fact that "the house of Israel will possess [servants] as an inheritance" and "take their captors captive" (14:2; cf. 45:14; 49:23; 54:3) may go back to the promise given in Genesis 15:14. Taking servants and captives from the land of their enslavement, and not only material possessions (cf. Ex. 12:32-38), would mean a greater victory for Israel over her

oppressors/captors than had occurred in their deliverance from Egypt. Grogan (1986:104) comments:

We can find real parallels to much of this in the actual events of the return from exile, for it was a decree of the Gentile Cyrus that was its immediate human cause (Ezra 1:1-4; cf. Ezra 6:1-12). There are, however, elements of the prophecy that were not fulfilled at this time, especially in the picture of God's people governing their oppressors. No doubt these are properly eschatological, so that the fulfillment at the return from Babylon itself foreshadows God's ultimate purpose for the people.

14:3 recalls the situation of Israel in Egypt (cf. Ex. 1:11-14; 2:11; 3:7-9; 6:6-7; see Oswalt, 1986:313). "Harsh service" [הַעֲבֹדָה הַקָּשָׁה] is the same expression as "hard labor" in Exodus 1:14 (BDB, 1980:715). Young comments, "This hard work that they were made to serve was the condition of their servitude. To be delivered therefrom would be the work of God. Here is then a second exodus, a second deliverance, only one greater than that from Egypt or even from Babylon" (1965:434-435).

The taunt of the king of Babylon which follows begs the question, 'Did Israel taunt Egypt after the Exodus?' Perhaps we could only answer that the song of Moses and the sons of Israel (Ex. 15) would have had a similar effect upon Egypt, although it was addressed as praise to the LORD and not to the king of Egypt as a taunt (cf. Grogan, 1986:104).

Thus we conclude that Isaiah 14:1-3 speaks of the return from exile, with connections to the exodus, as firstly the return of descendants of the Jacob from Babylonian exile, but also looks forward to the eschatological return of the spiritual descendants of Jacob (i.e. Jewish and Gentile believers; cf. Young, 1965:433-434) who are delivered from the greater spiritual oppressor of mankind.

3.3.2.4 *Isaiah 19:18-25*

In this passage verses 20 and 22 are especially significant. Isaiah 19:18-25 occurs in the context of a message of judgement upon Egypt (19:1-17). Of verse 18, Oswalt (1986:376-77) suggests, correctly in our view (cf. Motyer, 1993:168), that the five cities in Egypt speaking the language of Canaan indicates Egyptians adopting the Hebrew language because of the radical nature of their turn to God. The relationship of verse 18 with verses 16-17 and 19-25 is not clear. The

phrase, “In that day” (vv. 16, 18, 19, [21,] 23, 24) divides verses 16-25 into five sections (see Oswalt, 1986:374).

Isaiah 19:19-22 indicates that the true worship of the LORD, which began in a few cities, will spread to the whole land of Egypt in that day (cf. Motyer, 1993:168). The altar and pillar should be taken as expressions of true worship of the LORD (cf. Josh. 22:10, 26, 27) rather than as expressions of false worship or worship of false gods (cf. Ex. 23:24) (see Grogan, 1986:129).

In Isaiah 19:20, “It will become a sign and a witness” should probably be taken as referring to the “altar to the LORD in the midst of the land of Egypt,” since “altar” and “it” are masculine singular whilst “pillar” is feminine singular. Also, the altar would serve as “a sign and a witness *in the land of Egypt*” (19:20), whereas the “pillar to the LORD near its border” (19:19) would more likely serve as a sign and a witness to those *outside* Egypt's borders (cf. Josh. 22:26, 27; Gen. 31:44-53; see Grogan, 1986:129). In any case, the emphasis is on there being visible signs *to the LORD* in the land of Egypt. “They” (masculine plural) who “cry to the LORD because of oppressors” (19:20) must be the same people in Egypt who worship (offer sacrifice to) the LORD at the altar and who set up the pillar to the LORD (19:19). Thus, the oppressed are believers in and worshippers of the LORD. Thus we would understand Isaiah 19:20 as saying that the combination of the altar and the pillar *to the LORD* and the LORD's deliverance of his worshippers when they cry to him becomes a powerful witness to the LORD in the sight of the Egyptians, so that more and more come to believe in the LORD (cf. Delitzsch, 1996:238; see below, v.21).

In its mention of the cry of the people because of oppressors, 19:20 also has clear allusions to the exodus and judges periods (cf. Ex. 3:7-9; Judges 2:18; 3:9, 15; 1 Sam. 12:8-11) (cf. Oswalt, 1986:379; Young, 1969:39). “Savior” [מוֹשִׁיעַ] (Isa. 19:20) is used again as a title designating function in Isaiah 43:3, 11 and 45:15, but occurs first as “deliverer” in the book of Judges (3:9; 6:36; 12:3) (cf. Stolz, 1997:586-587). But it is also clear in Scripture that the LORD did “save” [הוֹשִׁיעַ] Israel at the time of the exodus (cf. e.g. Ex. 14:13, 30; Ps. 106:8-10; Isa. 63:8, 9). “A Champion” is literally “a mighty One” who would act as the (LORD's) instrument/agent in the defeat of the enemy/oppressor (cf. Goliath: 1 Sam. 17:4, 51 and David: 1 Sam. 17:45-47) much like the judges did (cf. Judges 2:16, 18; etc.). The point is that the relationship between the

people of Egypt and the LORD is the same as that between the Israelites and the LORD during the exodus and judges periods, i.e. it is one between believers and the LORD (cf. Oswalt, 1986:379).

Now in Isaiah 19:21 we see clearly that *Egyptians* will come to know the LORD in that day and become his worshippers. That “the LORD will make Himself known to Egypt” does not necessarily indicate anything more than what the *Egyptians* experienced at the time of the exodus (cf. Ex. 7:5; 8:19, 22; 14:4, 18, 25). However, if these *Egyptians* are now *believers* (see below) because of the combined witness spoken of above (19:19-20), then they may be compared with Israel to whom the LORD made himself known at the time of the exodus (see Ex. 6:3; cf. Ex. 3:13-15; see also Grogan, 1986:129). This comes close to indicating a new exodus. Also, knowing the LORD provides a stark contrast to the spiritual state of Israel in the judges period (cf. Judges 2:10). When the Egyptians begin to “worship with sacrifice and offering, and ... make a vow to the LORD and perform it,” this without a doubt implies conversion to become true worshippers of the LORD (cf. Isa. 56:6-8). Here they are unlike the Israelites in the wilderness who did not perform their vow (cf. Ex. 19:8; 24:3-7). Note the further contrast with Israel's worship of Baal and Ashtaroah in the judges period (see Judges 2:11-13; etc.). All these contrasts with *unbelieving* Israel in the wilderness and in the judges period serve to emphasize that these Egyptians will become true *believers*. Besides this, coming to “know the LORD” has further implications previously associated with the miraculous restoration (new creation) of Israel (cf. Hosea 2:20; 6:3).

Isaiah 19:22 continues in the same vein, recalling what Hosea the prophet said of the LORD's dealings with Israel (cf. Grogan, 1986:129) in order to bring about their spiritual healing and return (see Hosea 2:21; 6:1; 14:1, 4; cf. Deut. 32:39; Jer. 30:17; Isa. 57:18). Again, the idea of spiritual healing is closely associated with redemption, but the idea of new creation is not presented alongside it, as in Hosea 6:1-3 and 14:4-7. By way of contrast, the LORD will strike and heal Egypt instead of striking and destroying Egypt as at the time of the exodus (cf. Ex. 3:20; 7:17). Thus, Egypt now comes under the LORD's “purposeful discipline” as believers “under his care” (Motyer, 1993:169).

The outstanding question for this paper is, 'Does this passage speak of a return from exile?' 19:22 says that the Egyptians “will *return* to the LORD, and he will respond to them and will heal them” (emphasis added; cf. Hosea 2:21; 6:1; 14:1, 4). The word for return is **שׁוּב** which

ordinarily means “turn back” or “return” or “turn again” (see BDB, 1980:996-1000). It is the word most frequently used in the Old Testament for repentance on the part of man as opposed to the word **שׁוּב** (Dunn, 1990:1017). Although **שׁוּב** can simply mean “turn” (see, e.g., Psalm 119:79; 2 Kings 24:1), we have found that the Hebrew word **שׁוּבָה** (which ordinarily means “turn”; see BDB, 1980: 815) is only used once for people turning to the LORD. This is in Isaiah 45:22 where the LORD says to all the ends of the earth, “Turn to Me, and be saved.” Thus, apart from this one exception, the word used to indicate any turning to the LORD by the nation of Israel or any other peoples is a word that ordinarily means “re-turn.” But how could Egypt be said to re-turn to the LORD if they never belonged to him before or were never sent away from the LORD?

The commentaries we have read do not address this issue but simply take the meaning “repent” (cf. Motyer, 1993:169; Grogan, 1986:130) or “turn” (cf. Oswalt, 1986:376ff.). Vine *et al.* (1985:203) and Strong (1984:113 of the section “A concise Dictionary of the words in the Hebrew Bible) take opposite positions on the meaning of **שׁוּב** in this regard. Vine *et al.* say, “the basic meaning of the verb is movement back to the point of departure (unless there is evidence to the contrary)” whilst Strong says that used figuratively the word does not necessarily have the idea of *return* to the starting point. Soggin (1997:1314) takes the same position as Vine *et al.*, and adds that this “can be significant for e.g., the theological meaning of *šûb qal* ‘to return (to God).’” He goes on to say, “The object of repentance in the prophets is the ‘reestablishment of an original status,’ namely ‘in the sense of return to the original relationship with Yahweh’⁵” (Soggin, 1997:1315). And yet Soggin’s further consideration of this is confined to the covenant people of God, and not to any Gentiles. On the word “return” in Isaiah 19:22, Fausset (1945:625) comments that “for heathen sin and idolatry are an *apostasy* from primitive truth.”

As an answer to this question, the idea of the eschatological return from exile could be understood as follows: After the fall of Jerusalem and the deportation/exile of Judah and then their return from Babylon to the Promised Land and to Jerusalem, there is still another return from exile spoken of in Scripture. Eschatologically, a great number of the physical descendants of Jacob will turn back to the LORD and ultimately come back to Zion from all the places where they have been scattered (see, e.g. Deut. 4:25-31). In effect there is both a physical exile and a spiritual exile and then a corresponding spiritual return and then a physical return.

⁵Here Soggin is citing H.W. Wolff.

Eschatologically, Gentiles who turn to the LORD are said to *re*-turn along with the *re*-turning physical descendants of Jacob. In other words, the eschatological return from exile is understood collectively of Jews and Gentiles as a *return* to the LORD and a *return* to Zion. Ultimately the background to the return of Jews and Gentiles to the LORD must be the LORD's creation of man for himself, their fall and their banishment from the garden of Eden. This first exile symbolized the spiritual exile of all mankind, both Jews and Gentiles. Hence the eschatological return from exile applies to all who will finally be brought back to the place of God's presence prepared for his people.

Thus we conclude that Isaiah 19:19-22 speaks of an eschatological return of Egyptians from spiritual exile as they experience the combined witnesses to the LORD in Egypt of worship and deliverance of believers. Through these the LORD makes himself known to the Egyptians, striking but healing Egypt so that they become believers being redeemed from spiritual exile.

Isaiah 19:23 speaks of peace and cooperation between Egypt and Assyria who have both become worshippers of the LORD in that day. One would expect any highway between Egypt and Assyria to pass through Israel. Therefore, it is no surprise in verse 24 to meet Israel, Egypt and Assyria united as “a blessing in the midst of the earth.” This is clearly a fulfilment of the LORD's covenant with Abraham (Gen. 12:2-3). Isaiah 19:25 completes the incorporation of Egypt and Assyria with Israel into the people of God (cf. Hosea 2:23), his (new) creation (see §3.3.2.10; cf. Psalm 100:3; Isa. 27:11; 45:11, etc.), and his inheritance (cf. 2 Kings 21:14; Joel 3:2) whom he has blessed. Egypt and Assyria may symbolize not only the conversion of *Gentiles* to worshipping the LORD, but also the redemption of every believer out of spiritual bondage (cf. Hosea 8:13; 9:3; 11:5,10-11).

Thus, Isaiah 19:23-25 speaks of the eschatological unity and blessedness of Jews and Gentiles redeemed from spiritual bondage to be the LORD's people, new creation and inheritance.

3.3.2.5 *Isaiah 27:12-13*

Isaiah 27:1 speaks of the LORD's victory over his enemy Leviathan who is “the evil serpent” (see §3.3.2.20). Then 27:2-6 speaks of an eschatological day when Jacob/Israel, as the LORD's vineyard, will know the LORD's keeping and protection, will make peace with the LORD (spiritual return), and will be wonderfully fruitful (cf. Grogan, 1986:170-171). The impression given in 27:6 is that of new creation (cf. Hosea 14:5-7). By implication, the LORD's spiritual victory

secures Israel's new creation (peace and fruitfulness). Verses 7-11 then go back to describe Israel's punishment (esp. vv. 7, 9c-11) and exile (v.8) in terms of devastation and banishment by which the LORD deals with Israel's iniquity and sin so that these may be forgiven completely (v. 9a-b). Oswalt describes Delitzsch's interpretation in this way: "God will, through a carefully controlled judgement, bring Israel to the point where they can be restored to their land" (cf. Delitzsch, 1996:298-299). This recalls the covenant curses (Lev. 26:14ff., esp. 32ff.; cf. 18:24-28; 20:22; Deut. 28:15ff., esp. 36, 37, 48, 49, 63, 64; 29:22ff.) with their ultimate threat of removal from the Promised Land, as well as the promise of restoration on repentance (Lev. 26:40ff; Deut. 30:1-4). It is the period when Israel's Maker and Creator (see §3.3.2.10) will not have compassion on them or be gracious to them (v. 11; cf. Hosea 1:6; 2:23; see §3.3.2.3) (see Young, 1969:242-249).

In verse 12, the verb translated "threshing" [תִּבְטֹט] is more often translated "beat out" in the NASB. It refers to the process of harvesting olives from trees (Deut. 24:20) or separating out small quantities of wheat or barley (grain) from the stalks (Judges 6:11; Ruth 2:17) or separating out delicate seeds such as dill or cummin (Isa 28:27; here *niphal* stem) (Freeman, 1996:264). It is significant that consistently elsewhere the prophetic use of the *idea* of threshing is for destruction not restoration (cf. 2 Kings 13:7; Isa. 21:10; 41:15; Jer. 51:33; Dan. 2:35; Hosea 13:3; Micah 4:12-13; Amos 1:3; Habakkuk 3:12; note that a variety of different Hebrew words are used, and that these are not the word תִּבְטֹט used in the Prophets only in Isa. 27:12 and 28:27), but here, it seems on the whole that it must refer to restoration. Young says, "The prep. *min* indicates the sphere in which the beating is to occur. It is to be in the district from the flowing of the river unto the brook of Egypt, and not in the lands of the exile. Hence, the emphasis here is not upon a return from exile, but upon an ingathering which results from a judgement occurring within the realm of Israelitish dominion in its widest extent (cf. Gen. 15:18; 1 Kings 8:65)" (1969:250, footnote 41; note that Young appears to contradict this footnote on page 251).

Thus, from the extreme northern border of the land promised to Abraham (Gen. 15:18) to the extreme south, the LORD will gather up every one of the sons of Israel. The combined impression made by use of the word "threshing" and the phrase "one by one" is of the LORD's careful, thorough gathering up of the true sons of Israel, while the passing over or discarding of (i.e. judgement of) the untrue Israelites is implied (cf. Grogan, 1986:173-174). As Kidner says

neatly, “The point is God's perfect harvesting of his true people, so that 'not one is missing' (cf. 40:26-27)” (1994:649; cf. Oswalt, 1986:500). The alternative is to understand the expression “gathered up” as indicating restoration in terms of the covenant curses (see above on verse 8; cf. Motyer, 1993:225). However, in agreement with Delitzsch (1996:299), since this gathering up is confined to within the borders of the Promised Land, we do not find that this agrees with the idea of restoration from exile (cf. Isa. 27:8).

In Isaiah 27:13 the LORD's gathering of his scattered people is now from Assyria and Egypt beyond the borders of Israel (cf. Grogan, 1986:174). “A great trumpet will be blown” to summon God's people to come to worship him “in the holy mountain at Jerusalem,” and they will come (cf. first use of the word “trumpet” in Ex. 19:16, 19; 20:18 at Mount Sinai and see Matt. 24:31 and Rev. 11:15 which are eschatological contexts). Jesus' probable reference to Isaiah 27:13 in Matthew 24:31 would suggest, firstly, an eschatological interpretation of Isaiah 27:13, and secondly, that Egypt and Assyria represent *geographically*, “the four winds” (Matt. 24:31). Besides being the great powers known at the time of Isaiah and the chief oppressors of Israel (see Young, 1969:252), Assyria and Egypt were respectively north (/east) and south (/west) of Israel. However, Egypt and Assyria may also represent spiritual bondage (cf. Hosea 7:16; 8:13; 9:3; 11:5, 10-11), and in the light of 27:1-6, verse 13 would also seem to point to an eschatological return of Israel (and all God's people) that is both geographical and spiritual (cf. Oswalt, 1986:501). As Young (1969:252) aptly points out, the purpose of the regathering is that the dispersed ones may worship the LORD, which is clearly something spiritual not political.

The description of the people as “perishing” and “scattered” (27:13) recalls the covenant curses (see, e.g. Lev. 26:33, 38; Deut. 28:20, 64; 30:1, 3, 18; Nehemiah 1:8-9; also above under Isa. 27:8; “scattered” occurs in these passages with the Hebrew words $\text{תָּפַר} / \text{תִּפְּרֹץ}$ and תִּפְּצוּ). The expression “holy mountain” or more usually “My holy mountain” occurs six other times in Isaiah (11:9; 56:7; 57:13; 65:11, 25; 66:20) and would appear to represent the eschatological place of God's throne (cf. Isa. 2:2-4; 24:23; 25:6, 10; Psalm 2:6; 3:4; 48:1; Rev. 21:2, 10) (cf. Oswalt, 1986:501).

Thus Isaiah 27:13 speaks first of all of an eschatological, geographical return of Israel from physical exile with reference back to the covenant conditions of punishment for disobedience and then restoration after repentance, but also points to an eschatological and spiritual return of

Israel and all God's people. This return from exile should be associated with the new creation of Jacob described in 27:6.

3.3.2.6 *Isaiah 35:1-10*

These verses describe a transformed wilderness as the highway by which “the ransomed of the LORD will return, and come with joyful shouting to Zion” (35:10).

The wilderness (35:1, 6), the desert (35:1), the Arabah (35:1, 6), the scorched land, the thirsty ground and the haunt of jackals (35:7) will rejoice and be glad with the redeemed (cf. 35:1, 2 with 6, 10). The wilderness will be transformed into a beautiful, fruitful, well-watered place (35:1, 2, 6, 7) with a holy highway through it, on which no unclean or foolish person may travel (35:8), nor any dangerous animals be found (35:9). The safe, happy passage of the LORD's redeemed is ensured (Young, 1969:452-454). The glory and the majesty of the LORD (35:2; cf. Isa. 4:2) will be seen as he comes with vengeance and recompense to save his people (35:4).

Those whom the LORD will save are described as “exhausted,” “feeble” (35:3), “those with anxious heart” (35:4) and as those having “sorrow and sighing” (35:10). This all could be taken as a description of people in exile in the context of 35:10 (cf. Grogan, 1986:221). Moreover, as the wilderness is transformed, so they too will be transformed: the blind will see, the deaf will hear (35:5), the lame will leap and the dumb will shout (35:6) (see Young, 1969:450-451). By comparison with Isaiah 6:9-10 it is clear that this speaks of a spiritual renewal (see also 29:18; 32:3, 4; 41:20; 42:7, 16, 18-19; 43:8; 50:4), as well as physical (see Oswalt, 1986:624; cf. Delitzsch, 1996:350).

Perhaps the “waters,” “streams,” “pool,” “springs of water” (35:6,7) should remind us of the significance of water in Genesis 2 (vv. 5, 6, 10, 11, 13, 14). Furthermore, “resting place” (35:7; cf. Num. 10:33) may remind us of the LORD's rest (Gen. 2:2) and of the curse of the ground which would not allow man to rest (Gen. 3:17-19; cf. 5:29; see also Deut. 28:65). The idea of the LORD causing the dry ground to become fruitful (Isa. 35:1, 2, 7) recalls the third day of creation (Gen. 1:11, 12) when the LORD caused the earth to bring forth all kinds of vegetation, plants and trees. In fact, the kind of transformation of creation described throughout this passage assumes the work of the Creator, who alone can perform such works (cf. Grogan, 1986:221; Oswalt, 1986:622; Young, 1969:447). Thus, the overall impression made by the passage is of a new creation. The implication is that “the ransomed of the LORD” (Isa. 35:10), as those

spiritually transformed, are the LORD's new creation. With reference to Isaiah 35:2 and the desert transformation that the LORD brings about, Oswalt says, "That is the kind of thing God can do, especially with the human heart" (1986:622).

The theme of a "highway" or "roadway" (35:8) has been discussed already (see §3.3.2.2) and will be encountered again (see Isa. 40:3; 43:19; 49:11; 51:10; 62:10). This theme effectively connects the return from exile to the exodus crossing of the Red Sea. Moreover, the LORD's people are referred to as "the redeemed" (35:9) and "the ransomed of the LORD" (35:10) for which we may compare the following passages: For לָקַח and its derivatives see Exodus 6:6; 15:13; Deuteronomy 7:18; 13:5; and Isaiah 41:14; 43:1f.; 44:6f.; 47:4; 48:17f.; 49:7f.; 51:10; 52:3; 54:5; 59:3f.; 60:16; 62:12; 63:3f. (cf. Stamm, 1997:292-293); For פָּדָה and its derivatives see Deuteronomy 7:8; 9:26; 13:5 [Heb. v.6]; 15:15; 21:8; 24:18 and Isaiah 1:27; 29:22; 51:11 (cf. Motyer, 1993:275; Oswalt, 1986:626). The point is that these descriptions of the LORD's people as "the redeemed" and "the ransomed of the LORD" have primary reference back to the exodus event, when the Lord fulfilled the role of Israel's kinsman-redeemer. This terminology is also used in the Psalms (see e.g. Psalm 74:2; 77:15; 78:15-16; 106:10; 107:33-38 [indicating God's blessing]).⁶

A connection to the wilderness period after the exodus is achieved by the idea of waters breaking forth in the wilderness and thirsty ground becoming springs of water (35:6, 7; cf. Ex. 17:1-6; Num. 20:2-11) (see Young, 1969:452). The themes of the *holiness* of the LORD (cf. e.g. Isa. 6:3; 12:6), his city or mountain (cf. e.g. Isa. 27:13), his redeemed people and the highway by which they return to the LORD's holy city/mountain are also significant throughout the book of Isaiah.

⁶Dumbrel (1984:100) comments, "Entering ... the vocabulary of salvation at the Exodus period is the significant term *gô'el* (kinsman-redeemer). The verb occurs in the major statement of Exod. 6:6 where what is planned for Israel is broached, and again when the redemptive act is being credally reviewed at Exod. 15:13. Since the participle ('redeemer') as well as the verb is very prominent in Isaiah 40-55, when the redemption from the Babylonian exile is being viewed as a 'second Exodus', the use of the verb in these two Exodus contexts must be given due weight. The Hebrew verb 'redeem' appears to contain the basic meaning of recovering what had once belonged either to an original owner or a family but which for some reason beyond the power of the owner etc. had become alienated. It thus suggests the return of things to what had been their normal position. ... Thus, as next of kin God intervenes as father to demand the return of his son from a tyrant who has enslaved him. As such he is a redeemer."

Thus we conclude that Isaiah 35:1–10 speaks of the future, joyful return from exile of the LORD's redeemed people by a safe and holy highway through a transformed wilderness to Zion. This return from exile is portrayed as a new creation (spiritual renewal) and a new exodus.

3.3.2.7 *Isaiah 40:1-11*⁷

Isaiah 40:1-2 gives the context as the end of the Babylonian exile since the punishment for the sin/iniquity of the people of Jerusalem and Judah was exile according to the covenant (see §3.3.2.5) and according to Isaiah 27:9 (for “warfare,” Isa. 40:2, cf. Isa. 27:7-10). The expression “My people” also highlights the covenant relationship since it came about when the LORD saw the affliction of “My people who are in Egypt” (Ex. 3:7). Then in Exodus 6:7 the LORD gives the promise, “I will take you for My people and I will be your God.” Further analysis shows that the phrases “My people” or “His people” and “your God” or “their God” occur together in only 23 verses of the Old Testament: Exodus 6:7; Leviticus 26:12 (the covenant blessings of obedience); 1 Chronicles 11:2; Psalm 50:7; Isaiah 40:1; Jeremiah 7:23; 11:4; 24:7; 30:22; 31:33; 32:38; Ezekiel 11:20; 14:11; 34:30; 36:28; 37:23, 27; Hosea 1:9; 4:6, 12; Joel 2:26, 27; and Zechariah 8:8; 9:16. A broader search for the phrase “My people” shows that it occurs 17 times in the book of Exodus referring to the Israelites (e.g. Ex. 7:4) and over a hundred times in the books of the Prophets, suggesting that this was a favourite way in which the LORD addressed the Israelites from the time that, as a nation, they entered into a covenant relationship with God. This in turn recalls God's covenant with Abraham and his descendants (Gen. 17:7-8) so that it was by the exodus that the descendants of Jacob became the people of God and a nation that called the LORD their God (cf. Oswalt, 1998:49).

God is now speaking “comfort” to his people. In Isaiah 40:2 the expression “speak kindly” is literally “speak to/upon the heart” which occurs in Genesis 50:21 (Joseph to brothers); 34:3 (Shechem to Dinah); Judges 19:3 (Levite to concubine); Ruth 2:13 (Ruth about Boaz towards her); 2 Sam. 19:7 (Heb. v.8; Joab regarding David to servants and people of Israel); and Hosea 2:14 (Heb. v.16; The LORD to Israel). Furthermore, Genesis 50:21 and Ruth 2:13 both have “comfort” in parallel with “speak kindly.” Thus it seems the expression is most often used in a situation where one party is seeking to restore or establish a relationship which is in some way in

⁷Regarding Isaiah 40:27-31, which Harner (1967) cites as an example of creation faith standing alone as the basis of imminent restoration, we find that besides allusions to the exodus in 40:1-11, 40:26 could also be an allusion to the exodus from Egypt (cf. Ex. 15:13; Ps. 78:52-53; Isa. 43:1, 7).

jeopardy (cf. Kidner, 1994:655; Oswalt, 1998:49). The message is that God has fully carried out the punishment of his people for their sin and he is now ready to restore them to Jerusalem.

Isaiah 40:3 re-introduces the theme of a highway but here it is to be prepared by an unspecified audience *for the LORD* rather than by the LORD *for his people* (cf. Isa. 11:16; 35:8-9).⁸ Thus, Isaiah 40:3-5 speaks of a clear, smooth, broad highway to be prepared in the wilderness in order that the glory of the LORD may be revealed and may be seen by all flesh (cf. Isa. 4:2; 35:2). The question arises, 'How is the LORD going to reveal his glory?' In the history of Israel, the LORD's glory was first revealed in the exodus and wilderness wanderings (note esp., Num. 14:22; cf. Ex. 16:7, 10; 24:16, 17; 33:18, 22; 40:34, 35; and Num. 14:10, 21, 22; 16:19; 20:6; Deut. 5:24; see also §3.3.2.1). The LORD revealed his glory by redeeming his people from bondage and by bringing judgement upon their oppressors (cf. Ex. 14:4, 17-18).⁹ Since the themes of a highway (see §§3.3.2.2 & 6) and of the LORD's glory revealed both point back to the exodus, we may expect the LORD's glory to be revealed again in an exodus type event - a taking of his people from a land of bondage into the Promised Land and a bringing of judgement upon their oppressors (cf. Westermann, 1997a:598-601, esp. 599). Thus it is implied that the highway prepared for the LORD will be a highway for the exiles of Judah and Jerusalem to return home. In this new redemption of his people, the LORD's glory will be revealed again.

Thus far we have emphasized the return home of the exiles of Judah and Jerusalem from their Babylonian captivity, but more is in view here. On verse 5 Oswalt says correctly, "What is in view here then is not merely the return from exile but the realization of God's saving purpose for the whole world. Young is correct in asserting that the reference to *all flesh* here points to the end of time. The phrase is picked up again in this sense in 49:26 and 66:16, 23. One day the whole world will recognize that God alone *is* (41:4; 43:10)" (1998:52).

Isaiah 40:6-8 contrasts the word of God, which stands forever, with the flesh (i.e. people), which is as temporary as the flowers and the grass. Thus, what "the mouth of the LORD has spoken" (40:5) will outlast the span of any human life or power and his word will be fulfilled even if it

⁸See later Isaiah 49:11; 62:10; Jer. 31:21 where the word is מַסְלֵלָה. In Isa. 35:8 מַסְלֵלָה, "highway" is unique but is used alongside דֶּרֶךְ, "way," for which compare Isa. 40:3 and e.g. Ex. 23:20.

⁹"Glory" is in fact a major theme in Isaiah. Oswalt (1998:52) observes that "words for 'glory' occur 37 times: 20 in chs. 1-39 and 17 in chs. 40-66, 5 of which are in ch. 66."

seems to take forever (cf. Isa. 51:6-8; 55:10-11). Thus, the glory of the LORD is revealed when his word spoken a long time before is finally fulfilled (cf. Oswalt, 1998:52-54).

Isaiah 40:9 then confirms the destination of the highway for the LORD prepared in verses 3–4. Zion/Jerusalem is called upon to be a bearer of good news to the cities of Judah, the cities of Jerusalem and Judah being personified, as noted by Delitzsch (1996:395). The good news is, “Here is your God!” The LORD is coming to the cities of Judah (including Jerusalem/Zion) and the logical conclusion is that he is coming by way of the highway prepared for him in the wilderness (see Grogan, 1986:243). Moreover, in the context of the end of the exile and the removal of the defilement of sin from Jerusalem (40:1-2), the good news is that Jerusalem may again be the habitation of the LORD and his people.

40:10-11 explains further how the LORD's glory is going to be revealed. 40:10 describes the LORD as a mighty Warrior accomplishing justice for his people against their enemies. This language of description of the LORD was first used in the exodus (cf. Ex. 6:6; 15:3, 6, 12, 16). In fact, the association of the LORD's strength/might with his outstretched arm/hand in the exodus, the conquest of Canaan, and in the defense of Israel under David and later kings is clearly demonstrated by the many references which may be given.¹⁰ Thus, the LORD's role as Israel's mighty Warrior was established in the exodus and continued throughout their history (cf. Grogan, 1986:243). Whenever the LORD fought for his people, he was their Warrior, so it is not surprising to see the imagery again in connection with the return from exile (cf. van der Woude, 1997:393).

40:11 changes the picture to that of a shepherd tending his flock. We should note, firstly, that the ideas of the LORD carrying, leading and guiding his people were originally expressed in relation to the exodus and wilderness period (cf. Ex. 13:17, 21; 15:13; 19:4; 33:15; Deut. 1:31; 32:10-12; Nehemiah 9:12, 19; Ps. 78:52-53). The implication is that the LORD will again shepherd his people back to the Promised Land in a new exodus event – the return from exile.

¹⁰“Arm,” Hebrew זְרוֹעַ or זְרִיף , Ex. 6:6; 15:16; Deut. 4:34; 5:15; 7:19; 9:29; 11:2; 26:8; Isa. 9:19; 17:5; 30:30; 33:2; 40:10, 11; 44:12; 48:14; 51:5, 9; 52:10; 53:1; 59:16; 61:11; 62:8; 63:5, 12. Also “hand,” Hebrew יָד , Ex. 3:19, 20; 6:1; 13:3, 9, 14, 16; 14:14; 32:11; Deut. 1:30; 3:22, 24; 4:34; 5:15; 6:21; 7:8, 19; 9:26, 29; 11:2; 20:4; 26:8; Josh. 4:22-24; 23:3, 10; 2 Chron. 20:29; Isa. 11:15; 14:26-27; 28:2; 30:30-32; 48:14; 51:5, 9; 52:10; 53:1; 59:16; 62:8; 63:5, 12; Psalm 44:3ff. [Heb. v.4ff.]; 77:15 [Heb. v.16]; 89:10, 13 [Heb. v.11, 14]; 98:1f.

The language of the shepherd *gathering* the lambs may go back to the promise of Deuteronomy 30:3-4 concerning a return from exile. This is fully expressed in Ezekiel 34 (cf. Isa. 49:10; Jer. 23:1-4; Micah 5:4; Zech. 10:3) and is finally fulfilled in Jesus Christ (cf. John 10; Rev. 22:12). However, the LORD's role as Shepherd of his people does not end once the sheep are back in the fold (cf. e.g. Ps. 23; 28:9; 31:3). The idea of the LORD as the Shepherd of his people is also directly (e.g. Ps. 80:1) and indirectly (cf. Judges 8:22-23; 1 Sam. 8:7-8, 19-20; 16:11; 2 Sam. 5:2; 7:7; 1 Chron. 11:2; 17:6; Jer. 23:1-4; Ezek. 34) associated with his kingship or rule over Israel. Thus, as noted by Grogan (1986:243), the images of the LORD as Warrior and Shepherd are brought together in his kingship (cf. Isa. 41:21; 43:15; 44:6). Isaiah 40:11 therefore speaks of the goal of the return from exile: The LORD will be King in Jerusalem, ruling for his people (cf. Isa. 4:2-6). This must be the goal of the temporal return from Babylonian exile, but also of the LORD's eschatological gathering of his people to himself (cf. the link between Jesus and this passage in Matt. 3:3; Mark 1:3 and Luke 3:4-6).

Thus we conclude that Isaiah 40:1-11 presuppose the exile to Babylon and speaks of the return of the LORD's people to Jerusalem and Judah as a new exodus for the revelation of the LORD's glory, both in the return from Babylonian exile, and eschatologically.

3.3.2.8 *Isaiah 41:8-20*

In 41:1 the LORD addresses the "coastlands" or nations in the manner of a lawsuit. 41:2-3 appear to describe the accomplishments of Cyrus (cf. Delitzsch, 1996:404). Verse 2 begins with the question which all the peoples will be asking when Cyrus comes onto the world scene: 'Which god has raised up Cyrus to do his bidding?' (cf. Motyer, 1993:309). 41:4 asks the question of verse 2a again, adding the extra dimension that this god calls forth the generations from the beginning, i.e. long in advance. The LORD answers, 'I am the One who has aroused Cyrus from the east, performed and accomplished my purpose through his military success, and it is I who calls forth the generations from the beginning because I am the first and with the last.' 41:5-7 describe the response of the nations to Cyrus: they are afraid and encourage one another by resorting to their idol-gods (see Grogan, 1986:250).

Isaiah 41:8-16 then describe the LORD's encouragement in advance to his people in exile. Firstly, he reminds them who they are to him and who he is to them: "My servant," "My chosen one," "descendant of Abraham My friend," "[My taken-hold-of one] from the ends of the earth," "[My called one] from its remotest parts," and "My servant, chosen and not rejected." 41:8

describes the nation of Israel whom the LORD brought out of Egypt and into Canaan (for “chosen” see §3.3.2.3). Israel was expressly described at the time of the exodus as “My people” (see §3.3.2.7) and “My son” (Ex. 4:22, 23; Hosea 11:1), but also “My servant” is certainly implied, though not expressly stated, by Israel being brought out of Egypt to serve the LORD (cf. Oswalt, 1998:90). They were either going to be Pharaoh's servants (Pharaoh being considered a god) or the LORD's servants (see Ex. 3:12; 4:23; 5:2, 15, 16; 7:16; 8:1, 20; 9:1, 13; 10:3, 7, 8, 11, 24, 26). The fact that the LORD succeeded in bringing the sons of Israel out from Egypt made them his servants (cf. Lev. 25:42; Deut. 6:12, 13; Josh. 24:2-31). Thus, both “My servant” and “My chosen one” point back to the relationship established by the exodus.

In 41:9, the expression, “You whom I have taken from the ends of the earth, and called from its remotest parts,” would seem to best describe those scattered to the ends of the earth in the exile (cf. e.g. Lev. 26:33), but now taken hold of and called again by the LORD. This is possibly also an allusion to the call of Abraham (cf. Josh. 24:3), which would add further weight to the sense that the LORD is re-affirming his relationship with these exiles. The repetition of “My servant” and “chosen” makes it clear that the relationship described in verse 8 is not just a thing of the past, but is now being re-established in the present. The implication of verses 8-9 is that the LORD is choosing the descendants of Abraham/Jacob again a second time as his servants. Thus, the return from exile is portrayed as a new exodus and possibly as a new Abrahamic call (cf. Oswalt, 1998:90-91).

Isaiah 41:10 focuses on the fear/anxiety/weakness of those in exile and the LORD encourages them with the expression, “Do not fear,” and several tremendous statements of his commitment: “I am with you,” “I am your God,” “I will strengthen you,” “I will help you,” “I will uphold you with my righteous right hand.” The expression “Do not fear” (41:10, 13, 14), אַל־תִּירָא, has a remarkable history in God's dealings with his people (cf. Oswalt, 1998:91).¹¹ It is an expression used by the LORD and men of God (leaders, prophets) to offer tremendous encouragement to

¹¹In about 70 % of its use in Scripture the LORD (or the angel of the LORD) is speaking. At least another 16 % of times it is a man of God speaking to encourage others (i.e. such men as Moses, David, Elijah, and perhaps even Jonathan is speaking to David as a man of God [1 Sam. 23:17], though not one specifically appointed or chosen by the LORD). The list of people *to whom* the LORD says, “Do not fear,” is also very significant: Abram (x1); Isaac (x1); Jacob (x1); Moses (x2); Joshua (x3); Gideon (x1); (Elijah (x1); Hezekiah (x2, double record); Ahaz (x1); Dwellers of Zion/Israel/Jacob (x8); Jeremiah (x2); Ezekiel (x1); Daniel (x2). These are all key men of God or significant leaders of God's people or corporately, the people of God (cf. Stähli, 1997:573-574).

significant individuals and peoples at significant, challenging times in the history of Israel. The implication is that this too is a significant time for God's people.

In the passage before us (Isa. 41:8-16), not only does the above expression occur three times (41:10, 13, 14), but the reasons given for not fearing include "I am with you" (41:10; cf. 43:5). This is also found as "I will be with you" in 43:2, and is again a significant expression in the history of Israel. The LORD spoke these words to Isaac (Gen. 26:3, 24), Jacob (Gen. 31:3), Moses (Ex. 3:12), Israel (Deut. 20:1; 31:6, 8), Joshua (Deut. 31:23; Josh. 1:5; 3:7); Gideon (Judges 6:16), and even to Jeroboam with express conditions (1 Kings 11:38). We may compare these with Joseph's encouragement to his brothers (Gen. 48:21) and later than Isaiah, the LORD's comfort to Jeremiah (Jer. 1:8; 15:20; Lamentations 3:57), and to his people in exile (Jer. 30:11; 46:28). Indeed, there are other variations of the idea that the LORD is with his people that we have not mentioned here (e.g. Ex. 13:21 and compare Ex. 33:14-16).

It may be noted that in some of the above references both the expressions, "Do not fear," and "I am with you" are found together (cf. Stähli, 1997:574). In fact, each expression implies the other even if the other is not found in the immediate context. When one considers to whom the LORD has spoken such words in the past, and the outcome of such words in the lives of God's people, those in exile should have drawn immense encouragement for their future. The implication of the two expressions is the covenant relationship between the LORD and his people. Effectively, the LORD is now renewing or confirming that relationship, as in 41:8-9, after a period when his people would have become uncertain of their status.

41:11-12 describe the elimination of any who would contend with the exiles of Israel. In 41:13-14 the LORD repeats, with most of the same words from verse 10, his encouragement of Israel. What is added are the ideas of "worm Jacob" and "your Redeemer is the Holy One of Israel." "Worm" by comparison with Job 25:6 and Psalm 22:6 would seem to indicate that Jacob is despised as of no consequence in the world, and yet the LORD has regard for Jacob (see Grogan, 1986:251; Motyer, 1993:313). "Redeemer" (cf. Hubbard, 1997:790-793) recalls God's redemption of Israel from Egypt (see "redeemed" in §3.3.2.6) and therefore the LORD is affirming that he will repeat his exodus type work for the sake of the exiles (cf. Grogan, 1986:250-251). Stamm says that Deutero-Isaiah is the first biblical writer to "assign Yahweh the attributes of a *gōʾēl* of his people" (1997:289, cf. 294).

The title “Holy One of Israel” (41:14, 16) is one of Isaiah's favourite titles for the LORD (2 Kings 19:22; Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16; 43:3, 14, 15; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14; cf. Grogan, 1986:12), perhaps reflecting the tremendous impact upon Isaiah of his vision of the LORD on his throne (Isa. 6, esp. v.3).¹² In the context of Isaiah 41:10-16, *fear* of the “Holy One of Israel” is the remedy for Jacob/Israel's fear of men.

Isaiah 41:15-16 therefore describe the surprising new role that Israel will have in the future as instruments of the LORD's judgement upon the earth (see Grogan, 1986:251; cf. Mic. 4:13; Habakkuk 3:12; Jer. 51:2). It would seem that a shift to the endtimes has occurred. Thus, while temporarily Israel appears to be a worm among the nations, in the future Israel will have joy and glory in the LORD, the “Holy One of Israel.”

Isaiah 41:17-20 is a new section. 41:17 could be a description of the physical *and* spiritual (cf. Oswalt, 1998:95) state of the exiles (i.e. afflicted, needy, thirsty). The LORD himself will answer them¹³ and not forsake them (cf. Deut. 31:17; 1 Kings 8:33-34, 46-52, 57). Instead, the LORD will transform their desert situation into a well-watered and fruitful garden (see Oswalt, 1998:96), recalling both creation and Israel's wilderness experience (41:18-19; see §3.3.2.6). Effectively the LORD will bring about a new creation for the exiles, thus providing for their need (cf. Motyer, 1993:314). The reason given for this transformation/new creation is “that they may see and recognize and consider and gain insight as well” (41:20). This purpose recalls Isaiah 6:9-10 and the theme of spiritual blindness and deafness. Thus, as in Isaiah 35:5-6, ultimately

¹²This title is most often juxtaposed with other titles in chapters 40-55 (i.e. LORD, your God, your Redeemer, your Saviour, Creator, King, Maker, LORD of hosts, God of all the earth). The only other occurrences are in Jeremiah (50:29; 51:5) and in the Psalms (71:22; 78:41; 89:18). In Isaiah 40-55 the title “Holy One of Israel” is used 11 times as just that, a weighty title alongside these other titles. In not one of these is there any kind of reproach or contempt or rejection of the “Holy One of Israel.” However, in 13 of the 20 references (or 9 out of 15 contexts) outside of this portion there is reproach, contempt, rejection, blasphemy, arrogance against the “Holy One of Israel” by Sennacherib, Israel, sinners and the nations. In the other 7 references (6 contexts) there is reliance, praise, joy and recognition of the “Holy One of Israel.” Thus, it seems that outside of Isaiah 40-55 there are two basic responses to the “Holy One of Israel,” rejection or due recognition. But in Isaiah 40-55 this debate is left behind and there is no question of anyone failing to recognize the “Holy One of Israel” for who he is (cf. Oswalt, 1998:153).

¹³Note, there is a word play between “afflicted” and “answer” which have homonymous roots [ענה], but different etymologies (see Labuschagne, 1997:926-927; cf. Martin-Achard, 1997:931). There are more than one root ענה, with different etymologies.

the restoration of the exiles will involve spiritual renewal by new creation. Notice the words of creation at the end of 41:20: “That the hand of the LORD has done [עָשָׂה] this, and the Holy One of Israel has created [סָדָד] it” (see §3.3.2.10).

Thus we conclude that in the context of the rise of Cyrus (41:1-7), Isaiah 41:8-16 and 17-20 speak of a physical and temporal return from exile, but also point to an eschatological and spiritual return from exile.

3.3.2.9 *Isaiah 42*

Isaiah 42 begins with the first “Servant Song” (42:1-4) and 42:5-9 follows as a confirmatory comment (see Motyer, 1993:318). The Servant of the LORD is to “bring forth justice to the nations” (42:1; cf. vv.3, 4). Moreover, God the LORD who created everything and gives life to all (42:5), will appoint his servant “as a light to the nations” (42:6). As such his task will be to open blind eyes and bring out prisoners from their dungeons and darkness (42:7). The concept of being brought out of prison would fit with being brought back from physical exile, but the theme of blind eyes points rather to a spiritual condition (cf. Isa. 6:9, 10) and therefore a spiritual redemption, as noted by Delitzsch, 1996:418). The LORD's giving of his name in 42:8 may recall his revelation of his name, LORD, at the time of the exodus (see Ex. 3:13-15; 6:2-3; see also §3.3.2.4; cf. Oswalt, 1998:119), which would point to a new exodus redemption accomplished by the Servant.

Isaiah 42:9 indicates that when “the former things have come to pass,” then afterwards a new thing will come about which the LORD has again declared long in advance (cf. Isa. 41:4). Delitzsch (1996:418) would distinguish “the former things” as the rise of Cyrus and the “new thing” as the restoration of Israel which followed. Watts (1987:120), who gives an extensive bibliography on the issue, would say “the former things” refers to the time before the exile and the “new thing” refers to a new order after the exile. We would agree instead with, for example, Motyer (1993:322), Oswalt (1998:120), Grogan (1986:256), Young (1972:123-124) and Wolf (1985:192) that “the former things” refers to the raising up of Cyrus to accomplish the LORD's purpose of judgement upon the nations and restoration of his people from Babylonian exile, and that the “new thing” should be understood as the person and work of the Servant of the LORD. We may observe here that there are already significant parallels between the Servant of the LORD and Cyrus: The servant brings justice and light to the *nations* (42:1, 6; i.e. spiritual conquest),

whereas nations are delivered up/subdued before Cyrus (41:2; i.e. military/political conquest; cf. Oswalt, 1998:10, 110, 290); both the Servant and Cyrus are called in righteousness (cf. 42:6 with 41:2); with both there is a concern for the LORD's name (cf. 42:8 with 41:25); with both their accomplishments are proclaimed long in advance (cf. 42:9 with 41:4). We will need to refer back to Isaiah 42 as we find other parallels in later Cyrus passages. These parallels indicate that the new work of the Servant is to bring about a new return from exile.

There are also parallels between the Servant and Israel which would seem to point to the Servant fulfilling the role that the nation of Israel had failed to do (see Oswalt, 1998:7-10; cf. Grogan, 1986:254; Delitzsch, 1996:414): The LORD calls both his "servant" and "chosen" (cf. 42:1 with 41:8, 9); The LORD upholds both (cf. 42:1 with 41:13); Both are "called" by the LORD (cf. 42:6 with 41:9).

As a fitting response, Isaiah 42:10-13 calls for a new song of praise giving glory to the LORD (cf. 42:8 in the context of the lawsuit of 41:1-4, 21-29). 42:13 provides a parallel between this new song of praise and victory and that sung by Moses and the sons of Israel after their safe crossing of the Red Sea and the drowning of the Egyptians (see Grogan, 1986:256; cf. Ex. 15:3, 6; see §3.3.2.7 for the LORD as a warrior). Whereas the conquests of Cyrus were military (cf. Isa. 41:2, 3, 25), those of the Servant will be spiritual (cf. 42:6, 7 and the theme of spiritual blindness). Thus, the work of the Servant is portrayed both as a new return from exile, and as a new exodus.

42:14-17 may be understood as applying to the return from exile. During the period of Babylonian exile (ca. 586-538 B.C.) it may be said that the LORD restrained himself (42:14; see Grogan, 1986:256; cf. Oswalt, 1998:124-125) from coming to rescue the people of Israel (actually of Judah) since their punishment was not yet complete and the land had not yet made up its Sabbath years. But now the time has come for the LORD to act again on behalf of his people and like childbirth it may not be held back (42:14b).

42:15-16 describe a levelling, clearing, smoothing process as the preparation of a highway, much like that described in 40:3-4 except here it is done by the LORD. 42:16 speaks of "a way/paths" "they do not know" in which the LORD will "lead/guide" "the blind." "Way" and "paths" recall the exodus (see §3.3.2.2), as do "lead" and "guide" (see §3.3.2.7). "The blind" should be taken as a description of the spiritual state of those in exile (see Oswalt, 1998:127; cf. Isa. 6:10; 29:18; 35:5; 42:7, 18-20). The wonder of 42:16 is that despite the blindness of his people, the LORD

will still lead them back from exile. The fact that the LORD “will make darkness into light before them”¹⁴ (42:16) is very strong creation-redemption language and indicates that their blindness is removed in the process of their redemption. Firstly, the separation of light and darkness was the LORD's work on the first day of creation (Gen. 1:4). Secondly, the LORD made a distinction between Egypt and the sons of Israel during the plague of darkness so that when the Egyptians were in utter darkness for three days, the sons of Israel had light (Ex. 10:22, 23). Moreover, when the Egyptians chased after the Israelites and drew near to them on the eve of their crossing of the Red Sea, the LORD came between the camp of Egypt and the camp of Israel so that the Egyptians were in darkness, but the Israelites had light (cf. Ex. 14:20). Therefore, the redemption of the spiritually blind from exile is portrayed as both a new exodus and a new creation.

42:17 indicates that there will be no place on this highway for those who continue in idolatry. This provides a contrast with the generation of the exodus and wilderness period (cf. e.g. Ex. 32-33; Num. 25).

42:18-21 makes it clear that “the blind” of verse 16 are those who have had a special relationship with the LORD and should not, in fact, be blind and deaf considering the privileged revelation they have enjoyed (42:20-21). The LORD describes them as “My servant,” “My messenger,” “he that is at peace with me,” and “the servant of the LORD” (42:19). These are not references to “My Servant” of 42:1, but to the nation of Israel who are meant to serve the LORD (see §3.3.2.8; cf. Oswalt, 1998:130-131).

42:22 confirms the context of 42:14-17 (and the whole chapter) as the exile (plundered, despoiled, trapped, hidden, prey and spoil) and the message of these verses as a promise that the LORD will act to lead his people back from exile (cf. Motyer, 1993:329). The final word of the verse, meaning “cause to return,” or “bring back,” or “give back,” offers the hope that someone might say of Israel, “Give them back!” (cf. Grogan, 1986:257). This is comparable to the exodus expression, “Let My people go!” (cf. e.g. Ex. 4:23; 5:1; 6:11; 7:16).

¹⁴Note that here God delivers the blind, which is what the Servant was doing in 42:7 (see Oswalt, 1998:127; Motyer, 1993:324-325).

In 42:23-25 Isaiah is anticipating the exile of the whole nation of Jacob's descendants and their failure to recognize the reason for their destruction, which is, their individual and national sin.¹⁵ Thus, Isaiah 42:23-25 make it very clear that the exile of Jacob/Israel was the LORD's doing as punishment for their sin as a nation (see Oswalt, 1998:134). Thus, in all, 42:18-25 serve to confirm that the context of 42:14-17 is the exile.

3.3.2.10 *Isaiah 43:1-7*

This is a key passage on the subject of the return from exile in the biblical theology of the Prophets. Following on from 42:24-25, “But now” (43:1) emphasizes the contrast between the actions of the LORD who in his righteous anger has punished Jacob/Israel (42:24-25) and the LORD now ready to act again as Jacob/Israel's Creator, Redeemer and Saviour (cf. Delitzsch, 1996:424; Oswalt, 1998:136). The LORD is the “Creator” (43:1) of Jacob in the sense that the nation descended from Jacob was formed by the LORD from the call of Abram (Gen. 12:2; note the word “make” from the root פָּעַל ; 18:18), through their time in Egypt (Gen. 46:3), and critically, by the exodus (see Oswalt, 1998:137-138; cf. Delitzsch, 1996:424). This is indicated in the context of the exodus by the use of creation language/imagery to describe the exodus events (see Kline, 1986:14-16). In particular, the separation of light and darkness (Ex. 14:20; see §3.3.2.9) and sea and dry land (Ex. 14:21) at the time of the crossing of the Red Sea recall the first and third days of creation (Gen. 1:3-5, 9-10). Moreover, as argued by Ronning (1997:218), the separation of the camp of Egypt and the camp of Israel (Ex. 14:20) may be compared with the separation of the waters above and the waters below on day 2 of creation (Gen. 1:6-8). Finally, we may note that the waters are divided at the time of the exodus when a strong east wind blows all night (Ex. 14:21; cf. Ex. 15:8, 10), which compares with the presence of the Spirit of God at creation (Gen. 1:2b; cf. Psalm 104:3f.).

“Creator” (43:1) is a *qal* participle from the Hebrew word סָרַף , which is used more by Isaiah than any other Old Testament writer (cf. Schmidt, 1997a:254), even more times than Moses¹⁶. The root is used seven times in Genesis 1:1-2:4, six times in the *qal* and once in the *niphal* stem. Isaiah uses it always of the LORD's creative work (Isa. 4:5; 40:26, 28; 41:20; 42:5; 43:1, 7, 15;

¹⁵42:23-25 has several changes of person and number (cf. v.23, second person masculine plural; v.24, first person common plural, third person common plural; v.25, third person masculine singular), which point to the individual as well as the whole nation.

¹⁶We hold to the position that substantially Moses is the human author of Genesis through Deuteronomy.

45:7, 8, 12, 18; 48:7; 54:16; 57:19; 65:17, 18). The LORD's creative work includes, in these verses of Isaiah, his creation of the heavens, earth, stars, a cloud canopy over Zion, man, "everything," Jerusalem, God's people, Israel, darkness, calamity, the smith, the destroyer, new/hidden things, a transformed wilderness, salvation and righteousness, Zion, a new heavens and a new earth, and praise.

The word "formed" (43:1, 7) is a *qal* participle from the word בָּרָא which occurs three times in Genesis 2 (vv.7, 8, 19) and is used frequently by Isaiah in connection with the LORD's creation (see 27:11; 29:16; 43:21; 44:2, 21; 45:7, 9, 11, 18; 49:5; 43:10 has the *niphal* stem) (cf. Schmidt, 1997b:566). The *qal* stem is also frequently used in the Psalms in connection with the LORD's work of creation (see Ps. 33:15; 74:17; 94:9; 95:5). Another Hebrew word used extensively of the LORD's creative work is יָצַק (see Vollmer, 1997a:944, 946, 949-950), which is found in this context in Isaiah 43:7, "even whom I have made" (cf. Jonah 1:9; Isa. 12:5; 17:7; 27:11; 54:5; etc.). Foerster (1965:1008) says, "Deutero-Isa employs 'šh, yšr and ḥr' in par., but such that 'šh indicates God's creative activity in the most comprehensive sense (Isa 45:7; 44:24 with the obj. *kōl* "everything": cf. Isa 43:7 ... and 46:11)." Thus this passage indicates very strongly the idea of the LORD's creative activity or work.

For "Do not fear" (43:1, 5) and "I am with you" (43:5; cf. v.2) see our discussion in section 3.3.2.8 on Isaiah 41:10-14. The expressions recall the covenant relationship and confirm the LORD's commitment to his people.

The statement, "For I have redeemed you" (43:1; see §3.3.2.6) recalls the original exodus, but in order for it to be an encouragement to those in exile (the benefits of their original redemption had been lost and they were now back in bondage and outside of the Promised Land) it must be referring to a new redemption (cf. Grogan, 1986:260; Oswalt, 1998:38; contra. Delitzsch, 1996:424, who says it refers to the exodus from Egypt) by the LORD of his people in exile by a new exodus. Thus, because of the allusion to the exodus between 43:1 and 43:3-4 (cf. Grogan, 1986:260 and see below), we actually differ with Hubbard (1997:792; see Chapter II) when he says that in Isaiah 43:1 "q'l has a more narrow, specifically commercial, sense (cf. vv. 3-4)." Moreover, in juxtaposition with the LORD as Creator of Jacob (43:1; also Former and Maker of Jacob 43:1, 7), Isaiah 43:1 indicates that this new redemption/exodus is a new creation just as the first redemption/exodus was a new creation (see above).

“I have called you by name” (43:1; lit. “with your name”) may recall the LORD's renaming of Jacob (Gen. 32:27, 28; 35:10; Abram, Sarai and Jacob were all given new names by the LORD in connection with the covenant promise of fruitfulness, a multitude of nations and kings descended from Abraham; cf. Gen. 17:5, 15), but more likely it should be taken as a reference to the LORD's naming of Israel at their birth as a nation in the exodus (see Oswalt, 1998:138). Thus, the LORD is calling them to be what they should be, that is, the peculiar people of God or God's elect (see Young, 1972:141; Delitzsch, 1996:424; cf. Isa. 48:12). “You are Mine” (Isa. 43:1) also goes back to the exodus (see §3.3.2.7 on “My people”; cf. Hosea 1:9ff.), especially the goal of the exodus (cf. Ex. 19:5; 34:9; Deut. 4:20; 7:6; 14:2; Ps. 135:4; Malachi 3:17). Thus, the two expressions together, “I have called you by name; you are Mine,” strongly portray this new redemption of Jacob from exile as a new exodus – a calling out by his name LORD with the goal that they should be his possession. In 43:7, “Everyone who is called by My name” re-emphasizes the fact that those whom the LORD calls belong to him as his subjects (Young, 1972:146), and as part of his family (cf. Isa. 4:1; Deut. 28:10; Ezek. 36:16-21; see Oswalt, 1998:142) they carry his name.

As noted by Grogan (1986:260), Isaiah 43:2 recalls the exodus crossing of the Red Sea (Ex. 15:16; Deut. 29:16) and the crossing of the Jordan River (Josh. 3-4). “When you walk through the fire, you will not be scorched, nor will the flame burn you” (43:2) must refer to events beyond those of 42:25 (cf. 29:6; 30:27-28) at which time Israel was still under the LORD's judgement. This move to a time of salvation is added support to the understanding that “I have redeemed you” (43:1) refers to a new redemption, now one from exile.

In 43:3, the expression “I am the LORD your God” recalls the giving of the Law at Sinai after the exodus (see Grogan, 1986:260; Motyer, 1993:331; Young, 1972:143; cf. Ex. 20:2; Lev. 26:1; Deut. 5:6; Ps. 81:10), as also in Isa. 41:13, 48:17, 51:15, Hosea 12:9, and 13:4. It was at this time that the terms of the covenant relationship between the LORD and those he had redeemed from Egypt were laid down or formalized. The juxtaposition of the above expression with “The Holy One of Israel” (43:3; see §3.3.2.8) brings to mind similar refrains in the book of Leviticus (cf. Lev. 11:44, 45; 19:2; 20:7, 26; 21:8; 22:32; cf. Oswalt, 1998:139). In the book of Leviticus the holiness of the LORD demands the holiness of the people. They are set apart from other peoples for the LORD and must keep themselves from becoming ceremonially unclean or morally defiled. To do this the people must obey the LORD's commandments and serve him exclusively

in the manner he has stipulated. In the book of Isaiah it is clear i) that the people have not kept themselves holy to the LORD, and ii) that the LORD has kept himself holy by not ignoring the sin of his people, but instead carrying out judgement upon them. And yet the LORD is gracious and has not cut them off forever, but is redeeming them again. The new redemption is again a new exodus as it involves a new laying down of the Law.

“Your Savior” (43:3) recalls the exodus deliverance when the LORD first saved his people (see §3.3.2.4; cf. Ex. 14:13, 30 and note Isa. 63:8 regarding the exodus; cf. Oswalt, 1998:139). Thus, these three verses (43:1-3) repeatedly allude to various exodus contexts, which all suggests that the return from exile will be a new exodus redemption. In addition, the allusion to the crossing of the Jordan River suggests a new entrance into the Promised Land (conquest).

“I have given Egypt as your ransom, Cush and Seba in your place ... I will give other men in your place and other peoples in exchange for your life” (43:3b, 4b) is noteworthy language. Clearly, the word “ransom” is used in a substitutionary sense whereby the LORD is giving something in exchange for the redemption of the life of Israel (cf. Ex. 21:30; 29:33, 36, 37; 30:10, 12, 15, 16; 32:30; Lev. 25:23ff.) In other words, the LORD is acting on behalf of Israel by giving the ransom that they can never give to redeem themselves. In particular, the idea of the word “ransom” [כֹּפֶר] (not the root נָפַח as in Isa. 35:10)], is that sin or iniquity is covered or atoned for by an offering. Here it is possible that the wicked are offered as a ransom for the righteous (cf. Prov. 21:18), though the historical and literal meaning of these verses is unclear (cf. Young, 1972:143 footnote 11; Oswalt, 1998:140). We must note here the significance of Isaiah's own experience of his sin being atoned for by an agent of the LORD and by a symbolic means given by the LORD (Isa. 6:7; see Motyer, 1993:289).

Isaiah 43:4 gives the reason why the LORD is redeeming Israel again: “Since you are precious in My sight, since you are honored and I love you.” “Precious” can mean “rare” (e.g. 1 Sam. 3:1), “scarce” (e.g. Isa. 13:12), “highly esteemed” (e.g. 1 Sam. 18:30) or “costly” (e.g. 1 Kings 5:17 [Heb. 5:31]). 2 Kings 1:13 provides a good comparison with Isaiah 43:4 since in that situation lives are spared because they are considered precious in the sight of the one with authority.

“You are honored” (43:4), from the Hebrew verb נִכְבָּד (see §3.3.2.7), is said of the LORD in Isaiah 26:15 and the Servant of the LORD says in Isaiah 49:5, “I am honored in the sight of the

LORD.” That Israel in exile is honoured in the sight of the LORD is marvellous since they had been “weighed down” (1:4; adjective, **כָּבֵד**) with iniquity, were “dull” (6:10; **דִּבְכָד**) of hearing, with the whole earth their transgression was “heavy” (24:20; **כָּבֵד**) upon them, they had only *honoured* the LORD with their lips (29:13) and had *not* honoured the LORD with their sacrifices (43:23; **כָּבֵד**). So Israel is honoured by the LORD because of his grace and not because of any merit on their part, as noted by Young (1972:144; cf. Oswalt, 1998:140). Thus again, it is indicated that the circumstances of those in exile has changed from being under the LORD's judgement to being on the point of a new redemption, that is the return from exile.

Then the LORD says to Israel, “I love you” (43:4). Elsewhere in Isaiah, the LORD's love for Israel is spoken of in connection with the LORD's redemption of Israel from Egypt (cf. Isa. 63:9 and see Deut. 4:37; 7:7, 8; cf. also Hos. 11:1). In Jeremiah 31:3 the LORD proclaims to Israel in exile that his love for all the families of Israel is an everlasting love and therefore he will rebuild Israel (31:4) and their mourning will be turned to joy (31:13). Thus the reason for the LORD redeeming Israel again is that of his own accord he has considered them precious and has chosen to spare them from certain death; he has chosen to honour them despite their demerit; and he has continued his love for them that he had first shown them (proved to them) when he redeemed them from Egypt (cf. Motyer, 1993:332).

43:5-6 describe the gathering of scattered Israel from “east,” “west,” “north,” “south,” “afar,” and “the ends of the earth” (cf. Isa. 27:13). In fact, those gathered go beyond exiled Israelites and include, “Everyone who is called by My name, and whom I have created for My glory, whom I have formed, even whom I have made” (43:7). Thus, 43:5-7 give classic expression to the theme of the return from exile (cf. e.g. Deut. 30:1-4), with the returnees eschatologically including, but not limited to, descendants of Israel (cf. Motyer, 1993:332; Young, 1972:144). In verse 5 “your offspring” and “you” are still addressed to Jacob/Israel of verse 1. But in verse 6 the commands “Give up” and “Do not hold back” (cf. Isa. 42:22, the situation has changed from judgement to redemption) do not specify the object. Then the last command, “Bring” (43:6) does give the object as “My sons” and “My daughters” (43:6) and “Everyone who is called by My name” (43:7; see above on 43:1). Clearly, there is no limitation of those to be brought back to descendants of Jacob. They are those created by the LORD for his glory.

Thus Isaiah 43:1-7 portrays the return from Babylonian exile by descendants of Jacob as a new creation, a new exodus, a new entrance into the Promised Land, and a restoration of the covenant relationship. Moreover, this passage points to an eschatological return of all those whom the LORD will bring back for his glory.

3.3.2.11 *Isaiah 43:14-21*

These verses follow up on the redemption promised to Israel in 43:1-7, but brings the focus back onto the return from Babylonian exile (see Grogan, 1986:260; Motyer, 1993:335). We have already noted the connotations of the titles “Redeemer” and “Holy One of Israel” (43:14; see §§3.3.2.6 & 8). “For your sake” (43:14) could be thought to recall “as your ransom,” “in your place,” and “in exchange for your life” (43:3-4). However, it is probably best to understand this verse as indicating that the LORD will send devastation upon Babylon so that the Chaldeans must flee (see Oswalt, 1998:153), with the result that Israel will somehow be allowed to go free (cf. Isa. 45:4, 13). This should be compared with the devastation of the Egyptian army at the Red Sea (43:17; cf. Grogan, 1986:261; Motyer, 1993:335). Other contexts show us that the instrument of Babylon's devastation and Israel's being allowed to go free will be Cyrus (cf. Isa. 41:2-4, 25; 44:24-45:13).¹⁷

43:15 brings in the ideas of the LORD as Creator (see §3.3.2.10) and King of Israel. That the LORD is King is the first picture given in Isaiah's vision (6:1). Israel in exile had no descendant of David reigning, though Jehoiachin was set free and treated well (2 Kings 25:27ff.). Thus, in a sense, Israel has been taken back to their pre-monarchy state when the LORD *alone* was Israel's King (1 Sam. 8:5-7; 12:12). Moreover, in the context of 43:14-17, the title “King” recalls Israel's demand for a king who would go out before them and fight their battles (cf. 1 Sam. 8:20; see also “Mighty One” in §3.3.2.4; cf. 43:17: “the mighty man”). Thus, the Warrior-King imagery discussed under Isaiah 40:10-11 (cf. Isa. 42:13), is again used here in connection with the return from Babylonian exile.

43:16-17 speaks of the exodus crossing of the Red Sea (see Ex. 14:21-31; for “way/path” see §3.3.2.2; cf. 35:8; 40:3; 42:15-16) and the destruction of Pharaoh's chariots, horses and whole army in the waters of the Red Sea (cf. Ex. 15:19; see Young, 1972:154; Oswalt, 1998:154;

¹⁷The last part of 43:14 is difficult, but not essential to our understanding of the verse as a whole.

Motyer, 1993:337). Thus, in 43:14-17, the LORD's defeat of Babylon for the sake of Israel is already being presented as a new exodus.

43:18-19 is similar to 42:9 where we have suggested that the “former things” were the things brought about through Cyrus (Isa. 41) and the “new things” would be the spiritual conquests of the Servant of the LORD. Here in 43:18 we would agree with Oswalt (1998:155) and Motyer (1993:337) that the “former things” are what has just been described, i.e. the exodus events. The “new” thing would then be the return from exile as Motyer (1993:337) suggests, and not “the entire work of God in the new time” as Delitzsch (1996:429; cf. Young, 1972:156) argues. Verses 19 and 20 continue with the themes of a roadway in the wilderness (see §3.3.2.2) and rivers in the desert (see §§3.3.2.6 & 8) in order that the LORD's chosen people (see §3.3.2.3) may have a safe passage back to the Promised Land. Moreover, the creatures of the desert will glorify the LORD (cf. Gen. 1:20, 24ff.; Isa. 35:1-2). After the exodus from Egypt the LORD provided water for his people in the desert (see §3.3.2.6) and so now he will do the same. Finally, in 43:21 creation language (see §3.3.2.10) is used again of the people who will praise the LORD for this new redemption, as after the exodus (cf. Ex. 15:2). The purpose of the LORD's creation and redemption of a people for himself is that they should declare his praise (cf. Isa. 40:5; 42:12).

Thus, Isaiah 43:14-21 speaks of the return from Babylonian exile as a new redemption by the LORD accomplished for his people by a new exodus/wilderness journey and a new creation.

3.3.2.12 *Isaiah 44:1-5*

“But now” (44:1; cf. 43:1) suggests a contrast between what the LORD says he will do in 43:28 and what he now says he will do at some other, presumably later, time (cf. Oswalt, 1998:164; Young, 1972:165). Between 42:24-25 and 43:1-7 was the exile and return, which could also be the case between 43:28 and 44:1-5. Furthermore, it may be that whereas 43:1-7 speaks in terms of a physical return from all the places where the LORD's people are scattered, 44:1-5 may speak of a spiritual return.

In Isaiah 43:28 the LORD states: “I will consign Jacob to the ban, and Israel to revilement” (43:28). According to Brekelmans (1997:474), “In the OT the noun *ḥērem* ‘ban’ is primary. ... The hi. and ho. verb forms derive from the noun. ... *ntn laḥērem* (Isa 43:28) also represent[s] the hi.” The verb is first used in the *hophal* stem in Exodus 22:20 [Heb. v.19]. There it is said,

“he who sacrifices to any god other than the LORD alone, shall be utterly destroyed.” “Utterly destroyed” is literally, “put under the ban,” which in this juridical context means “he must be killed” (Lev. 27:29) (Brekelmans, 1997:475). Considering the history of the nation descended from Jacob, and their unfaithfulness to the LORD (cf. Isa. 43:22-27), it would be entirely in keeping with this law (Ex. 22:20) for the LORD to “consign Jacob to the ban” (cf. Jer. 25:9 for the utter destruction of Judah and the surrounding nations by Nebuchadnezzar). The verb **בָּנָה** is used most frequently (see BDB, 1980:355-356) of the utter destruction of cities and/or their peoples and/or the booty/spoil from these cities when the LORD delivered them into the hands of Israel (cf. e.g. Num. 21:2-3; see also §3.3.2.2). In fact, in terms of the conquest of Canaan, the reason for the ban is that Israel may not be led astray into the abomination of idolatry (cf. Brekelmans, 1997:476; “to protect Yahwism from syncretism”), and should this occur in a city of Israel, that city too should be put under the ban (Deut. 13:12-18). This principle could easily be carried through to the nation as a whole, as in Isaiah 43:28 (cf. Deut. 7:25-26; Josh. 7:1, 11-15, 20-25; 1 Sam. 15:3, 8-9, 15, 18, 20-21). Thus, Israel has become like Canaan (cf. Gen. 15:16; Lev. 18:24-28), since as a nation they have sunk so far in sin that they should be totally destroyed (see Oswalt, 1998:162).

Furthermore, the LORD's consignment of Jacob to the ban is connected with “revilement” (43:28). The other two places where this Hebrew noun **בְּזוּת** is used are Isaiah 51:7 and Zephaniah 2:8. In both these occurrences “revilings” is put in parallel to the word **תָּבִיחַ** (BDB, 1980:154) translated “reproach” or “taunting.” This is a much more common Hebrew word. It conveys the ideas of being despised wrongfully by others (enemies; cf. 1 Sam. 17:45; Ps. 22:7 [see §3.3.2.8]; Isa. 25:8) or humiliated by your own foolishness and its consequences (see Jer. 31:19; Ps. 79:4; cf. Isa. 4:1; 30:5; 54:4). Thus, Israel has disgraced itself and their exile (being put under the ban) means that their shame is recognized by all (see Delitzsch, 1996:432; cf. Deut. 7:24-26; 13:12-16; Josh. 7:1, 11-15; 1 Sam. 15:25, 30).

This understanding would introduce to the return from exile the concepts of restoration from “the ban” and from “revilement” (see Delitzsch, 1996:432; Oswalt, 1998:167).

“My servant” and “whom I have chosen” (44:1) point back to the relationship between the LORD and Israel established at the time of the exodus (see §3.3.2.8 [cf. Deut. 32:36] and §3.3.2.3 respectively). 44:2 uses creation language as discussed under Isaiah 43:1-7, adding “from the

womb” which would indicate the original creation of the nation of Israel by the exodus¹⁸, rather than a new creation by the return from exile (cf. Isa. 43:7; Deut. 32:18). The encouragement of the LORD's commitment to “help” Jacob and his saying, “Do not fear” have been discussed under Isaiah 41:10-14 (cf. 43:1, 5). “Jeshurun” is a name for Israel used by Moses towards the end of his life (Deut. 32:15; 33:5, 26 [here “the God of Jeshurun” is associated with “help”]). Brown, Driver and Briggs (1980:449) indicate that “Jeshurun” means *upright one* and designates Israel under its *ideal* character.

44:3 begins to describe the form of the LORD's help to Jacob. “I will pour out water on the thirsty land and streams on the dry ground” is similar to Isaiah 35:6-7, 41:18 and 43:19-20. However, here it is most clearly put in parallel with a promise of “My Spirit on your offspring” and “My blessing on your descendants,” which indicates *spiritual* new life out of *spiritual* dry ground (see Young, 1972:166-167; cf. 41:17). The context of the LORD's original creation of Israel (44:2) would support the idea of a new creation. This is confirmed in 44:4 where there are again similarities to Isaiah 35 (vv.1-2, 7b) and 41 (v.19), but here there is no mixing between the ideas of a transformed wilderness for the safe passage of the LORD's redeemed and the spiritual transformation of the LORD's redeemed. Here it is only spiritual transformation in view as “they,” the descendants of Jacob, receive new life and “spring up,” and remain fresh and alive and fruitful because they have plenty of spiritual water, being sustained/blessed by the LORD.

44:5 indicates that where before apparently no-one claimed to belong to the LORD or to be a descendant of Jacob, now many will do so boldly and with honour. Linking back to 43:28, the LORD's restoration of his relationship that he had with Israel at the time of the exodus (cf. vv.1-2, 5; i.e. they were his chosen servants whom he created to belong to himself) and his giving them new spiritual life (44:3-4) could connect with the LORD's consigning Jacob to the ban (i.e. death and no longer the LORD's). Also, the naming of Israel's name with honour (44:5) could connect with the revilement of Israel (see again Delitzsch, 1996:432; Oswalt, 1998:167). Thus both conditions of the exile (ban and revilement) are reversed by God's new work culminated in 44:5.

¹⁸Schmidt, in his article on the Hebrew root צַר to form, observes well that the LORD “forms ‘from the womb’ individuals, prophets (Jer 1:5), and the servant of Yahweh (Isa 49:5; cf. 49:8), as well as Israel (frequently in the preaching of Deutero-Isa, who conceives of election and redemption as a unity: 44:2, 24; cf. 43:1, 7, 21, etc.; also 27:11)” (1997b:567; cf. Young, 1972:166; Oswalt, 1998:165).

Hence we can say that there has been a return from exile between 43:28 and 44:5 which the LORD brings about by new creation through his Spirit.

3.3.2.13 *Isaiah 44:21-23*

In Isaiah 44:6-8 the LORD affirms again that he is Israel's King (see §3.3.2.11) and Redeemer (see §3.3.2.6) and that there is no God besides him who is able to announce in advance coming events and Israel is witness to this (cf. 41:21ff.; 43:10ff.). Then in 44: 9-20 we have the most important passage in Isaiah on the theme of the folly of making and worshipping idols (cf. Isa. 40:19-20; 41:7; 42:17; 46:6-7; etc.). Now in 44:21 Jacob/Israel is encouraged by the LORD to remember "these things."

In this context, the LORD emphatically reminds Israel that they are his servants (44:21; cf. 44:1), whom he has "formed" [נָצַרְתִּי] (44:21; cf. 44:2; see §3.3.2.10 and cf. the same word used of an idol "fashioned" by a man: 44:9, 10, 12). The LORD repeats, "You are a servant for Me [or belonging to Me]." The idol-maker forms his own god and then falls down before it as its servant and worships it, "a block of wood" (44:15-17, 19). A block of wood cannot remember and deliver (44:17) its servants, but Israel will not be forgotten by the LORD (cf. 49:15 and Gen. 8:1; 19:29; Ex. 2:24 [the LORD's remembering his people is a redemption theme]; 32:13; Lev. 26:42; Deut. 7:8; 9:5, 27).

44:22 recalls 43:25, as noted by Grogan (1986:265), so that the LORD fulfills his promise that he will not remember their sins for he is the one who wipes out their transgressions for his own sake. Then the LORD says, "Return to Me for I have redeemed you," which is the plainest statement of the return from exile as a new redemption of his people (cf. 43:1; 48:20; see Delitzsch, 1996:440; Oswalt, 1998:188; contra. Young, 1972:184 though see below). An exile is implied by the need for a return and by the general context of the Babylonian exile (cf. Isa. 43:14-21, 28; 44:24-45:13). This also relates back to 44:6 where the LORD is Israel's "Redeemer" and 44:8 where Israel was encouraged not to fear for the LORD has announced something in advance of which Israel will become a witness. That 'something' is now shown to be a new redemption by the LORD's wiping out of their transgressions and calling them to return to himself. The fact that this new redemption involves the forgiveness of sins and a return *to the LORD* implies the spiritual nature of the redemption. The dimension of the forgiveness of sins is

here made explicit, although all along it has been implied by the ending of punishment and by the restoration of the relationship between the LORD and Israel (see Oswalt, 1998:188).

44:23 may be compared with 42:10-12 and 35:1-2 and later 49:13 and 55:12. The creation is called upon to join in the celebration of the LORD's redemption of Jacob as the LORD shows forth his glory in Israel (see §3.3.2.7; cf. 41:16; 49:3; 61:3). This celebration of redemption recalls the song of Moses and Israel after their crossing of the Red Sea (although in Exodus 15 there is no calling on creation to shout for joy) and also numerous songs celebrating victory and salvation in the Psalms (e.g. Ps. 69:34; 96:11-12; 98; 148). Thus, the ultimate purpose of the return from exile as a new redemption of Israel is to show forth the LORD's glory (cf. Isa. 40:5; 43:21; see Young, 1972:185).

At this point we would note that although the immediate context of Isaiah 44 is the Babylonian exile (cf. 43:14-21, 28; 44:24-45:13), the content of the message of 44:1-23 cannot be limited to the timeframe of the Babylonian exile and return (see Young, 1972:184). This is so because the *spiritual* nature of the restoration, new creation, forgiveness and redemption that the LORD promises to Israel implies a *spiritual* return that awaits *eschatological* fulfilment (cf. Oswalt, 1998:188).

3.3.2.14 *Isaiah 44:24-45:13*

Isaiah 44:24 is the start of a new section 44:24–53:12 which, we will argue in agreement with Motyer (1993:352), develops in parallel the physical redemption of Israel accomplished by Cyrus (44:24-48:22) and the spiritual redemption of God's people accomplished by the Servant of the LORD (49:1-53:12; cf. section 42:18–44:23: physical redemption 42:18–43:21; spiritual redemption 43:22–44:23). 44:24–45:13 is the most important passage on the theme of Cyrus as deliverer, and is commonly known as the Cyrus oracle, though scholars differ on where exactly it starts and finishes (cf. Oswalt, 1998:190; Motyer, 1993:353, 356; Webb, 1996:181-182).

In 44:24 the LORD again refers to himself as Redeemer (see §3.3.2.6) and Former (see §3.3.2.10; cf. 44:2) of Israel by the exodus. In fact the LORD is the Maker of all things and he did it and continues to do it (from the participles used) by himself – he needs no help! 44:25 and 26a are a contrast between the powerlessness of the boasters/diviners and wise men of the world to bring about the fulfilment of their words, and the power of the LORD to fulfill the word of his servant, Isaiah, and his messengers, the prophets (cf. Motyer, 1993:354; Delitzsch, 1996:441). In the

light of this claim, the LORD proceeds to predict the future restoration of Jerusalem and of the cities of Judah through the agency of Cyrus (44:26b-d, 28). The emphasis is on the LORD *saying* it now, through Isaiah, for all to hear. These events will come about because the LORD has said it and will do it (see Young, 1972:190).

Against the background of the exile, the restoration of Jerusalem and the cities of Judah implies a return of the people. Between 44:26 and 28, verse 27 recalls the exodus (see §3.3.2.2; cf. Ex. 14:16, 21-22; see Young, 1972:191) and the crossing of the Jordan (cf. Josh. 3-4; Isa. 43:2; cf. Motyer, 1993:355) so that the return from exile and the restoration of Jerusalem and Judah are presented as a new exodus and a new entrance into the Promised Land – a new redemption (cf. Isa. 43:2 and the LORD's title "Redeemer" in 44:24). Cyrus is given a remarkable title of great significance biblically: "My shepherd!" (44:28; see §3.3.2.7; cf., e.g. Num. 27:17; 2 Sam. 5:2; 7:7; 1 Chron. 11:2; Ps. 78:71; Ezek. 34:5, 12, 23; 37:24; Mic. 5:4; Matt. 2:6; John 10:11, 14). In fact, the title "My shepherd" could imply guiding the LORD's people to their proper place. Cyrus only receives this title because the LORD chooses to give it to him and to use him, but it is the LORD who will bring about the return and restoration, as noted by Young (1972:193).

Isaiah 45:1-7 describe how the LORD has taken "Cyrus His anointed" (45:1; cf. 61:1 and Ps. 2:2) as his chosen instrument ("taken by the right hand," cf. Isa. 42:6; see Motyer, 1993:357) to subdue the nations before him, to disarm kings (cf. Oswalt, 1998:201), and to conquer cities (45:1-2). The LORD will "loose the loins of kings" and "open doors before" Cyrus (45:1), whereas the LORD calls his Servant "to bring out prisoners from the dungeon" and "to open blind eyes" (42:7). Thus, Cyrus' task is military whereas that of the Servant of the LORD is spiritual (see §3.3.2.9). Cyrus will have his rewards (45:3) but will also know that this has all come about as the LORD announced even his name long before "Cyrus" was born or known. The fact that the LORD will give Cyrus "the treasures of darkness" (45:3) may provide another parallel with the Servant of the LORD who is given "those who dwell in darkness" (42:7). The LORD's purpose for calling Cyrus is "for the sake of Jacob" (45:4; cf. 43:14) and that men may know that there is no God besides the LORD (45:5-7; cf. 43:10-11; 45:21). The emphasis on the LORD calling Cyrus by name for the sake of Jacob makes sense only if Isaiah's message was preached long before the exile (cf. Motyer, 1993:357). Thus, when Cyrus did arise then the Jews in exile should have known without any doubt that their redemption from exile and restoration to Jerusalem would come soon. They should also have known that Cyrus need not be feared (cf. Isa. 41:5), but

would in fact be the LORD's instrument for their redemption. After all, the LORD even calls Cyrus "His anointed" (45:1).

Isaiah 45:8 uses creation language (see אָרָץ in §3.3.2.10 and cf. Gen. 1:11-12 [3rd day]; see also Grogan, 1986:271) of the "salvation" which the LORD is to accomplish for Israel through Cyrus. The emphasis is on "righteousness" [צְדָקָה and צְדָקָה] as the purpose of the return from exile. In fact, righteousness and salvation are often closely associated in Isaiah 40-66, as noted by Grogan (1986:271). Righteousness may be compared with the "justice" [מִשְׁפָּט] which the Servant of the LORD will establish on the earth (Isa. 42:1-4). 45:13 repeats the idea of "righteousness," not as the purpose or the result of the return from exile, but as the expression or outworking of the LORD's own righteousness (cf. Isa. 41:2 of Cyrus and 42:6 of the Servant of the LORD). Thus righteousness is in the LORD's character and therefore defines his motive for the return from exile, the way in which he accomplishes the return from exile and the final purpose of the return from exile (see Oswalt, 1998:206). Hence, within the framework of the LORD's righteousness, it is amazing to find the LORD's people Israel pictured in advance as quarrelling with their "Maker" (45:9; see below). In the context, the source of their quarrel is the legitimacy of the LORD using Cyrus, a pagan, to end their exile and restore them to their own land (cf. Oswalt, 1998:208). Clearly, Israel has no right to question the LORD's ways with what he has made, begotten and given birth to.

Isaiah 45:9-13 is full of creation language or imagery. "Maker" (45:9, 11) and "potter" (45:9) are from the Hebrew verb יָצַר (see §3.3.2.10). "What are you *doing*?" (45:9; emphasis added) and "I who *made* the earth" (45:12; emphasis added) are from the verb עָשָׂה (see §3.3.2.10). "Created" (45:12) is from בָּרָא (see §3.3.2.10). The idea of "begetting" or "giving birth" [הוֹלִיד] (45:10) is again creation language (cf. Isa. 44:2, 24; Deut. 32:18; Job 38:28-29; Gen. 4:1). Another word not discussed previously but used here is the noun פֶּעַל which occurs here as "the thing you are making" (45:9) and "the *work* of My hands" (45:11; emphasis added). In Isaiah 5:12 the word is used in parallel with "the work of His hands" [מַעֲשֵׂה יָדָיו], an expression used frequently by Isaiah (cf. Isa. 19:25; 29:23; 60:21 and 64:8 [has parallels to 45:9-10]) for the product of the LORD's saving work (cf. Ps. 95:6; 100:3; 149:2 and see §3.3.2.10).

Thus Isaiah 45:11 connects the work of the LORD as Maker of the nation of Israel by the exodus, with the work of the LORD as the Maker of sons by a new salvation still coming (see Motyer, 1993:362; cf. Vollmer, 1997b:1017). Besides adding to the atmosphere of creation, 45:12 confirms the LORD's right to do as he pleases since he made the earth, created the first man upon it and stretched out the heavens and filled them with all their host. This verse is very similar to Isaiah 42:5, in the context of the Servant of the LORD (cf. Young, 1972:205). In fact, it is noteworthy that 42:5 is followed in verse 6 by the statement, "I am the LORD, I have called you in righteousness," while 45:12 is followed in verse 13 by the statement, "I have aroused him in righteousness." In other words, there is another parallel between the presentation of the Servant and Cyrus.

45:13 speaks again of Cyrus as the LORD's instrument, whose way the LORD will "make smooth" (45:2, 13; cf. Isa. 40:3-4; 42:15-16) so that Jerusalem may be rebuilt and so that Jacob may go free (cf. 40:9; 44:26, 28; 45:1-2). "He will let My exiles go free" (45:13; cf. 42:22; 43:6) uses the verb פָּדָה , which recalls the same *piel* form used in Exodus concerning Pharaoh letting or not letting the LORD's people go out of Egypt (cf. Ex. 3:20; 4:21, 23; 5:1-2; 6:1, 11; 7:2, 14, 16; 8:1-2, 8, 20-21, 28-29, 32 [Heb. 7:26-27; 8:4, 16-17, 24-25, 28]; 9:1-2, 7, 13-14, 17, 28, 35; 10:3-4, 7, 10, 20, 27; 11:1, 10; 13:17; 14:5). Thus, the return from exile is portrayed as a new exodus. The expression, "My exiles" (45:13) is a remarkable statement of the LORD's ownership of a dispersed and despised people. "Without any payment or reward" (45:13) adds to the wonder of the LORD getting a pagan to free his people from exile, though note our comment on 45:3. There is a major contrast between Pharaoh, whose heart was hard and who would not let the LORD's people go, except "under compulsion" (see §3.3.2.7; cf. Ex. 3:19; 6:1; etc.) and Cyrus who willingly lets the LORD's people go with no pressure having to be applied.

3.3.2.15 *Isaiah 48*

Isaiah 48 occupies a place of transition in Isaiah 41-55 (cf. Motyer, 1993:375; he calls it "climactic"). Isaiah 41-47 speaks of Cyrus and mostly has the exile and return as the context, but does also introduce the Servant of the LORD (42:1-7). As we shall seek to show, by mixing the work of Cyrus and the work of the Servant, Isaiah 48 begins to turn the focus from Cyrus and the return from Babylonian exile, to Christ - the Servant of the LORD - and his work, the focus of Isaiah 49-55 (see Oswalt, 1998:286-287; Young, 1972:266-267). Note further that Cyrus is not mentioned again after Isaiah 48 (see Oswalt, 1998:286).

In 48:1-2 the prophet addresses Israel in exile by its various names derived from its origins and claims of allegiance to the LORD, God of Israel. But, Israel's allegiance is false (cf. Grogan, 1986:280; Oswalt, 1998:261). In 48:3 the LORD begins relating how long ago *he* declared/proclaimed the “former things” from his mouth and then *he* suddenly acted and they came to pass. The context of verses 4-6 would suggest that “the former things” are not the things of the exodus (contra. Young, 1972:247; Oswalt, 1998:262), but another later great deliverance that the LORD had predicted long in advance.¹⁹ Not long after the exodus, in the incident of the golden calf, Israel did credit a molten image with their deliverance from Egypt (48:5; cf. Ex. 32:8) and it was immediately after this that the LORD said, for the first time, that Israel were “an obstinate people” (48:4; cf. Ex. 32:9; cf. 2 Chron. 36:13; Neh. 9:16, 17, 29). Also, in this incident the LORD came close to cutting off Israel (cf. Isa. 48:9 and Ex. 32:10). So Isaiah 48:3-5 seems to say that the LORD declared “the former things” long in advance so that a similar golden-calf-type situation would not arise after “the former things” have come to pass. Furthermore, “the former things” (Isa. 48:3) cannot be the exile or even merely the rise of Cyrus (contra. Skinner, 1902/1905:79-80; cf. Delitzsch, 1996:462) since 48:5 implies a benefit to Israel for which the idols might be commended, as noted by Motyer (1993:377).

Thus, if “the former things” are *not* the exodus, nor the exile or mere rise of Cyrus, then the next great deliverance that the LORD has worked for his people is the return from exile itself. We would agree with Motyer (1993:377; cf. Young, 1972:247) that this is indeed what is meant by “the former things” in this verse. Against Grogan (1986:280), who says the “new things” are both the work of Cyrus and the work of the Servant of the LORD, and against Whybray (1975:128-129), who says the “new things” are the fall of Babylon and the return, we would again agree with Motyer (1993:377) that the “new things” are the work of the Servant of the LORD who will accomplish a yet greater and still future deliverance of the LORD's people. Thus, by presenting the work of the Servant of the LORD as something new comparable with the return from exile, this work of the Servant of the LORD is portrayed as a *new return from exile*. This understanding is implied by Motyer (1993:352-353, 383) when he describes the work of the Servant as a “greater deliverance” relative to the return from exile.

¹⁹ Cf. Gen. 15:13-16; another parallel between the exodus and the return from exile.

Hence, 48:1-11 is the LORD addressing untruthful, unrighteous (48:1), obstinate (48:4), treacherous and rebellious (48:8) Israel about two of his actions, one past, “the former things,” and one future, the “new things.” In both cases, the LORD proclaims them long in advance in order to ensure that all will know that it is the LORD who has done them and also to ensure that the LORD gets the glory due to him and not some idol (cf. vv. 11 and 5). The LORD knows what Israel is like - “a rebel from birth” (48:8; cf. Ex. 14:10-12; Deut. 9:7, 24) – therefore he is again pre-empting any possible claim by treacherous Israel that they knew about the “new things” before the LORD declared them (see Young, 1972:250-251; cf. Delitzsch, 1996:462). In fact, 48:6-7 makes it plain that these “new things” have been absolutely “hidden things,” unknowable things to the very day that the LORD is now proclaiming them. This is so since by his proclaiming them now they are created [בְּרָא] now and did not exist before to be known (see Oswalt, 1998:271-272). This also gives us the understanding that the *new return from exile* accomplished by the Servant of the LORD is a *new creation*.

We ask, ‘When did the LORD refine and test Israel “in the furnace of affliction” (48:10)?’ On three occasions in Scripture it is said that the LORD brought Israel out of the iron furnace, which is identified as Egypt (Deut. 4:20; 1 Kings 8:51; Jer. 11:4). The Scriptures also refer to the wilderness and judges periods as times when the LORD tested Israel (Ex. 15:25; 16:4; 20:20; Deut. 8:2, 16; 13:3; Judges 2:22; 3:1, 4). Psalm 66:10 probably speaks of the LORD’s testing and refining of Israel during the time of the kings. Then there are passages of Scripture which refer to the time of the exile as a time for Israel to be tested and refined by the LORD in his wrath (Jer. 9:7; Ezek. 22:15-22; cf. Isa. 1:25). Finally, Zechariah 13:9 and Malachi 3:3 seem to speak of a future refining of Israel by the LORD. Therefore, we would argue that the whole Babylonian experience of Israel may be understood as a particularly intense time of being refined and tested in the furnace of affliction (cf. Motyer, 1993:379). Furthermore, it seems that although “the furnace of affliction” (48:10) is the result of the LORD’s wrath against Israel (cf. Isa. 51:17, 22-23; 54:8), for the sake of the LORD’s “name” (48:9), “praise” (48:9) and “glory” (48:11) he will act in order not to carry out the fullness of his wrath (cf. Lev. 26:44; Hosea 11:8-9; 14:4; Isa. 12:1). Thus, to complete the correspondence between Cyrus and the Servant, we may say that by the coming of the Servant of the LORD an eschatological and spiritual Israel are delivered from the furnace of affliction (cf. Zech. 13:9; Mal. 3:2-3) so that finally they are saved from the fullness of the LORD’s wrath for the sake of his glory.

In 48:12-13 the focus is on the LORD as the faithful God of Jacob (contrast the unfaithfulness of Jacob/Israel, 48:1-2) who from eternity to eternity remains the same, encompassing all things and all history, and having command over all creation so that they must obey. This God addresses Jacob as “Israel whom I called” (Isa. 48:12; cf. Hosea 11:1; Isa. 43:1, 7).

In 48:14 the LORD asks assembled Israel, “Who among *them* has declared these things?” (emphasis added). In the context of 41:1-4, 21-24, 26; 43:9; 44:6-8 and 45:21, “them” is the idol-gods of the nations who have been silent and have proved unable to declare in advance the things that are coming afterward (see Oswalt, 1998:276; Motyer, 1993:380). To be consistent, we observe that “these things” (48:14) must be “the former things” (48:3) spoken of earlier concerning Cyrus and the defeat of Babylon, and spoken of again here in verse 14b (see Young, 1972:256). We know 48:14-15 concerns Cyrus because of what the LORD has said previously about Cyrus (cf. Isa. 41:2-3, 25; 44:28; 45:1-4, 13; 46:10-11). Cyrus is the LORD's instrument to carry out his purpose against Babylon. “His arm shall be against the Chaldeans” (48:14) is the way we would understand the literal Hebrew “and his arm Chaldeans” (see Oswalt, 1998:277; Young, 1972:257), thus the expression recalls the exodus (see §§3.3.2.2 & 7). What is new here is that “the LORD loves him” (48:14; cf. Isa. 43:4 re. Israel), i.e. Cyrus, which indicates God's choice of Cyrus for a specific task (see Young, 1972:256-257; Oswalt, 1998:276). There is no mention here of Cyrus setting captive Israel free, but the defeat of their enemies implies Israel's redemption, as was the case with their redemption from Egypt. Moreover, in the LORD's “good pleasure” [טֵבַח] (48:14; cf. 44:28; 46:10) and Cyrus' “success” [הַצָּלָחָה] (48:15)²⁰ we see the work of the Servant of the LORD anticipated (cf. Isa. 53:10; see Motyer, 1993:380-381). Notice too that just as the LORD sovereignly *calls* together the heavens and the earth (48:13), so also he sovereignly *calls* Cyrus to do his good pleasure (48:14-15). By contrast, Jacob/Israel is above all the LORD's called one, and yet they have dealt treacherously (cf. Oswalt, 1998:277).

In Isaiah 48:16 there is a new speaker who speaks like the LORD (cf. 48:12; 34:1; 40:21; 41:1, 4, 5; 43:13; 45:19; 46:3, 12; 51:1, 4, 7; 55:2, 3) and yet he appears not to be the LORD since he says, “the Lord GOD has sent Me” (48:16). In fact, the speaker in 48:16 speaks like the Servant

²⁰Sæbø's article (1997:1077-1080) on this verb is helpful. He says of its occurrence in Isaiah 48:15, that either God or the way itself is the subject (1997:1078). He states further that in most cases the figurative meaning “to have success, succeed” ... concerns people or their intentions; notably, these statements often have a theological reference. Thus the successful progress of an intention, e.g., a military campaign (... cf. Isa 48:15 ...) can be based on God's presence or assistance or depend on his equipping the person... In addition to this indirect effect of God, his direct causation of success can be asserted [see his comment on Isaiah 48:15 above]; his 'will' (ḥēpeš Isa 53:10) and his issued 'word' (Isa 55:11) can effectively 'progress,' 'reach the goal' (1997:1078).

of the LORD (cf. Isa. 42:1; 49:1f; 50:8 [4-9]; 61:1) so that we conclude that the speaker *is* the Servant of the LORD. The significance of this is that the LORD has just spoken of his purposes for Cyrus and the defeat of Babylon, and now the Servant of the LORD speaks of himself as “sent” by the Lord GOD. In this way the Servant of the LORD positions himself as one like Cyrus, but greater, in fact, equal to the LORD, if the speaker is the Servant throughout verse 16 (see Grogan, 1986:281; Motyer, 1993:381). Hence, the Servant of the LORD anticipates his work in the context of Cyrus and his work so that the focus is turned from Cyrus and “the former things” to the Servant and, by implication, the “new things.” Thus we may expect more parallels between the work of the Servant of the LORD and that of Cyrus, such as we have already seen.

Isaiah 48:17-19 appears as a lament by the LORD over Israel's failure to profit from his teaching, leading and commandments. The implication is that their resultant exile has meant that they have not reached their potential (continuous well-being and righteousness, innumerable descendants and their name continually in the LORD's presence) and yet the LORD is still their Redeemer (see §3.3.2.6) and the Holy One of Israel (see §3.3.2.8; cf. Oswalt, 1998:281-283). As such, in 48:20-22 he continues to speak to “His servant Jacob” (48:20; see §3.3.2.8 for Israel as servant) of a new redemption, this time out of Babylon. 48:20 has the theme of “joyful shouting” (cf. 35:2, 10; 41:16; 42:11; 44:23). 48:21 recalls the LORD's leading and provision of water in the wilderness after the exodus (cf. Ex. 15:22-27; 17:1-6; Num. 20:2-11 and see §§3.3.2.6, 8, 10; see Grogan, 1986:281). Thus, this new redemption of “His servant Jacob” from Babylon is again portrayed as a new exodus (cf. Delitzsch, 1996:467). However, 48:22 makes it clear that physical redemption from Babylon is not sufficient for the wicked to have peace with the LORD. This points to the need for spiritual redemption and perhaps a spiritual return from exile (see Motyer, 1993:381-382). Thus, the mixing of the work of Cyrus and of the Servant in chapter 48 is completed and the transition is effected.

3.3.2.16 *Isaiah 49:1-6*

In Isaiah 49:1-6, the second Servant Song, the Servant of the LORD is speaking (see Delitzsch, 1996:468-469). Verses 1-5 show several parallels between the Servant of the LORD and both Israel and Cyrus. Note also that the Servant of the LORD speaks like the LORD when he says, “Listen to Me ... pay attention ...” (Isa. 49:1; cf. 34:1; 41:1; 46:3, 12; 48:12; 51:1, 4, 7; 55:2-3; see Motyer, 1993:385). The Servant is *named* by the LORD (49:1; cf. re. Israel: Isa. 43:1; re. Cyrus: Isa. 45:3, 4) and the LORD says to the Servant, “You are My Servant, Israel” (49:3; cf. re. Israel Isa. 41:8, 9; 42:19; 43:10; 44:1, 2, 21; 45:4; re. the Servant Isa. 42:1; 49:5; 52:13; 53:11).

Moreover, the Servant of the LORD is *formed from the womb* by the LORD (49:5; cf. re. Israel: Isa. 43:1, 7, 21; 44:2, 21, 24). It is noteworthy that the ideas of being formed by the LORD and being his servant are placed together concerning Israel and the Servant of the LORD (cf. 44:2, 21; 49:5). Notice too that the LORD never calls Cyrus, “My servant,” but for all intents and purposes Cyrus is clearly a servant to the sovereign LORD. Again, the LORD will show his glory in his Servant (Isa. 49:3; cf. 42:8 and 61:3) as he does in Israel by the return from exile (cf. Isa. 40:5; 43:21; 44:23; 45:25; 46:13; 48:11). The LORD's glory is never said directly to be shown in Cyrus, but it is seen in the return from exile which he accomplishes for Israel as the LORD's instrument (see above). 49:4 provides another parallel between the Servant and Cyrus since the Servant apparently toils for no payment or reward, but his reward is with his God (cf. Isa. 45:13).

Then Isaiah 49:5-6 is significant in terms of the return from exile. The task given to the Servant of the LORD is “To bring Jacob back to Him, in order that Israel might be gathered to Him” (49:5; cf. 44:22), which is the language of the return from exile (cf. Deut. 30:1-4; 1 Kings 8:33, 34, 46ff.; see §§3.3.2.2, 5, 10). The Servant considers that he is the One to bring Jacob back because he is “honored in the sight of the LORD” (49:5; cf. re. Israel under Isa. 43:4). It is nowhere said explicitly that Cyrus is honoured by the LORD, or that he will bring Jacob back to Zion, but it is clearly he whom the LORD will raise up and use to effect Israel's return from physical exile (cf. 41:2; 43:14; 44:26, 28; 45:1-4, 13). Thus, Cyrus accomplishes the physical redemption of Israel, but the Servant accomplishes their spiritual return (see Young, 1972:273-274; Oswalt, 1998:290, 293).

Significantly, the expression “My strength” (Isa. 49:5) occurs only once in the Pentateuch in Exodus 15:2 where it also refers to the LORD. We note that, in the Hebrew Scriptures, the first occurrence, after Exodus 15, of the expression “My strength” referring to the LORD is Isaiah 12:2 (see our discussion there; context = eschatological return from exile), and the next is Isaiah 49:5 (cf. BDB, 1980:739) in the context of the Servant of the LORD bringing Jacob back to the LORD (see later Jer. 16:19 and also Ps. 28:7; 59:17; 62:7; 118:14; cf. also Isa. 45:24; 51:9; 62:8). These links suggest that the accomplishment of the Servant of the LORD is being portrayed as a new exodus. Thus the Servant is the agent of the eschatological return from exile/new exodus.

In 49:6 the Lord extends the work of his Servant beyond redeeming physical descendants of Jacob (who have been preserved for salvation), to redeeming the nations (cf. Hosea 11:10-11; Isa. 19:23-25; 43:7). He is to be “for a light of nations, in order to be My salvation to the ends of

the earth” (49:6; literal translation; cf. Isa. 42:6; 51:4; 60:1; re. “My salvation” see §3.3.2.2). The LORD's Servant is to be the LORD's salvation (see Motyer, 1993:388; Young, 1972:275-276) to the ends of the earth (cf. re. Cyrus 41:2; 45:1). Clearly, the Servant of the LORD has a spiritual conquest of the nations to accomplish, whereas Cyrus had a military and political one (cf. Oswalt, 1998:290).

3.3.2.17 *Isaiah 49:7-13*

Isaiah 49:7-13 is the commentary on the second Servant Song (cf. Motyer, 1993:389). Isaiah 49:7 is the LORD speaking to the Servant to encourage him who is despised by the nations (singular is indefinite; see Motyer, 1993:390). Although the nations abhor him, ultimately even the royalty of these nations will take note of him and acknowledge his superiority (stand in his presence, bow before him; see Oswalt, 1998:295). This has some similarity to the LORD's encouragement to “worm Jacob” (Isa. 41:14-16). This verse shows up the *dependence* of the Servant on the LORD in a manner just like the nation of Israel (cf. the LORD's faithfulness to and choosing of Israel, who is despised, and the LORD being their Redeemer; Isa. 41:8-14). Thus we begin to see the humanity and humiliation of the Servant of the LORD, “great as he was” (Grogan, 1986:285).

49:8 may also be compared with 41:10, 13 and 14 regarding the LORD's help and with 42:6 regarding being a covenant to the people and being kept by the LORD. The last part of the verse may be connected to the work of Cyrus restoring Jerusalem and the cities of Judah (cf. Isa. 44:26, 28; see Oswalt, 1998:297-298; Young, 1972:279; Motyer, 1993:391), thus providing another parallel between the Servant of the LORD and Cyrus. 49:8 may also indicate the fulfilment of the LORD's promise to *answer* Israel (see Isa. 41:17).

49:9 compares with what is said in Isaiah 42:7 (cf. 61:1) of the work of the Servant setting prisoners free and bringing light to those in darkness. But setting captives free has also been seen as the work given to Cyrus by the LORD (cf. Isa. 45:1-2, 13). Thus the spiritual redemption accomplished by the Servant of the LORD is presented as similar to the physical redemption of Israel accomplished by Cyrus, that is, the return from exile.

More than this, the last part of 49:9 as well as 49:10 recall the wilderness wanderings as has been seen previously of the physical, spiritual and eschatological return from exile (see §§3.3.2.6, 8, 11, 12, 15; cf. Ex. 16:1-21; Num. 11:4-9, 31-33 [provision of food]; Ex. 15:22f.; etc. [provision

of water]; Ex. 13:21; Ps. 121:5-8; Isa. 43:2; Rev. 7:16 [protection from heat by the LORD]; see Motyer, 1993:391; Oswalt, 1998:299). It is noteworthy that by the theme of the satisfaction of thirst the work of the LORD (41:17), the work of God's Spirit (44:3) and the work of the Servant of the LORD (49:10) are tied together. Regarding the LORD's compassion on Israel see our discussion in section 3.3.2.3 on Isaiah 14:1. Regarding the LORD's leading and guiding Israel as recalling the exodus and wilderness period, see our discussion in section 3.3.2.7 on Isaiah 40:11. Thus, in Isaiah 49:9-10, the Servant of the LORD is presented as satisfying the spiritual needs of the people, though the language of the wilderness wanderings is used. Thus, a new wilderness provision is depicted.

49:11 picks up again the theme of the road/highways of the LORD for his people to return to him (see §§3.3.2.2 & 6; cf. 40:3f.; 42:15-16; 43:19-20; cf. Grogan, 1986:286). Thus, again the exodus and wilderness periods are recalled in relation to the return from exile, this time closely tied to the work of the Servant of the LORD.

49:12 describes the coming of the exiles from afar and from many directions and places; Sinim possibly refers to China, "despite alleged difficulties" (Young, 1972:282, 294; cf. Oswalt, 1998:300). Thus, the eschatological return from exile described in Isaiah 43:1-7 (esp. vv. 5-6; see also Isa. 11:11-12) using many creation and redemption themes, is now connected to the work of the Servant of the LORD. He is the agent of this eschatological and spiritual return from exile.

49:13 rounds off the commentary on the second Servant Song (49:1-6) with all creation being called upon to break out in joyous celebration (cf. Isa. 35:1, 2, 10; 42:10-11; 44:23; see Oswalt, 1998:300) of the LORD's comfort and compassion that have met the needs of his afflicted people (cf. Isa. 41:17). As in 42:10-11 and 44:23 this celebration song may recall the song of Exodus 15 after Israel's redemption from Egypt. Thus, the LORD's comfort and compassion are shown to be connected with redemption (cf. Isa. 40:1; 12:1; 51:3,12; 54:11 re. the LORD's comfort; see §3.3.2.3; cf. 49:10; 54:7, 8, 10 re. compassion; see §§3.3.2.6, 9, 13 re. redemption).

3.3.2.18 *Isaiah 49:14-26*

49:14 may be related to 41:17 with the idea that the LORD might *forsake* Zion/Israel (cf. also 40:27). In 41:17 the LORD says, "I will not forsake them," but here Zion says, "The LORD has forsaken me." This speaks to the issues of the faith of the people and of the LORD's desire to

save his people, as pointed out by Oswalt (1998:303, 313). 49:15-16 follow as an exclamation of the *impossibility* of such a suggestion for the LORD will not forget Zion (see §3.3.2.13) and he will have compassion on her (see §3.3.2.3). The LORD is addressing the city (feminine singular) of Zion. 49:17 signals the turning point for Zion/Jerusalem, the city of God's people. Those that had come to destroy will now depart. Instead, those who come to build will hurry to Zion (cf. Delitzsch, 1996:476). The idea of builders coming to Zion brings to mind Isaiah 44:26 and 28, 45:13 and 49:8 (cf. also Isa. 14:32; 54:11) where the rebuilding of ruined Jerusalem and the temple are predicted. But from our position in history we may also look back to the fulfilment of these predictions (cf. 2 Chron. 36:22-23; Ezra 1:2, 3, 5; 3-6; Haggai 1:2-4, 8-9, 14; 2:3, 4, 9). These record the physical and temporal rebuilding of the temple and city of the LORD as the immediate purpose of the exiles' return to Jerusalem by the decree of Cyrus. Thus, essentially, everyone who went back, went to build.

Taking a broader look, 49:15-26 is all addressed by the LORD to the city (feminine singular) of Zion, not the inhabitants. Those who return to Zion are presented or pictured as her “builders” (49:17), her ornaments (49:18), her “inhabitants” (49:19) and her “children” (49:20-23). Thus Zion is presented or pictured as a ruined, uninhabited city surrounded by desolate land (49:16, 19), and as a mother bereaved of her children (49:20-21; cf. Hosea 2:4-5), and therefore now a barren woman, an exile, a wanderer and someone left alone (49:21). It may be that Zion is herself pictured as an exile and a wanderer as her “heart” has gone with her children into exile and she wanders in search of them. But then Zion is also pictured as “a bride” (49:18; cf. Hosea 2:19), an inhabited and crowded city (49:19), and as a mother with her children restored to her (cf. Isa. 43:5), plus more (49:20-22). The *extra* children may be thought of as “begotten” and “reared” (49:21) by the cities of the nations from where they come (49:21-22). In fact, the picture goes further, so that even kings and princesses are her servants (49:23; see §3.3.2.3; cf. 49:8 re. the Servant; cf. also 60:3-4, 10, 11, 14).

In Isaiah 49:22 the LORD's lifting up of his hand to the nations and setting up his standard recalls Isaiah 11:10-12, a key passage indicating an eschatological return from exile connected with “the root of Jesse” (Isa. 11:10) or “a branch” (Isa. 11:1) from Jesse (cf. also, Isa. 4:2; 53:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12). The context of Isaiah 49:22 is the Servant of the LORD and his work, hence we may suggest that the Branch of the LORD, the root of Jesse and the Servant of the LORD refer to one and the same Person who is the LORD's agent to accomplish the eschatological return of the people of God from exile (cf. Oswalt, 1998:310). Furthermore, we have already discussed

the significance of the LORD's hand (staff/arm) in connection with the exodus redemption of Israel from Egypt (see §§3.3.2.2 & 7; cf. Ex. 3:20, etc.). Thus, again, the return of the exiles of Zion from the nations is portrayed as an exodus-type redemption.

The end of Isaiah 49:23 comes back to the purpose of the return from exile and restoration of Zion, which is that the LORD be known for who he is (cf. Isa. 19:21; 43:10-13; 45:3-6; 49:26; 60:16). He is the LORD. He is the only God and the only Saviour. Also the themes of waiting (see §3.3.2.19 and cf. Motyer, 1993:395) and of shame removed (cf. Isa. 45:17 and see §3.3.2.12) are found here in connection with the return from exile.

We recall that the final three verses of Isaiah 49 (vv. 24-26) are still addressed to the city of Zion. Her sons have been taken captive by a mighty tyrant (Babylon) that seems invincible. But the LORD, Zion's Saviour (see §3.3.2.4) and Redeemer (see §3.3.2.6) is the Mighty One of Jacob (see §3.3.2.4) and he will contend with the one who contends with Zion (i.e. Babylon) and he will save Zion's sons from their oppressors (see §3.3.2.4). The LORD will apparently cause Zion's oppressors to destroy/consume themselves (49:26). The restoration of Zion's sons will mean the defeat of Zion's enemies (see §§3.3.2.3 & 11; cf. 47:9, 11) both in the return from Babylonian exile and in the spiritual and eschatological return to which these verses point (see Oswalt, 1998:315). Thus we find that Isaiah 49:14-26 speaks firstly of a return from Babylonian exile by a new redemption/exodus, but in the context of the Servant of the LORD and his work (49:1-13) and by comparison with Isaiah 11:10-12, also points to an eschatological and spiritual return to Zion (cf. Motyer, 1993:394 on 49:18c-21) involving the rescue of her children from their spiritual captor and oppressors (see §3.3.2.3).

3.3.2.19 *Isaiah 51:4-8*

Isaiah 51:4-8 has as its overarching theme the righteousness and salvation of the LORD (see Motyer, 1993:405; Grogan, 1986:294) and is addressed to the LORD's people, presumably in need of some kind of salvation. In the broader context of Isaiah 40-55, as well as the immediate context of chapters 50 and 51, the background is the Babylonian exile (see esp., 50:1; 51:3, 11, 14; cf. Motyer, 1993:402).

The LORD's imperatives, "Pay attention to Me," "Give ear to Me," "Listen to Me" (51:1, 4, 7; cf. 1:10; 28:14, 23; 32:9; 42:18, 23; 46:3, 12; 48:1, 12, 16; 49:1; 55:2, 3) are in fact very meaningful in the context of the whole book of Isaiah. The failure of Israel to listen/hear/pay attention/give

ear to the words of the LORD through his prophets has been presented throughout as the major factor leading to the ruin of Zion and the exile of the LORD's people (cf. Isa. 6:9-10; 7:13; 30:21; 32:3; 35:5; 42:18-20; 43:8; 48:8; 52:15; 66:4; contrast the Servant of the LORD in Isa. 50:4-5). Spiritual deafness, as well as blindness and insensitivity, are the most serious problem. Thus, when the LORD says to Israel in exile, "Listen," "Hear," "Pay attention," "Give ear," he is demanding or presuming spiritual change in his people. 51:1 and 7 indicate that the LORD's people/nation/believing remnant (51:4) addressed in 51:1-8 (see Motyer, 1993:403) are indeed spiritually changed and able to hear: They pursue righteousness, know righteousness and have the law of the LORD in their heart.

The second half of 51:4 calls to mind what the LORD said about his Servant in Isaiah 42:1, 3, 4 and 6 and 49:6. Here, Oswalt remarks, "Now it is God who does it. This should say something about the identity of the Servant/Messiah" (1998:336). In fact, recalling Isaiah 48:16 and 49:1, the whole of 51:4 sounds very much like the Servant of the LORD speaking himself to his people about what he is about to do. Namely, "he will bring forth justice to the nations" (42:1) and he will be "a light to the nations" (42:6; 49:6). Added to this, Isaiah 51:5 has the theme of the coastlands waiting expectantly (see §3.3.2.16 on Isa. 49:1ff. where the Servant calls on the islands and also §3.3.2.30 on Isa. 60:9) for his (the LORD's or the Servant's) arm to judge the peoples, which occurs in Isaiah 42:4 as an expectation of "His law" and justice (cf. "law" already in 51:4 and the law going forth from Zion in the last days: Isa. 2:3). What has become most apparent here is that the working of the Servant of the LORD and of the LORD himself are not always distinguishable (cf. Oswalt, 1998:328). Thus, we suggest (again) that the work of the Servant of the LORD in accomplishing the spiritual and eschatological redemption of his people is in many ways comparable to the LORD's work in accomplishing the return from Babylonian exile and the restoration of Zion through Cyrus.

Regarding the arm of the LORD bringing not only justice, but salvation see section 3.3.2.7 on Isaiah 40:10 and compare 48:14; 51:9; 52:10; 59:16 and 63:5. Throughout Isaiah the theme of waiting is a matter of waiting, expecting, hoping, longing for the LORD's justice, salvation, righteousness, light, grace, compassion (the LORD waits to show compassion), judgement, law or simply for the LORD to come and to act to restore and strengthen his people who wait for him (cf. the *qal* participle or *piel* of [קָוָה] Isa. 8:17; 25:9; 26:8; 33:2; 40:31; 49:23; 51:5; 59:9, 11; 60:9; 64:3 [Heb. 64:2]; [תְּקַוָּה] Isa. 8:17; 30:18; 64:4 [Heb. 64:3]; [יִחַלְתִּי] Isa. 42:4; 51:5; cf.

Westermann, 1997b:1126-1132). Thus the theme of waiting is intimately connected with the redemption of the LORD's people and the corresponding judgement of their enemies.

Salvation and righteousness have occurred together previously in the context of Cyrus (cf. Isa. 45:8; 46:13; see Grogan, 1986:271), which suggests another parallel between the Servant of the LORD and Cyrus. In 51:4-5 the righteousness and salvation of the LORD is near, it is about to happen, and therefore, the LORD's people should be encouraged to wait for it expectantly. In 51:6-8 the LORD's people are encouraged to compare the longevity of the LORD's salvation and righteousness with that of the created order and of man. The LORD's salvation and righteousness are forever, will not be broken and will last to all generations. The created order will vanish, wear out and die and men are as temporary as garments and wool which get eaten by moths and grubs (cf. Isa. 40:6-8). Therefore, with this perspective, the LORD's people should not be overly concerned with or fear what is so temporary and unable to affect the salvation and righteousness that the LORD will soon bring to them (see Motyer, 1993:405; Oswalt, 1998:338). This perspective has also occurred in Isaiah 45:17 where the everlasting salvation of Israel is contrasted with the seeming advantage of the manufacturers and worshippers of idols. These are the ones who will ultimately be put to shame and humiliation, whereas Israel will not be put to shame (see also §3.3.2.12). Here the idea of the reproach and revilings of men (51:7) functions as a further link to the background of the exile and therefore points to the work of the Servant of the LORD being a new return from exile.

3.3.2.20 *Isaiah 51:9-11*

Isaiah 51:9-11 is another crucial passage regarding the return from exile and its connections with other creation-redemption themes (cf. Isa. 43:1-7). 51:9-11 begins with the refrain, "Awake, awake," which compares with the same Hebrew verb repeated twice again in 51:17 and 52:1, and the similar double refrain, "Depart, depart," in 52:11 (see Motyer, 1993:402). Another double refrain in Isaiah is, "Comfort, O comfort" (40:1).

In Isaiah 51:9-11 the prophet Isaiah on behalf of the LORD's people (see Oswalt, 1998:341; Motyer, 1993:405), described and addressed in 51:1-8, responds to the LORD's encouragement by firstly calling upon the LORD's arm (see §3.3.2.7 and cf. Motyer, 1993:409, footnote 2) to awake in strength as in days of old, that is preeminently, as in the exodus. The verb, "awake" [עָנָה] used here three times in the *qal* stem is used previously in Isaiah in the *hiphil* stem of the LORD

arousing his zeal like a man of war against his enemies (42:13), which clearly relates back to the exodus (see §3.3.2.9). In other words, the call of the LORD's people at this point is a call for the LORD to fulfill his repeated promises to arise and deliver his people by defeating his enemies and theirs, just as he did at the exodus (see Grogan, 1986:295; cf. Young, 1972:313).

The LORD's people then begin to recall what he did “in the days of old” (51:9b-10). These verses are often misunderstood as referring first of all to the LORD's creation of the world in mythological terms (51:9), and then to the LORD's delivering Israel from Egypt by opening up a dry road through the Red Sea (51:10; cf. e.g. Watts, 1987:210-211; Webb, 1996:202; Westermann, 1977:241; see Ronning, 1997:139, 222 including footnotes where J.L. McKenzie is quoted). There should be absolutely no doubt that Isaiah 51:10 does refer to the exodus crossing of the Red Sea (see §3.3.2.2; cf. Isa. 43:16; 44:27 and 50:2). The theme of a “highway” or “roadway” for the “redeemed” has also been met (see §3.3.2.6; cf. 40:3; 42:15-16; 43:19; 49:11; 62:10; see also Oswalt, 1998:342 footnote 50). Moreover, later in Isaiah 63:9-13, as “the days of old” (vv. 9, 11; cf. 51:9) are recalled by the prophet Isaiah, he speaks of “he who brought them up out of the sea” (Isa. 63:11), “His glorious arm” (63:12), he “who divided the waters” (63:12) and “who led them through the depths” (63:13). Thus, Isaiah 51:10 is no doubt a reference to the exodus crossing of the Red Sea.

Now it is sometimes taken that “Thou who cut Rahab in pieces, who pierced the dragon” (Isa. 51:9c) is a reference to the LORD's creation of the orderly universe by his struggle with the dragon of chaos (cf. Von Rad, 1966:136-139). However, such an understanding of the LORD's creation of the universe conflicts with the presentation of creation in Genesis 1 and 2, as well as elsewhere in the Scriptures, particularly in the Psalms. Therefore, it is worth examining carefully the references to Rahab, the dragon and also the sea monster and Leviathan in Scripture.

The name “Rahab” [רַהַב] occurs in Job 9:13 and 26:12, Psalm 87:4 and 89:10 [Heb. 89:11], and in Isaiah 30:7 and 51:9. The name means 'storm' or 'arrogance' (cf. BDB, 1980:923). In Job 9:13 its use is obscure. In Psalm 87:4 and Isaiah 30:7 the name is clearly emblematic of Egypt, though the reason for giving this name to Egypt is difficult to deduce (see Motyer, 1993: 409,

footnote 3).²¹ In Job 26:12 the LORD “shatters” [קָרַץ] (cf. Judges 5:26) Rahab in the pre-context of Job describing God's power over the sea (cf. Ps. 89:9-10; Isa. 44:27; 50:2; 51:15) and all creation. However, in Job 26:13 it is said that the LORD's hand has “pierced” [חָלַה] (verb) the “fleeing serpent” [נָחַשׁ בָּרֵיחַ] (see below).

“Dragon/monster” [תַּנִּינִי] of Isaiah 51:9c occurs in Genesis 1:21; Exodus 7:9, 10, 12; Deuteronomy 32:33; Isaiah 27:1, 51:9; Jeremiah 51:34; Ezekiel 29:3, 32:2; Psalms 74:13, 91:13, 148:7; Job 7:12; and Lamentations 4:3. “Leviathan” [לִיַּתָּן] occurs in Isaiah 27:1; Psalms 74:14, 104:26; and Job 3:8; 41:1. Immediately we find in Genesis 1:21 that “sea monsters” are *created* by the LORD on the fifth day as part of God's good creation and therefore logically are not defeated by the LORD say between Genesis 1:2 and 1:10 (cf. Ronning, 1997:243).

Isaiah 27:1 is very significant for our discussion since both “Leviathan” and “the dragon who lives in the sea” are mentioned together with another Hebrew word, נָחַשׁ, which is the common word used throughout the Hebrew Scriptures for “serpent,” including significantly the serpent of Genesis 3 (vv.1, 2, 4, 14) and Job 26:13. The adjectives qualifying “serpent” in Isaiah 27:1, namely “fleeing” [בָּרֵיחַ] and “twisted” may be translated “evil” and “crooked” respectively (Ronning, 1997: 136-139). These point very strongly to the identification of “Leviathan,” “the dragon who lives in the sea” (Isa. 27:1) and “Rahab” (Job 26:12) with the serpent of Genesis 3. The serpent in Genesis 3 is no doubt a creature representing Satan on that occasion. Therefore, it would be altogether logical if other serpent-like creatures (cf. Gen. 1:21; Ex. 7:9, 10, 12; Deut. 32:33; Ps. 91:13; 104:26; 148:7; Job 3:8; 7:12; 41:1ff.; Lamentations 4:3; Rev. 12:7-9), namely נָחַשׁ, תַּנִּינִי and לִיַּתָּן, were also used in Scripture to represent Satan, the enemy of God (cf. Ronning, 1997:141).

In Psalm 89:10 [Heb. 89:11] it is possible to interpret Rahab as the sea monster (cf. v.9) or Egypt (cf. Ps. 87:4; Isa. 30:7), both of whom were the LORD's enemies at the exodus crossing of the Red Sea. In a sense, both were *crushed* [דָּכָא] (verb) or “slain” [חָלַה] (noun) by the LORD's mighty arm (see §3.3.2.7). In Isaiah 51:9 Rahab occurs in parallel with the dragon [תַּנִּינִי], who is

²¹Perhaps Egypt's help is vain and empty like a storm that sits still. It boasts much but can do nothing (cf. Isa. 30:7; cf. Grogan, 1986:195; Delitzsch, 1996:318).

“pierced” [מְחַוֵּלֶלֶת] (verb), again in the immediate context of the arm of the LORD and the exodus crossing of the Red Sea (Isa. 51:10). Furthermore, in Jeremiah 51:34 Nebuchadnezzar king of Babylon is likened to a monster that has devoured Zion as an enemy of God's people. In Ezekiel 29:3 the LORD says he is against Pharaoh king of Egypt and calls him “the great monster that lies in the midst of his rivers.” Thus the use of תַּנִּינִי to represent an enemy of God and his people is continued (cf. Ezekiel 29:4-7; 32:2f.).

However, in Genesis 3:15 the LORD promises to *crush* [שָׁרַף] the serpent's head. In this light, when it is said in Psalm 89:10 that the LORD *crushed* Rahab, it is also possible that it means that in the exodus the LORD fulfilled his promise given in Genesis 3:15 to crush the serpent's head, though not yet finally. As Ronning (1997:221) observes, “the Egyptians are portrayed in the exodus event as the offspring of the serpent (one of whose names is Rahab).” In other words, Rahab neither stands for the power of the sea nor Egypt, but is the *evil serpent*, that is, Satan. Ronning continues, “The destruction of the serpent's seed is taken as the destruction of the serpent, symbolized by the splitting open of the sea” (1997:221).

Psalm 74:13-14 (context vv. 12-17) is also very significant for our discussion. Psalm 74:1-11 is a lament by the people of Israel and Zion that the enemy has been allowed to bring such devastation upon their land and such defilement upon the sanctuary of the LORD. They ask why the LORD is not acting sooner to stop the enemy from spurning his name. Psalm 74:18-23 is an appeal by the peoples of the LORD that he remember them and arise for them against their devastators. Between these two sections 74:12-17 is a reflection on who God is and what he has done. 74:12 heads the section with “the deeds of deliverance” [יְשׁוּעוֹתַי] which the LORD works “in the midst of the earth.” 74:13-17 then recount the deeds the LORD has done. 74:13-14, as a deed of deliverance, can quite naturally be taken as a reference to the exodus crossing of the Red Sea. The *breaking* [שָׁבַר] of the *heads* of the “sea monsters” תַּנִּינִים (Ps. 74:13) and the *crushing* [רָצַץ] of the *heads* of “Leviathan” (Ps. 74:14) could again recall the LORD's promise in Genesis 3:15 to *crush* the *head* of the serpent. Thus, “Pharaoh and his hosts are pictured figuratively as the multiheaded Leviathan and as תַּנִּינִים, *tannînm*, serpents/dragons (or crocodiles). Their drowning in the sea is figuratively described as the crushing of their heads, or the heads refer to the military leaders” (Ronning, 1997:231-232; cf. 226, 242). In this way,

“human enemies are connected with the wicked serpent opponent of God, and both are to be crushed under foot” (Ronning, 1997:247-248).

Thus, after examining all the above texts, we conclude that in Isaiah 51:9-10 “Rahab” (“the dragon”) is not a dragon of chaos, but represents Satan or the evil serpent whom the LORD promised to crush in Genesis 3:15 (for the complete argument see Ronning, 1997:219-270; cf. Motyer, 1993:408-410; Oswalt, 1998:340-343). Therefore, Isaiah 51:9c is about the exodus as a fulfilment of the promise to crush the serpent's head and is not about creation in mythological terms.

We come back to examining Isaiah 51:11. Here the people of the LORD express their confidence (cf. Motyer, 1993:410) that indeed they shall return to Zion with much joy. The assumption is that the LORD will *ransom* them from their Babylonian captivity just as he had *redeemed* them from their bondage in Egypt by defeating Satan and making a pathway for them through the sea. Isaiah 51:11 is almost identical with Isaiah 35:10 in reflecting Israel's joyous return to Zion and their everlasting state of joy there (see Young, 1972:314; cf. Young, 1969:455-456). Thus we must see this verse as referring immediately to the return from Babylonian exile, but also looking towards a still greater return from exile to Zion that is eschatological and results in everlasting joy (see Young, 1969:455; cf. “everlasting” under Isa. 51:6, 8; cf. 45:17; 60:19). The theme of the joy and gladness of the LORD's redeemed people is thus continued (cf. Isa. 25:9; 35:10; 41:16; 44:23; 49:13; 51:3; 61:7, 10; 65:18; 66:10), as is the theme of sorrow and sighing (cf. Isa. 25:8; 30:19; 60:20; 65:19) being removed (contrast the end of the wicked: Isa. 16:10).

3.3.2.21 *Isaiah 51:12-16*

Isaiah 51:12-14 is a return to the LORD addressing his people (Zion) in captivity and the ideas of the LORD's comfort, his people's fears and the brevity of man's life (cf. Isa. 51:3, 7, 8). For the theme of the LORD's comfort and its connection with redemption see sections 3.3.2.7 and 17 on Isaiah 40:1 and 49:13. The emphasis in 51:12 on the brevity of man's life and the certainty that he will die is countered by the statement, “I, even I, am he who comforts you.” In the context of the LORD's other “I am he” statements (cf. Isa. 41:4; 43:10, 11, 13, 25; 46:4; 48:12, 15; 52:6; cf. Oswalt, 1998:345), which themselves relate back to Deuteronomy 32:39 and Exodus 3:14 and 6:3, it becomes clear that the comfort of the *eternal* LORD will outlast the life of man (see Grogan, 1986:295).

Thus, the argument of 51:12-13 is that the fear of man, and even the dread of “the oppressor” (cf. reproacher/reviler 51:7), should be dispelled by a remembrance of the LORD who is eternally their comforter, and who made Israel and had the power to create the universe (see Oswalt, 1998:346). “The fury of the oppressor” is of little consequence in the light of the fury or the wrath or the anger of the LORD (cf. e.g. Isa. 34:2; 42:25; 51:17, 20, 22; 59:18; 63:3, 5, 6; 66:15) so that the only one to dread is the LORD (cf. Isa. 2:10, 19, 21; 19:16-17; 24:17-18; 33:14; 44:8, 11). In fact, Isaiah 51:22-23 expresses exactly why they need not fear the fury of the oppressor – their “tormentors” will soon experience the LORD’s wrath.

Then in 51:14 the LORD spells out his assurance that the captive will soon be set free, not die and not be lacking. Since “exile” is literally, “one stooping” (BDB, 1980:858), i.e. “bent over in chains” (Oswalt, 1998:347), then together with the mention of “the dungeon,” we can see here the idea of prisoners set free as in Isaiah 42:7, 49:9 and 61:1 (by the Servant), and in Isaiah 45:1-2 and 13 (by Cyrus). Regarding the exile’s bread not lacking we may recognize here a similarity to the LORD’s provision for his people during their wilderness wanderings after the exodus (see §3.3.2.17). Thus, we find here that the LORD’s promise of comfort to his people in captivity entails being set free from their oppressors and being provided for, which in the greater context of Isaiah is related to the work of Cyrus and the work of the Servant. Thus, against the background of the Babylonian exile, the idea of release from captivity “is by no means limited to the exile,” but in fact includes “all the bondages of the human race, up to and including the greatest bondage of all” (Oswalt, 1998:347; cf. Motyer, 1993:412).

In 51:16 (“And I have put My words in your mouth, and have covered you with the shadow of My hand, to establish the heavens, to found the earth, and to say to Zion, ‘You are My people.’”) it is difficult to determine whom the LORD is addressing. Is it the prophet himself, Isaiah? Is it the LORD’s Servant, Christ? Is it the LORD’s redeemed people, Zion? Comparison with Isaiah 59:21 might suggest that the LORD is addressing his redeemed people, except that the person addressed there could be the Redeemer coming to Zion (59:20). In fact, 51:16 shows closer correspondence with Isaiah 49:2 where the Servant of the LORD says, “He has made My mouth like a sharp sword; In the shadow of His hand He has concealed Me.” Furthermore, the linking of revelation and creation as proceeding from the mouth of the addressee does not fit with Israel or a prophet (see Oswalt, 1998:348). Isaiah or the LORD’s redeemed people could not be the ones to establish a new heaven and a new earth. Thus, it is only possible for the LORD, in the person of the Servant (whom we have seen sometimes speaking as the LORD; see §3.3.2.15; cf.

49:1; 50:8), to be planting a new heaven and a new earth. Thus we conclude that Isaiah 51:16 is addressed to the Servant of the LORD (cf. Grogan, 1986:295; Motyer, 1993:410, 412-413).

What now becomes significant is that it is said to Zion, “You are My people” (see §3.3.2.7) in the context of the creation of heaven and earth. Zion, as the city of the LORD's redeemed, is God's new creation through the agency of the Servant of the LORD (see §§3.3.2.16 & 17; see Oswalt, 1998:348-349). In fact, the previously noted correspondence with the work of the Servant setting prisoners free indicates that the whole of this new redemption is through the agency of the Servant of the LORD. This newly created people of God is the goal of the return from exile which the LORD the Maker of Israel (Isa. 51:13) will soon accomplish when he comforts his people (51:12-14). The agency of the Servant of the LORD indicates that the new redemption described in these verses against the background of the Babylonian exile must in fact be eschatological.

3.3.2.22 *Isaiah 51:17-52:12*

Isaiah 51:17 – 52:12 may be dealt with as a unit (cf. Motyer, 1993:413) addressed in advance to Zion/Jerusalem at the time of the Babylonian exile, but again deliverance from a greater captivity is implied (see Oswalt, 1998:351). Isaiah 51:17 has the LORD's double refrain, “Rouse yourself! Rouse yourself!” (51:17; cf. 40:1; 51:9; 52:1, 11). What follows is a whole string of different pictures of the condition of the LORD's people under his wrath, but also an assurance from the LORD that his anger is ended, his perfect justice somehow averted and his wrath satisfied (51:17, 20, 22; cf. 40:1-2; 48:9; see Motyer, 1993:415) and that it will now be the turn of their tormentors to experience it (51:23; cf. Isa. 49:26; see Delitzsch, 1996:493; Oswalt, 1998:356). The condition of Jerusalem and her people is described as being drunk and reeling with the cup of the LORD's anger (51:17, 21, 22), being childless and helpless (51:18), experiencing devastation, destruction, famine and sword (51:19), being faint with exhaustion (51:20), afflicted (51:21), tormented (51:23) and walked over (51:23). This is the picture of what Jerusalem is to arise from (51:17; cf. Oswalt, 1998:351; Delitzsch, 1996:493). Jerusalem has been trodden into the ground, but the LORD says to her, 'The time has now come for you to arise from such humiliation' (cf. Delitzsch, 1996:494). This leads on to the next double refrain and the section 52:1-12.

Isaiah 52:1 repeats the same call, 'Get up, get up' (cf. 51:17, 'Pick yourself up! Pick yourself up!') and 52:2 says, “Shake yourself from the dust, rise up.” The picture is very graphic.

Jerusalem will be restored and redeemed, whereas Babylon would be degraded (cf. Isa. 47:1; see Delitzsch, 1996:494). Isaiah 52:1 speaks of the restoration of Zion/Jerusalem to her originally intended (cf. Ex. 19:6; see Motyer, 1993:416; Delitzsch, 1996:494) strength and beauty as the holy city of God (cf. Isa. 3:18-26; 4:2-4; see Oswalt, 1998:360). Comparison with Isaiah 49:18 would suggest that Zion's clothing of herself in her beautiful garments means the return of her children, the LORD's redeemed people, though generally commentators see here a reference to priestly garments (cf. Ex. 28:2; see Motyer, 1993:416; Grogan, 1986:296; Delitzsch, 1996:494). And these are a holy people who will come into Jerusalem since the uncircumcised and unclean (like her tormentors) will no more come into her (cf. Isa. 35:8-10; see Grogan, 1986:296; Oswalt, 1998:361).

52:2-3 speaks of the redemption of Zion/Jerusalem from her captivity (cf. Isa. 45:1-2, 13 re. the work of Cyrus and Isa. 42:7; 49:9; 61:1 re. the Servant). The explanation given in verse 3 points to a new exodus (see §§3.3.2.10, 14, 16). It seems that in a commercial sense Babylon took Jerusalem captive without having to make any payment to the LORD (e.g. by suffering severe losses) or the LORD giving Babylon anything. So in like manner, the LORD will take Jerusalem back for himself without having to pay any money or price (cf. Motyer, 1993:417-418).

52:4-6 is then a further explanation of the LORD's redemption of his people without money. Their bondage in Egypt, their oppression by Assyria, and now their captivity ("taken away" 52:5) in Babylon were all "without cause" (52:4). Egypt, Assyria and Babylon had no right or justification for what they did to the LORD's people, as noted by Grogan (1986:296; cf. Delitzsch, 1996:495). On top of this, those who now rule over his people blaspheme his name (cf. Grogan, 1986:296; Young, 1972:328). Therefore, the LORD will do something for the sake of his name (cf. Isa. 43:25; 48:9, 11). He will make his people know his name. Notice the expression following soon after, literally, "I am He" (Isa. 52:6). This recalls the LORD's name made known to the nation of Israel at the time of the exodus (see §3.3.2.4; cf. Motyer, 1993:418-419). Thus we get an indication that the restoration and redemption of Jerusalem, which means the restoration and redemption of her people (i.e. the LORD's people), will be an event like the exodus.

Isaiah 52:7-10 describes how the news that Zion's people are coming back is brought to Zion. The watchmen of Zion see for themselves the returnees coming and rejoice and then the waste places of Jerusalem are told to rejoice also in the salvation that the LORD has brought about for

his people in the sight of the nations. Thus it is the *news* of the return from exile and the restoration of Zion overtaken by the *reality* (see Oswalt, 1998:366; cf. Young, 1972:332). These verses are packed full of significant words or expressions (cf. Grogan, 1986:297): “Peace” (cf. Isa. 9:6, 7; 45:7; 48:18, 22; 53:5; 54:10, 13; 55:12; 66:12), “salvation” (cf. Isa. 12:2-3; 25:9; 49:6, 8; 51:6, 8), “Your God reigns” (see §3.3.2.7; cf. Isa. 6:1, 5; 24:23; 33:17, 22; 41:21; 43:15; 44:6; 49:7), “shout joyfully together” (cf. Isa. 12:6; 35:2, 6, 10; 42:11; 44:23; 49:13; 51:3, 11; 52:9; 54:1; 55:12; 65:13-14), “the LORD restores Zion” (cf. Deut. 30:3; 1 Kings 8:34; Isa. 42:22; 49:5-6), the “waste places of Jerusalem” shout joyfully (cf. Isa. 44:26; 49:19; 51:3), “the LORD has comforted His people” (cf. Isa. 40:1; 49:13; 51:3, 12; 54:11; 66:13), “he has redeemed Jerusalem” (cf. Isa. 35:9; 41:14; 43:1, 14; 44:6, 22-24; 48:17, 20; 49:7, 26; 51:10; 52:3; 54:5, 8; 59:20; 60:16; 62:12; 63:9), “the LORD has bared His holy arm” (see §3.3.2.7; cf. 48:14; 51:5, 9; 53:1; 59:16; 62:8; 63:5, 12), and “that all the ends of the earth may see” (cf. Isa. 2:2f.; 40:5; 45:22; 49:6; 61:11; 62:2; 66:18). In all, 52:7-10 has many similarities with Isaiah 40:9-10, except there Zion lifts her voice to tell the *cities of Judah* the good news that the LORD is coming (cf. Grogan, 1986:297). “Good news” means a new redemption (cf. Oswalt, 1998:368), not just from Babylonian exile, but ultimately from the bondage of sin (see Motyer, 1993:420; Oswalt, 1998:370).

Isaiah 52:11-12 begins with another double refrain, “Depart, depart,” but instead of the call being directed to Zion, this time it is aimed at those in exile (cf. Oswalt, 1998:371) who are to come back to Zion from Babylon (cf. Isa. 48:20; 49:9). In fact the call to “go out” [יֵצֵא] (52:11) is also repeated twice and is the same verb [יָצָא] used ‘countless’ times of Israel *going out* [יָצָא] or being *brought out* [הוֹצֵא] from Egypt in the exodus (cf. Ex. 3:10-12; 6:6, 7, 13, 26, 27; 7:4, 5; 12:17, 41, 42, 51; 13:3, 8, 9, 14, 16; 14:8; etc.) (cf. Jenni, 1997:564-565). Thus, a new exodus is indicated. More specifically, the call is directed to those who are to carry the vessels of the LORD out from Babylon. “The vessels of the LORD” (52:11) is a unique term in Scripture but it no doubt refers to the vessels of the house of the LORD which had been taken by the Chaldeans to Babylon (cf. 2 Kings 20:17; 24:13; 25:13-15; 2 Chron. 36:18; Ezra 1:7-11; 5:14-15; 6:5; Isa. 39:6; see Delitzsch, 1996:497). 52:12 also shows connections with the exodus in that the returnees will *not* go out in haste from Babylon, as was the case in the exodus (cf. Ex. 11:1; 12:11, 33, 39; see Grogan, 1986:297). Moreover, the promise that the LORD will go before them and be their rearguard is reminiscent of the exodus deliverance (cf. Ex. 14:19, 20). Thus, these verses are “packed with exodus motifs” (Motyer, 1993:421). Clearly, the ‘return from exile’

spoken of here is portrayed as a better or greater redemption than the exodus. In the context of Isaiah 49-55, this cannot merely be a call to return from Babylon, but rather it is a call to leave the place of bondage to sin and return to the LORD (see Motyer, 1993:420-422; Oswalt, 1998:371-373).

3.3.2.23 *Isaiah 52:13-53:12*

This passage, which constitutes the fourth Servant Song, is the climax of the theme of the Servant of the LORD and gives the most detailed account of his person and work. The expression “astonished” [שָׁמַח] (52:14) to describe the response of the nations to the marred appearance of the LORD's Servant is the same Hebrew verb that is used to describe the reaction of the nations to the devastation of the land of Israel and of the house of the LORD, and to the exile of the LORD's people (cf. Lev. 26:32; 1 Kings 9:8 [vv.6-9]; 2 Chron. 7:21 [vv.19-22]; cf. also the *astonishment* of the inhabitants of the coastlands at the ruin of the city of Tyre [Ezekiel 27:35]; see Young, 1972:337; Wolf, 1985:215). The same Hebrew verb in the *qal*, *niphal*, *hiphil* and *hophal* stems is also used with the idea of *desolation* as a description of the state of ruin of the roads, sanctuaries, cities (especially Zion), heritages and land of Israel (cf. Lev. 26:22, 31, 32, 34, 35, 43; Isa. 33:8; 49:8, 19; 54:1, 3; 61:4; cf. also Motyer, 1993:425) as a consequence of their covenant disobedience. The implication, we suggest, is that the Servant of the LORD symbolically experienced in his body/incarnation the *desolation* that belonged to his people (their land, the house of the LORD) as a consequence of their covenant disobedience. In other words, we may see a comparison between Israel and the Servant in 52:14, whereby “you” is indeed “*My people*” as supplied in the NASB translation (cf. Delitzsch, 1996:501 who does not see any good reason for such a comparison). As a result many onlookers are *astonished* at him, the Servant. We have not found this interpretation in any of the commentaries consulted (but see Delitzsch's references to Dehler and Hahn). The usual interpretation is that verses 14 to 15 compare “the astonishment that greeted the Servant's humiliation with that which will greet his exaltation” (Oswalt, 1998:380). All admit that the sentence structure is difficult (cf. Motyer, 1993:425; Oswalt, 1998:379).

Isaiah 52:15–53:1 may be compared with 52:10 where the arm of the LORD and the salvation of God are revealed to the nations (see Motyer, 1993:424, 427; cf. also Isa. 42:6; 49:6). 53:2-12 then describe the humiliation and death of the Servant as a substitutionary sacrifice for the sin of many transgressors (53:5, 8, 12; cf. Isa. 43:25; see Motyer, 1993:422, 429-431), so that the many

are justified (53:11; cf. Isa. 45:25) and have peace (“well-being” 53:5; cf. Isa. 48:22) and the good pleasure (53:10; cf. Isa. 44:28; 46:10; 48:14 re. Cyrus; see Motyer, 1993:438) of the LORD prospers (53:10; cf. 48:15 re. Cyrus). The Servant of the LORD is despised (53:3; cf. 49:7 re. the Servant; 41:14; 43:28-44:5 re. Israel) and afflicted (53:4f., cf. 41:17; 51:21 re. Israel) and oppressed (53:7f.; cf. 14:2, 4; 49:26; 51:13 re. Israel) for the spiritual healing of his people (53:5; cf. Isa. 19:22; 57:18; Hosea 5:13; 6:1; 7:1; 11:3; 14:4). Moreover, it is said in 53:8 that the Servant of the LORD is “taken away” (cf. Isa. 39:7; 52:5) and “cut off out of the land of the living” (cf. Motyer, 1993:434-435), which would seem to imply the spiritual exile of the Servant of the LORD that we would expect following our understanding of Isaiah 52:14. In other words, just as the Servant of the LORD symbolically experienced in his body the desolation that belonged to the people as a consequence of their covenant disobedience, so he also suffered the spiritual exile (death, separation from God) that ultimately they deserved. Thus, when the Servant is victorious over death (see Motyer, 1993:440-441), as indicated by his seeing his offspring (cf. Isa. 49:21) and prolonging his days (53:10; cf. 53:9, 12), and is reconciled to the LORD, as indicated by his being allotted a portion with the great by the LORD (53:12), it may be said that he returns from spiritual exile (cf. Jonah's experience; cf. Jonah 1:17; 2:4, 10; Isa. 59:2).

Finally, we note that the Servant of the LORD is also *crushed* [אָפַר] (53:5, 10; see §3.3.2.20; cf. Ps. 89:10) and “pierced” [מְחַלְלֵי] (53:5; see §3.3.2.20; cf. Ps. 89:10; Job 26:13 re. the evil serpent; Isa. 43:27-8 re. Israel) for the transgression and iniquity of the LORD's people. Thus, the Servant of the LORD may be identified with the seed of the woman in Genesis 3:15 who would crush the head of the serpent, but also be crushed or bruised on the heel (see Ronning, 1997:324-326; cf. Motyer, 1993:430). Yet the Servant of the LORD will see his offspring, prolong his days (Isa. 53:10), receive a portion with the great and divide the booty with the strong (53:12). All of the above point to the Servant of the LORD being one greater than Cyrus who, in accordance with the good pleasure of the LORD, takes upon himself the punishment due to his people (i.e. desolation and exile – the consequences of covenant disobedience) in order to accomplish their redemption by his victory over death and the evil serpent. Thus, the Servant's work is the eschatological and spiritual redemption of the LORD's people. As Oswalt (1998:404) says, “This man, *my Servant*, is the Anointed of God to restore sinful Israel to himself, just as Cyrus was the anointed to restore exiled Israel to her land.”

At this point we may refer to Motyer's comparisons of the work of Cyrus and the work of the Servant (1993:289, 352) and compile a more detailed and specific comparison between Cyrus and his work and the Servant and his work:

	Cyrus		The Servant
Isa. 45:8	Purpose "righteousness."	=Isa. 42:1-4	Purpose = "justice."
Isa. 41:2; 45:1	Nations delivered up/subdued before him. i.e. military/political conquest.	Isa. 42:1, 6; 49:6	Brings justice, light and the LORD's salvation to the nations. i.e. spiritual conquest.
Isa. 45:12-13	The Creator of all calls him.	Isa. 42:5-6	The Creator of all calls him.
Isa. 41:2; cf. 45:13	"Whom he calls in righteousness."	Isa. 42:6	"I have called you in righteousness."
Isa. 45:1	Taken by the right hand.	Isa. 42:6	Hold by the hand.
Isa. 45:1	Opens doors.	Isa. 42:7	Opens blind eyes.
Isa. 45:1; 45:13	Looses the loins of kings. Lets exiles go free.	Isa. 42:7; 49:9; 61:1	Brings out prisoners. Proclaims liberty to captives and freedom to prisoners.
Isa. 45:3	Given "the treasures of darkness."	Isa. 42:7; 49:9	Given "those who dwell in darkness."
Isa. 41:4	Accomplishments proclaimed long in advance.	Isa. 42:9	Accomplishments proclaimed long in advance.
Isa. 43:14	Sent to Babylon by the LORD.	Isa. 48:16	Sent by the LORD.
Isa. 45:3, 4	The LORD calls him by name.	Isa. 49:1	Named by the LORD.
Isa. 45:13	Fulfils task "without any payment or reward."	Isa. 49:4	Apparently toils for no reward.
Isa. 45:1	"And to loose the loins of kings."	Isa. 49:7; 52:15	"Kings shall see and arise ..."; "Kings will shut their mouths ..."
Isa. 44:26, 28	Restores Jerusalem and the cities of Judah.	Isa. 49:8	Restores the land and makes them inherit the desolate heritages.
Isa. 45:8; 46:13	Righteousness and salvation linked.	Isa. 51:5-8	Righteousness and salvation linked.
Isa. 44:28; 46:10; 48:14	Performs the LORD's good pleasure.	Isa. 53:10	Performs the LORD's good pleasure.
Isa. 48:15	The LORD makes his ways successful.	Isa. 53:10	"The good pleasure of the LORD will prosper in His hand" (emphasis added).

	<u>Cyrus</u>		<u>The Servant</u>
Isa. 45:1	The LORD's anointed.	Isa. 61:1; cf. Ps. 2:2	The LORD's anointed.

The extent of these parallels should leave us in no doubt that the work of the Servant of the LORD is presented as a new return from exile. The parallels between the Servant of the LORD and Israel may similarly be compiled:

	<u>Israel</u>		<u>The Servant</u>
Similarities:			
Isa. 41:10	"I will uphold you with My righteous right hand."	Isa. 42:6	"I will also hold you by the hand."
Isa. 41:13	"I am the LORD your God who upholds your right hand."	Isa. 42:1	"whom I uphold."
Isa. 41:8, 9	"My servant," "[whom] I have chosen."	Isa. 42:1; 49:7	"My Servant," "My chosen one."
Isa. 41:9; cf. 42:19; 43:10; 44:1, 2, 21; 45:4	"You are My servant."	Isa. 49:3; cf. 42:1; 49:5; 52:13; 53:11	"You are My Servant."
Isa. 41:9; cf. 48:12	"called."	Isa. 42:6	"called."
Isa. 40:5; 43:21; 44:23; 45:25; 46:13; 48:11	The LORD shows his glory in Israel.	Isa. 42:8; cf. 49:3; 61:3	The LORD shows his glory in his Servant.
Isa. 43:1	Called by name.	Isa. 49:1	Named by the LORD.
Isa. 44:2, 21, 24	Formed from the womb by the LORD.	Isa. 49:1, 5	Formed from the womb by the LORD.
Isa. 43:4	"You are honored."	Isa. 49:5; cf. 4:2	"I am honored in the sight of the LORD."
Isa. 41:14; 43:28	"worm Jacob"	Isa. 49:7	Despised, abhorred
Isa. 41:10, 13, 14	The LORD says to Israel, "I will help you."	Isa. 49:8	The LORD says to him, "I have helped you."
Isa. 41:17	"I, the LORD will answer them Myself."	Isa. 49:8	The LORD says to him, "I have answered you."
Isa. 49:23	Kings, princesses, "they will bow down to you"	Isa. 49:8	"Kings shall see and arise, Princes shall also bow down"
Isa. 41:17; 51:21	"afflicted"	Isa. 53:4f.	"afflicted"
Isa. 14:2, 4; 49:26; 51:13	Subject to oppressors.	Isa. 53:7f.	"oppressed"
Isa. 39:7; 52:5; cf. 64:6	"taken away," "taken away without cause"	Isa. 53:8; cf. 53:7, 9	"taken away" without cause
Contrasts:			
Isa. 6:9-10; 7:13; 30:21; 32:3; 35:5; 42:18-20; 43:8; 48:8; 52:15; 66:4	The people of Israel do not listen, their ears are dull, they do not hear.	Isa. 50:4-5	"He awakens My ear to listen as a disciple; The LORD GOD has opened My ear and I was not disobedient."

	<u>Israel</u>		<u>The Servant</u>
Isa. 43:27-28	Transgressed, “so I will pierce through the princes” (literal)	Isa. 53:5	“He was pierced through for our transgressions”

Thus, we see that the Servant of the LORD stands in the place of Israel to fulfill the obligations that they had failed to keep and to take upon himself the punishment that was due to them. Oswalt argues that the central theme of the book of Isaiah is “servanthood, the servanthood of God's people through whom his saviorhood is revealed to the world” (1998:7). However, as Oswalt argues, Israel is prevented from being what God intends by their inability to trust God, that is, by their sinfulness (1998:7). By chapter 40 the question is, “Would an Israel so sinful that it can no longer continue in the promised land still have a place in God's cosmic plans?” (Oswalt, 1998:7-8). In other words, can they be restored?

In chapters 40-48 God demonstrates that he “not only has the ability to deliver, but he also wants to do so. ... Over and over, he tells the captives not to be afraid, but to trust him to do something previously unheard-of: restore a people from exile (41:10, 14; 43:1-7; 44:1-5, etc). As Yahweh's chosen servants, they will demonstrate to the world that he is truly God and that he is the only Savior (43:10-12; 44:6-8)” (Oswalt, 1998:9).

But the promises of restoration raise the question of Israel's sin which brought about the exile. In other words, “How can sinful Israel become servant Israel?” (Oswalt, 1998:9). It is through the restoration accomplished by the Servant introduced in chapter 42. The Servant is “to be the means whereby Israel's servanthood is made possible” (Oswalt, 1998:9). In fact, “it is as the Servant gives himself up to Yahweh for the sins of the people that they find forgiveness for their iniquities (53:11)” (Oswalt, 1998: 10).

3.3.2.24 *Isaiah 54*

We note that what follows in Isaiah 54 and 55 is the commentary on the fourth Servant Song, that is, an invitation “to respond to the Servant and what he has done” (Motyer, 1993:444). Isaiah 54:1 begins the commentary with a celebration of the Servant's spiritual victory with the theme of joyful shouting (cf. e.g. Isa. 12:6; 35:2, 6; 41:16; 42:10-11; 44:23; 48:20; 49:13; 51:3, 11; 52:9). In several ways Isaiah 54:1-8 picks up on the Zion/Jerusalem themes of Isaiah 49:14-26 and 50:1 (cf. Motyer, 1993:444; Grogan, 1986:308), and therefore, the return from exile. The ideas of barrenness and desolation (54:1) recall 49:19 and 21. The ideas of numerous sons (54:1)

and the need to enlarge the place of their/her dwelling (54:2) recall 49:18-20. Also the idea of descendants possessing the nations (54:3) was found in 49:22-23. The resettling of desolate cities (54:3) is another idea met in 49:19. The identities of the “barren one” and “the married woman” (54:1) might appear to be Jerusalem/Zion in exile and Jerusalem/Zion still with land, king and temple (cf. Motyer, 1993:445). But the sentiment of 54:1 seems to be that Zion in exile will produce more true sons for the LORD than Jerusalem ever did when Israel was free (cf. 49:21). The whole tenor of 54:1-3 is that Zion should make preparations to receive back many sons (cf. 52:14-15; 53:11-12) or seed/descendants (cf. 53:10; see Motyer, 1993:445). Since this follows after the spiritual redemption which the Servant will accomplish, we may deduce that this barren Zion is in fact spiritual or heavenly Zion receiving back many sons from spiritual exile, sons/seed produced, in fact, by the Servant (cf. 53:10; Motyer, 1993:445).

54:4-8 changes the picture slightly since now the idea is that Zion has lost her husband not her children. More than this, the picture is one of a young wife suffering immense shame/humiliation/disgrace/reproach because her husband has forsaken and rejected her (cf. Hosea 2; Isa. 43:28). The point being made is that Zion's humiliation because the LORD, her Husband, has rejected her, will soon end and be forgotten (cf. 51:22; see Motyer, 1993:446). 54:7-8 encourages the perspective of eternity on the period of disgrace (cf. Isa. 45:17; 51:6-8). The LORD's forsaking Zion, his anger at her and his hiding his face from her (cf. Deut. 31:17; i.e. consequences of Israel's forsaking the LORD and breaking his covenant; cf. also Hosea 5:15; 13:14; Isa. 8:17; 40:27; 41:17; 45:15; 48:19; 49:14; 57:17; 59:2; 64:7; Jonah 2:4), will be as a moment in time compared to the greatness of his compassion (see §3.3.2.3; cf. Isa. 49:10, 13) towards her and his everlasting loving-kindness (cf. Isa. 45:17; 51:6-7; see Motyer, 1993:448). Her Husband is also her Maker and Redeemer (see §§3.3.2.10 & 6). 54:7 brings in the idea of a return from exile with the expression “I will gather you” (cf. under Isa. 11:12; 43:5). The wife of the LORD will be brought back from her exile.

54:9-10 is actually a remarkable promise to Zion, to the wife of the LORD, for the LORD swears that he will *never again* be angry with her (cf. Isa. 51:22) and that his loving-kindness will never be removed from her. Thus, another situation like the exile is not possible for Zion restored. The new situation of Zion is compared to the new situation of mankind and all of creation after the flood. Since the flood brought about a new creation (i.e. was presented as such by the use of

creation language and imagery), we find implied here the new creation of Zion.²² After the flood the LORD made a covenant with Noah, his descendants and every living creature to *never again* destroy the earth with a flood (Gen. 9:9-11). But now, the LORD's "covenant of peace" (Isa. 54:10; cf. "There is no peace for the wicked" 48:22; 57:21) with Zion is absolutely comprehensive in removing from Zion the possibility of any form of future judgement or lack of peace with the LORD (cf. Motyer, 1993:448-449). Thus, this must be the heavenly Zion.

The point is that new creation turns physical Zion, "the married woman" (54:1), the wife of the LORD's youth (54:4, 6) into spiritual or heavenly Zion who will remain the wife of the LORD forever.

54:11-17 then describes the future adornment (restoration), well-being, freedom and security of Zion as the heritage and vindication of the servants of the LORD. Regarding "taught of the LORD" (54:13) we may compare 50:4. Regarding the well-being of Zion's sons (54:13) and their establishment in righteousness (54:14) we may compare 48:18 and 46:13, 51:5, 53:5 and 54:10 ("peace"). "The servants of the LORD" (54:17) are the many justified by the Servant (53:11). Note that the verb "justify" (צַדִּיק) and the noun "righteousness/vindication" (54:14; 54:17; צִדְקָה) are derived from the same Hebrew root. Thus, the LORD justifies or vindicates his servants through his Servant, the Righteous [צַדִּיק] One (53:11).

3.3.2.25 *Isaiah 55*

Isaiah 55:7 is the heart of 55:1-13 (see Motyer, 1993:452). The LORD calls on the wicked and the unrighteous to return (cf. Isa. 44:22) in repentance to him and promises that he will have compassion (see §3.3.2.3) and abundantly pardon. Clearly this is a return to the LORD from spiritual exile (cf. Oswalt, 1998:443-444). On either side of this heart of chapter 55 are promises

²²Dumbrel (1984:39-40) comments on Isaiah 54:7-10, "The general summons to the exiles is to begin again. In what appears to be a general reference to Gen. 9 and the covenant renewal theme there, as God had sworn to Noah, so God's anger will turn from the exiles. His covenant of peace will stand firmer with them than the immutable mountains or hills (v. 10). As Westermann [1966:275-6] has noted, in an effort to provide a suitable analogy, the prophet has gone back beyond the history of Israel, to a turning point in the history of the human race with which the return from exile would be comparable. The further comparison which the prophet makes here of redemption with creation, or rather the depiction of redemption as a new creation, is entirely consistent with the force of his argument throughout Isaiah 40 - 55."

of “an everlasting covenant” (55:3) and “an everlasting sign” (55:13). This comes in the context of the LORD’s “covenant of peace” (54:10) discussed above. It seems that the everlasting sign of the everlasting covenant, which the LORD will establish with those who return to him, will be the transformation of the desert as described in 55:13 (cf. Motyer, 1993:458). This sign of the covenant may again relate back to the sign of the covenant that the LORD established with Noah, his descendants and every living thing after the flood, that is the rainbow (Gen. 9:9-11). Thus, just as the LORD brought about a new creation after the flood, so Isaiah 55:13 would indicate that a new creation takes place with this return from spiritual exile (cf. Isa. 35:1-2, 6-7; 41:19; 44:4; 51:3; see Oswalt, 1998:433-434; Motyer, 1993:458). Notice too the themes of thirst (55:1; cf. Isa. 41:17), peace (cf. Isa. 48:22; 54:10) and of the joy of those who return and the joy of creation around them (cf. Isa. 12:6; 35:1-2, 10; 42:10-11; 44:23; 49:13; 51:3,11; 52:9; 54:1; 65:13-14).

3.3.2.26 *Isaiah 56:1-8*

These verses begin the new section Isaiah 56–66, but it also has links with the previous section Isaiah 40-55 (cf. Oswalt, 1998:454). This is indicated in 56:1 when it says, “Preserve justice and do righteousness, For My salvation is about to come and My righteousness to be revealed.” Comparison with Isaiah 42:1-4; 45:8, 13; 46:13; 51:1, 5, 6-8 shows links with the physical redemption that is accomplished for Israel in exile by Cyrus and with the spiritual redemption of all God’s people by the Servant of the LORD (cf. Motyer, 1993:461). In other words, a *new return from exile* is presented here. The concern of Isaiah 56:1-8 is to reassure those previously excluded from Israel that if they have joined themselves to the LORD to obey and to serve him, then the LORD will gather them together with the dispersed of Israel to be his people (56:8). They will forever have a place of acceptance and joy (cf. Isa. 35:10; 51:11) in his house and on his holy mountain, regardless of their previous status as foreigners or eunuchs (see Motyer, 1993:463-465). Thus they are included in the LORD’s salvation which is about to come and in his righteousness which is about to be revealed. Hence, we find here an eschatological and spiritual return from exile – it is a return of those scattered from the LORD (cf. Motyer, 1993:467). The dispersed of Israel and those previously excluded from the LORD’s people are gathered together from their exile to the LORD’s house. They are *all* those who truly have returned to the LORD and have relied upon the LORD’s means of salvation and on his way of righteousness (56:1-4, 6).

3.3.2.27 *Isaiah 57:13-19*

Isaiah 57:13-19 contains many of the themes we have seen already connected with the return from exile. The people initially addressed in Isaiah 57 must be Judah prior to the fall of Jerusalem (cf. Grogan, 1986:314; Motyer, 1993:470). This we gather from the description of Judah's spiritual prostitution in verses 3-10 when she offers sacrifices to idols and pursues help from other nations instead of serving and trusting the LORD (see Motyer, 1993:471-474). All these substitutes will profit them nothing and will fail to deliver them from going into exile (57:11-13). Thus, the exile is now inevitable.

57:13 ends with their only life-line: "he who takes refuge in Me shall inherit the land and shall possess My holy mountain." The expression, "My holy mountain" does not occur in the section Isaiah 40-55, but it does occur in Isaiah 11:9 and in 56-66 most frequently (cf. 56:7; 57:13; 65:11, 25; 66:20). It is possible to understand the "high and holy place" of the "high and exalted One" (57:15; cf. 6:1) as "My holy mountain" (57:13), where this mountain is effectively the heavenly Jerusalem or spiritual Zion and the exalted new Jerusalem where the LORD reigns as King and where his temple is (see Oswalt, 1998:483). This is the goal of the return from exile.

57:14 recalls the theme of the highway for the LORD's people to return to him from exile (see §§3.3.2.2, 6, 17; cf. also Isa. 40:3-4; 42:15-16; 43:16; note 62:10; cf. Oswalt, 1998:486; Motyer, 1993:475). Thus, a new exodus is indicated. We recognize too, the strength and passion of the Lord's command, "Remove every obstacle out of the way of *My people*" (emphasis added; see §3.3.2.7).

In Isaiah 57 the righteous and the wicked are consistently distinguished (cf. 57:1-2, 13c, 15 with 57:3-13b, 20-21; see Motyer's "contrast between the prostitute's family and the Lord's family" [1993:469]), though they will go into exile together. The offer of restoration and revival is to the lowly and contrite (i.e. the righteous), for the high and exalted One dwells with them (57:15). On the other hand, the wicked who do not forsake their ways will have no peace (57:21; cf. Isa. 48:22). 57:16-17 give us a further explanation for Judah's exile (cf. 57:3-10). It has come about because of their covenant disobedience and iniquity. Covenant disobedience is indicated by the theme of the LORD's anger and the LORD hiding his face (57:16-17; cf. Isa. 51:17-23; 54:8; Jonah 2:4; Deut. 31:17). Thus, in the context of the punishment of exile, those who humbly accept the LORD's discipline, and turn back to the LORD from their iniquity, are encouraged to know that the LORD will not contend forever (57:16), "his anger is not eternal" (Oswalt, 1998:488), but instead

he will again heal (57:18, 19; cf. Isa. 19:22; 53:5; Hosea 6:1; 14:4; Ex. 15:26; Deut. 32:39) and lead (57:18; see §3.3.2.7) and restore comfort (57:18; cf. Isa. 40:1; 49:13; 51:3, 12, 19; 52:9). The LORD's healing points to the spiritual nature of this restoration (see Oswalt, 1998:486 on the relation between physical and spiritual return), and his leading again points to a new exodus (see §3.3.2.7).

Isaiah 57:19 uses the Hebrew word נִגְיָה, “*creating* the fruit of the lips” (emphasis added; literal, NASB margin). The meaning of this expression is difficult to determine definitely. Oswalt suggests “the sense is of praise and rejoicing that springs from the lips of the redeemed people” (1998:491). On the other hand, Motyer (1993:477) argues for the LORD creating on the lips of the mourners of Israel “whatever it is right for 'mourners' to say.” In other words, God sovereignly creates “the ability to repent.” We would suggest it is a matter of putting the proclamation of peace in the mouth of his prophet (cf. Isa. 6:7; 51:16; 59:21; see Young, 1972:413). The link between creating the fruit of the lips and healing (57:19) suggests the new creation of him who receives the message of peace (cf. Young's “startlingly new result” [1972:413]; see also Oswalt, 1998:491). Regarding the proclamation of “peace to him who is far and to him who is near” (57:19) compare the themes of peace (cf. Isa. 45:7; 48:18; 52:7; 53:5; 54:10, 13; 55:12; also 66:12) and people being called from far and near (cf. Isa. 33:13; 43:6; 49:1, 12; also 60:4, 9; 66:19) encountered previously.

3.3.2.28 *Isaiah 58:8-12*

Isaiah 58:8-12 certainly indicates that those who practice true fasting will participate in the blessings of redemption. The context of 58:1-7 would appear to describe the practices of Judah before the exile (see again Motyer, 1993:470, 483). Note 58:6-7 show what Judah were *not* doing. Isaiah 58:8, “And your righteousness will go before you; The glory of the LORD will be your rear guard,” recalls Isaiah 52:12 (see Motyer, 1993:481), both verses recalling Exodus 14:19. Thus, an exodus-type redemption is promised to those who truly fast. The idea of light (“your light” Isa. 58:8, 10) breaking out to dispel the darkness in relation to redemption has been discussed under Isaiah 42:16 (see also Isa. 2:5; 5:20; 9:2; 30:26; 42:6, 7; 45:7; 49:6; 51:4; 59:9; 60:1 [“your light” = “the glory of the LORD”], 3, 19, 20) and points to a new creation (cf. Motyer, 1993:481, “a new beginning to life”). The LORD's answer, “Here I am” (58:9) compares with Isaiah 52:6, which occurs in the context of a return from exile. 58:11 begins by recalling the exodus themes of the LORD's guidance (cf. Isa. 40:11; 42:16; 49:10) and the LORD's provision

for his people (cf. Isa. 43:19-20; 49:10; 51:14). Furthermore, 58:11 recalls the idea of the people becoming like a well watered garden or transformed wilderness (cf. Isa. 35:6-7; 41:17-19; 44:3f.; Hosea 14:4-7; cf. Young, 1972:424) which points to a new creation. Isaiah 58:12 then speaks of rebuilding the ancient ruins which is another theme that we have encountered previously in relation to the return from exile (see §§3.3.2.14 & 17), though these are most likely ruins in existence at the time of Isaiah of Jerusalem (cf. Young, 1972:425). Thus, Isaiah 58:8-12 speaks of spiritual redemption in any time frame, and is portrayed, not only as a new creation and a new exodus, but also as a *new return from exile*.

3.3.2.29 *Isaiah 59*

This chapter is taken up with describing the wickedness of the peoples which results in spiritual darkness (59:9-10; cf. Isa. 58:10) and separation from God (59:2). 59:2 also has the theme of the LORD's face being hidden (cf. Deut. 31:17; Isa. 54:8; 57:17; 64:7; Hosea 5:15; Jonah 2:4). 59:9-10 contains many of the themes of salvation already encountered (justice, righteousness, light). When the LORD sees that there is no justice (59:15) and no one to intercede, then he himself intervenes to bring salvation and righteousness by his own arm (59:16; see §3.3.2.7; cf. Isa. 63:5). Salvation and righteousness have previously been closely associated with each other and with the return from exile (see §§3.3.2.14 & 19). The LORD's putting on of his armour and his zeal (59:17), and his recompense to his enemies and to the coastlands (59:18) recall the LORD as a Warrior (see §3.3.2.7; cf. Isa. 42:13; 43:15; Ex. 15). As Grogan puts it, "God goes to war against sin" (1986:326; cf. Oswalt, 1998:527). In fact, Isaiah 59:19 recalls Isaiah 42:12 with mention of the glory of the LORD and the coastlands fearing/praising the LORD. Thus, a Redeemer (see §§3.3.2.6 & 8), the LORD himself, will come to Zion to redeem those in Jacob who turn from transgression (Isa. 59:20; cf. Oswalt, 1998:530). His covenant with them is that his Spirit and his words will never depart from them or their descendants (cf. Oswalt, 1998:531). Thus, we find here many of the themes of salvation previously associated with the return from exile. At the beginning of the chapter the people are separated from the LORD because of their iniquities. At the end they turn from transgression and the LORD comes to them in Zion. Thus effectively, there is a return from spiritual exile, though the language does not actually recall the return from Babylonian exile.

3.3.2.30 *Isaiah 60*

Isaiah 60 is addressed to Zion promising her the LORD's light and glory (60:1-2, 7, 9, 13, 19, 20), nations and kings coming to minister to her (60:3, 10, 16), sons and daughters coming from afar

(60:4, 9), the abundance of the sea and the wealth of the nations (60:5-9, 11, 13, 16), foreigners building up her walls (60:10), her gates being continually open (60:11), nations ruined that will not serve her (60:12), her persecutors will bow to her (60:14), everlasting pride and joy (60:15), peace and righteousness (60:17), freedom from violence, devastation or destruction (60:18), possession of the land for ever (60:21) and becoming a great nation (60:22). This all adds up to the fulfilment of the LORD's covenant with Abraham, that is, land, descendants and blessing (cf. Gen. 12:1-3, 7; Isa. 19:24; see Motyer, 1993:493).

Zion will be the LORD's new creation (cf. Motyer, 1993:494, "they are irradiated, inwardly charged with new outshining life") indicated by the separation of light from darkness, as also occurred at the exodus (60:1-2; cf. Gen. 1:4; Ex. 14:20; see §3.3.2.9). In fact, a new exodus may also be indicated by the LORD's glory being upon Zion (see §3.3.2.1). The idea of the nations coming to the light of Zion (60:3) recalls the Servant of the LORD being a light to the nations (cf. Isa. 42:6; 49:6). Hence, the light of Zion is the presence of the Servant (cf. Oswalt, 1998:538-539).

A return from exile is indicated in 60:4 and 9 by the theme of sons and daughters being gathered together and coming from afar (see §3.3.2.27), and from the nations and the coastlands (see §3.3.2.2; cf. 49:18, 22-23; cf. Motyer, 1993:494-495). Mention of "their silver and their gold" (60:9) specifically recalls the exodus redemption of Israel from Egypt, as does the theme of the wealth of the nations coming to them (see §3.3.2.3 cf. Isa. 45:14; Ex. 3:21, 22; 11:23; 12:35). Hence, this eschatological return from exile is portrayed as a new exodus. Regarding the *name* of the LORD their God see our discussion under Isaiah 19:21, 42:8 and 52:6 (§§3.3.2.4, 9, 22).

In 60:10 the themes of the LORD's wrath (see §§3.3.2.15, 22, 24) and his compassion (see §3.3.2.3) indicate the end of the exile. The theme of foreigners, kings, nations and persecutors becoming subservient to Zion has been related already to the return from exile and the restoration of Zion (60:10, 14, 16; see §§3.3.2.3 & 18; cf. Isa. 45:14; 61:5). Moreover, Isaiah 60:13 recalls Isaiah 35:2 and 41:19 which both occur in passages discussed previously concerning the return from exile (cf. Oswalt, 1998:549).

Isaiah 60:15-22 follows up with a description of the everlasting '*betterness*' of Zion's future (cf. Motyer, 1993:498, "outdoing even the best the old ever knew") when they know again that the LORD is their Saviour (see §3.3.2.4), Redeemer (see §3.3.2.6; cf. 43:1, 14; 59:20; etc.) and

Mighty One (see §3.3.2.18). Ultimately this transformation or new creation (60:21; cf. Isa. 19:25, work of his hands; cf. Motyer, 1993:499) of Zion into a state of everlasting pride (Or “majesty,” 60:15; cf. Isa. 4:2), joy (cf. Isa. 35:10; 51:11), wealth (Isa. 60:16-17), peace (60:17; cf. Isa. 54:10), righteousness (60:17, 21; cf. Isa. 45:8; 51:6-8), safety (60:18 cf. Isa. 54:14-17), salvation (60:18; cf. Isa. 51:6-8), praise (60:18; cf. Isa. 42:8; 61:3, 11), light (60:19; cf. 60:1), glory and greatness (60:22), and possession of their inheritance (60:21), is all for the purpose of the LORD's glory (60:21; cf. Isa. 40:5; 44:23; 49:3; 61:3). This is the end purpose of the return from exile, both temporal and eschatological (see Motyer, 1993:499).

3.3.2.31 *Isaiah 61*

Isaiah 61 effectively culminates the parallels between the person and work of the Servant of the LORD who brings about the spiritual return from exile and the restoration of Zion (referred to in this passage), and the person and work of Cyrus who brings about the physical return from Babylonian exile and the restoration of Jerusalem. Many of the ideas expressed in 61:1-3 have been encountered already in Isaiah (cf. Oswalt, 1998:562-564), namely: “The Spirit of the Lord GOD is upon me” (Isa. 61:1; cf. 11:2; 42:1; 48:16; 59:19, 21); “the LORD has anointed me” (Isa. 61:1; cf. Isa. 45:1 re. Cyrus); “good news” (Isa. 61:1; cf. Isa. 40:9; 52:7); “afflicted” (Isa. 61:1; cf. 11:4; 41:17; 53:4f.); “prisoners” (Isa. 61:1; cf. 42:7; 49:9 re. the Servant; 45:1-2 re. Cyrus); “captives” (Isa. 61:1; cf. 49:24-25); “favorable year” (Isa. 61:2; cf. 49:8 re. the Servant); “day of vengeance” (Isa. 61:2; cf. 35:4; 59:17; 63:4); “comfort all who mourn” (Isa. 61:2; cf. 57:18); “righteousness” (61:3; cf. Isa. 45:8; 51:6-8; 60:17, 21); the planting of the LORD (61:3; cf. Isa. 60:21); “that he may be glorified” (61:3; cf. Isa. 40:5; 44:23; 49:3; 60:21). The implication of all these is to confirm beyond any doubt that the Servant of the LORD is the agent (cf. Isa. 49:5, 12; 51:16; 52:13-53:12) of the LORD's eschatological and spiritual redemption of his people, Zion (cf. Oswalt, 1998:563). Regarding this agency Motyer refers to “this transference of the Lord's work to the Anointed One” (1993:499).

The theme of rebuilding ancient ruins (61:4; cf. 58:12) recalls the work of Cyrus (cf. Isa. 44:26, 28) and the work of the Servant (cf. Isa. 49:8; see Motyer, 1993:501), but also indicates that the following verses should be related to Zion (cf. Oswalt, 1998:562). 61:4-9 may be compared with Isaiah 60:4-22 for the themes of foreigners and the wealth of the nations coming to Zion (see also Oswalt, 1998:570-572; Grogan, 1986:334). However, 61:7 also has the theme of shame removed (see §3.3.2.12; cf. Isa. 45:17; 51:7; 54:4) and 61:9 recalls Isaiah 41:20 and 44:3. 61:10-11 has the themes of joy and praise as the response to redemption (see §3.3.2.6) and of salvation

and righteousness (see §§3.3.2.14 & 19). Moreover, these verses recall the themes of a bride adorned (cf. Isa. 49:18; 52:1) and the fruits of redemption as new creation (61:11; cf. Isa. 44:4; 45:8; 57:19; cf. Young, 1972:466; Oswalt, 1998:574-575). Thus, Isaiah 61 may be related to the return from exile in terms of the parallels between the Servant of the LORD and Cyrus, the Servant as agent of the LORD's eschatological and spiritual redemption of his people, the rebuilding of ancient ruins, and many other redemption and creation themes previously related to the return from exile.

3.3.2.32 *Isaiah 62:10-12*

Isaiah 62:10-12 has strong connections with the themes of the return from exile. Firstly, "Go through, go through" recalls the double refrains of Isaiah 51 and 52, especially 52:11 (cf. Motyer, 1993:507-508; Grogan, 1986:337). Other themes met here again include: the way/highway prepared for the people to come to Zion (62:10; see §§3.3.2.2, 6, 7, 11, 17); lifting up a standard to gather the people (62:10; see §§3.3.2.2 & 18; cf. Oswalt, 1998:588); proclamation going to the end of the earth (62:11; cf. Isa. 48:20; 49:6); the reward and the recompense of the LORD (62:11; see §3.3.2.7); "the holy people" (62:12; see §§3.3.2.1, 6, 22); the name, "The redeemed of the LORD" (62:12; see §§3.3.2.6 & 20); and "a city not forsaken" (62:12; cf. 62:4-5; see Grogan, 1986:337 and §§3.3.2.8, 18, 24, and note the connections with the language of Husband/wife, Bridegroom/bride, and divorce/restoration).

3.3.2.33 *Isaiah 63:15-64:12*

This passage is preceded by a recollection of the LORD's redemption of Israel from Egypt (63:7-14; see Motyer, 1993:513-514). Then 63:15-19 conveys an Israelite's appeal to the LORD as their Father and Redeemer (63:16; cf. Motyer, 1993:516-517; see §3.3.2.6) to look down and see from heaven (63:15; cf. Ex. 3:7-9; 1 Kings 8:30) and to stir up again his zeal (63:15; see §3.3.2.29), his mighty deeds (63:15; see "awesome things" below) and his compassion (63:15; see §3.3.2.3; cf. Isa. 54:7, 8) for the descendants of Abraham and Israel, and to return to them (63:17; cf. Isa. 59:2). Their present situation (see Oswalt, 1998:616-617 for the historical setting) is that they have strayed from his ways and have hardened their hearts from fearing the LORD (63:17) and they are away from the sanctuary of the LORD that has been trodden down by their adversaries (63:18).

The idea of the LORD coming down is picked up again in Isaiah 64:1 and is now connected with the idea of the mountain quaking (cf. Ex. 19:18; see Grogan, 1986:343). Isaiah 64:2 brings in

the association of fire with the presence of God on the mountain (cf. Ex. 3:2; 19:18; 24:17; Deut. 4:11; 5:4; see §3.3.2.1 and Annexure A). The consuming fire of God was also witnessed on Mount Carmel at the time of Elijah's contest with the priests of Baal (cf. 1 Kings 18:38), when wood and water were consumed (cf. Isa. 64:2). On Mount Carmel the name of the LORD was certainly made known to the LORD's adversaries and the people would certainly have trembled at his presence (cf. Isa. 64:2).

Again in Isaiah 64:3 [Heb. 64:2] the ideas of the LORD coming down and the mountains quaking are placed together. This time it is associated with the LORD doing “awesome things” which the nation of Israel did not expect. These “awesome things” or literally, 'fearful things' [גִּוְרָאוֹת]²³, refer most often in Scripture to the ten plagues on Egypt (cf. Grogan, 1986:343; Oswalt, 1998:622), the crossing of the Red Sea and the conquest of Canaan (see Ps. 66:3, cf. v.6; 106:22; Ex. 15:11; 34:10 [N.B. not expected]; Deut. 4:32-38; 10:21; 26:8; 34:12; 2 Sam. 7:23 = 1 Chron. 17:21; Jer. 32:21) (cf. Stähli, 1997:572). Thus far, this prayer to the LORD is an appeal for a new redemption from exile by the LORD doing again what he did in the exodus and the conquest.

Isaiah 64:4 recalls the theme of the LORD being the only God (cf. 26:13; 43:8-13; 45:5-6, 14, 21; also Hosea 13:4). Also, the theme of waiting for the LORD is significant (cf. Isa. 25:9; 49:23; see §3.3.2.19). Isaiah 64:5-7 is a confession of continuous sin and failure to truly seek the LORD, and their sin has meant the LORD's anger and his hiding his face (see §3.3.2.24; cf. Jonah 2:4; Deut. 31:17). As a result, the LORD has delivered Abraham's descendants into the power of their iniquities, which have taken them away (cf. Rom. 1:24-32) from the LORD and from the Promised Land (cf. Isa. 39:7; 52:5). The question is, “Shall we be saved?” (64:5; cf. Motyer, 1993:516). There is only one Saviour (cf. Isa. 43:11-13) and Israel has rejected him. They have landed up in exile. Thus Isaiah 64:8-12 returns to their only ground of appeal, “O LORD, Thou art our Father” (64:8; cf. 63:16) and we are “the work of Thy hand” (64:8; see §3.3.2.4 & 14; cf. Isa. 60:21; cf. Motyer, 1993:520-521). Effectively, the one in exile is saying, 'LORD, you made us your people in the first place.' Not only are the LORD's people crying in exile, the cities of the LORD and the Temple of the LORD are in ruin (64:10-11; see §3.3.2.14; cf. 49:8; 58:12; 61:4; see Motyer, 1993:518, 521 on the time of the appeal in relation to the exile; cf. Oswalt, 1998:616-617). In the final analysis, the appeal is for the LORD to bring to an end the punishment of his rebellious people by a new redemption for the sake of his name (cf. Oswalt, 1998:631). The

²³This occurs also in the forms גִּוְרָא, גִּוְרָא, מִוְרָאִים (see Stähli, 1997:572).

LORD's honour is tied up in his people and his cities, especially Zion (cf. Ps. 74, esp. vv. 10, 18, 22 and Isa. 48:9-11).

3.3.3 *Summary*

Thus, throughout the book of Isaiah we have found that much of the work of the LORD or of his Servant to bring about the spiritual and eschatological redemption and restoration of his people to himself and to Zion, to be whom they ought to be, is purposely presented in parallel to, or in the language and imagery of, the return from Babylonian exile. In the next chapter we will seek to draw together the whole argument for a spiritual return from exile, “a greater deliverance” (Motyer, 1993:383) than the return from Babylonian exile.

CHAPTER IV
THE RETURN FROM EXILE:
ANOTHER TYPE OF REDEMPTION BY NEW CREATION

4.1 Introduction

Our purpose in this chapter is to draw together our findings and substantiate our basic thesis that the return from exile is another redemption event in the history of Israel that functions as a type of the promised, greater, eschatological redemption in Christ, brought about by a new creation. Firstly, we will endeavour to helpfully summarize, in a table, the themes connected with the return from exile. Secondly, in the process of reviewing our analysis of selected key passages, we will revisit some of the scholarly explanations (discussed in Chapter II) of the juxtaposition of the return from exile with various creation and redemption themes, and seek to show that our thesis provides a more biblical and more consistent overall explanation.

4.2 Summary of Themes Connected with the Return from Exile

The following table is a summary of our findings described in chapter 3, and is intended to highlight increasingly (from plain text, to bold, to light shading, to dark shading) the role of the return from exile as a type of the greater spiritual and eschatological redemption relative to the role of creation and other redemption themes. For example, the line for Isaiah 4:2-6 indicates that that passage refers to the eschatological redemption of Zion (not the return from Babylonian exile) and has references or allusions to creation and to Israel's experience during the exodus and / or the wilderness journey. As another example, the line for Isaiah 48:12-22 indicates that that passage refers to the return from Babylonian exile but also points to the spiritual redemption accomplished by the Servant, and has references or allusions to Israel's experience during the exodus and / or the wilderness journey. As a final example, the line for Isaiah 56:1-8 indicates that that passage refers to the eschatological and spiritual redemption accomplished by the LORD and has references or allusions to the experience of Israel during the return from exile. This line has the darkest shading because the return from exile functions as a type of the greater spiritual and eschatological redemption independently of any creation or other redemption themes.

<i>Passage in Isaiah</i>	<i>Return from Exile in Babylon</i>	<i>Spiritual Eschatological Redemption</i>	<i>Creation</i>	<i>Flood Noah</i>	<i>Abraham Call Covenant</i>	<i>Exodus Wilderness</i>	<i>Jordan Crossing Conquest</i>	<i>New Return from Exile</i>
4:2-6		Es ²⁴ , Zion	Y			Y		
11:11-12:6	Y					Y	Y	
14:1-6	Y	→ Es, Sp ²⁵				Y		
19:19-25		Es, Sp	Y		Y	Y		
27:12-13		Es, Sp	Y					
35:1-10		Es, Sp	Y			Y		
40:1-11	Y	→ Es, Sp				Y		
41:8-16, 17-20	Y	→ Es, Sp	Y		Y	Y		
42		Servant	Y			Y		Y
43:1-7	Y	→ Es	Y		Y	Y	Y	
43:14-21	Y		Y			Y		
44:1-5		Sp	Y			Y		
44:21-23		Sp		(Y) ²⁶		Y		
44:24-45:13	Y		Y			Y	Y	
48:1-11		Servant	Y					Y
48:12-22	Y	→ Sp Servant				Y		
49:1-6		Servant				Y		Y
49:7-13		Servant				Y		Y
49:14-26	Y	→ Es, Sp				Y		
51:4-8		Sp				Y		Y
51:9-11	Y	→ Es				Y		
51:12-16		Servant	Y			Y		
51:17-52:12	Y	→ Sp				Y		
52:13-53:12		Servant				Y		Y
44:24-53:12		Servant						Y
54:1-17		Sp, Es, Zion	Y	(Y)		(Y)		Y
55:1-13		Sp, Es	Y	(Y)				
56:1-8		Es, Sp						Y
57:13-19		Sp, Zion	Y			Y		
58:8-12		Sp	Y			Y		Y
59		Sp, Zion				Y		Y
60		Es, Zion	Y		(Y)	Y		
		Servant, Zion	Y			Y		Y
61		Servant, Zion						
62:10-12		Es, Zion				Y		Y
63:15-64:12		Es				Y	Y	Y

²⁴Es = Eschatological.

²⁵Sp = Spiritual

²⁶(Brackets) are used to indicate allusions that may be considered to have a secondary role, where the primary purpose of the allusion is to point to new creation or new redemption more generally.

4.3 Substantiation and Defense of Thesis

In this section we aim to convey the progress of the argument as it is found in the book of Isaiah.

In Isaiah 4:2-6 the Branch of the LORD appears to be the ruler of the *holy* remnant who have been assembled to *live* in Zion (4:3) – that is, Jerusalem now cleansed through judgement of all moral filth (4:4). 4:5 and 6 add to this picture of a restored Zion the ideas of a new creation and a new exodus. This is the first time that we see the goal of the return from exile as a gloriously restored Mount Zion.

We found that Isaiah 11:11-12:6 speaks of the eschatological return from exile as a new exodus of a united (11:13) remnant of the LORD's people who had been scattered among the nations (11:11-12), and a new, greater conquest of the whole territory of the Promised Land. Perhaps the point needs to be made that although the return from exile is here not portrayed as a new creation, its portrayal as a new exodus and a new conquest point to the fact that its redemptive and theological significance is comparable to that of the exodus and conquest.

The return described in Isaiah 14:1-6 is first of all a return of Jacob's descendants from exile in Babylon, but, in conjunction with 14:4-21 as a picture of Satan's revolt and judgement, it also looks forward to a greater, eschatological return from exile of Jewish and Gentile believers, involving deliverance from a greater *spiritual* oppressor. Thus, we find that on the first occasion that the return from Babylonian exile is mentioned in the book of Isaiah, and in the Prophets as a whole, the Babylonian exile functions as a type of the spiritual bondage (oppression) of God's people (cf. Egypt and Assyria in Hosea 11:10-11).

In connection with Isaiah 19:19-25 we clarified that the eschatological *return* from exile of Jews and Gentiles is to be understood as a return to the LORD and to Zion against the background of the spiritual exile of all mankind at the time of their fall and banishment from the garden of Eden. What we are beginning to realize at this point is that once the connection has been made between a certain redemptive work of the LORD (such as the flood deliverance, the call of Abraham, the exodus, the conquest of Canaan, the return from exile, restoration from spiritual bondage, spiritual healing) and the idea of new creation, the two ideas do not always have to be placed together thereafter. That redemptive work is thereafter implicitly understood as a type of redemption by new creation. Moreover, when the two ideas are again associated it may well be

for the express purpose of placing them alongside another new redemptive work to show that it too should be understood as a type of redemption by new creation.

With regards to Fishbane's idea (1985:362; see §2.2.7) that the *traditio* (the new event), which derives its significance from the foundational *traditium*, may at times virtually annihilate the *traditium* (e.g. Jer. 16:14-15), we would argue differently. We would say that the *traditio* does not annihilate the *traditium* but once established as a creation-redemption type of event by association with the *traditium*, the *traditio* is able to function independently as another type pointing to a still future and greater new redemption. In Fishbane's own words, "the new event is elevated into the history of divine promises and acts of redemption, for the event takes on new meaning precisely by virtue of its correlation with, and depiction in terms of, the great originating event of Israelite redemption, the exodus" (1985:360). We would add that such significant new events are always, at some point, directly or indirectly, correlated with or depicted in terms of creation, and then may also be correlated with or be depicted in terms of the flood, the call of Abraham, the exodus, or the crossing of the Jordan and conquest of Canaan. Thus, the new event is elevated, not merely to the status of a redemption (exodus-type) event, but to the status of a creation-redemption type of event. Thus, Fishbane fails to tie all these events together in one creation-redemption typology, as illustrated below.

We find that Fishbane recognizes, for example, "cosmological-historical" (creation) typology in the flood, exodus and new exodus, but only identifies "historical" (exodus) and "biographical" and not creation or flood typology in the crossing of the Jordan and conquest under Joshua. However, as Ronning argues (1997:288-291), creation symbolism is present in the crossing of the Jordan-conquest narratives, but it is dependent on the typological relationship between the conquest, the flood and the crossing of the Red Sea. The crossing of the Jordan takes place on the third day (Josh. 1:11) with dry ground being brought out of water, as happened on the third day of creation and when the flood subsided. Moreover, in the second battle of Ai (Josh. 8:1-29), not only is Joshua portrayed as one like Moses, but the army of Israel is portrayed as equivalent to the divided waters of the Red Sea, converging on the army of Ai and completely destroying them in their midst. Thus, the army of Israel is the counterpart to the Red Sea, which in turn is the counterpart to the flood waters, as the instrument of God's judgement upon the wicked seed, in this case, the Canaanites. Since Israel emerge as a new nation after the "flood" over the land of Canaan subsides, and since both the flood and the exodus crossing of the Red Sea are typologically connected with creation, we may see the conquest as a new creation. In

support of this interpretation of the conquest as analogous to the defeat of the Egyptians at the Red Sea and as a continuation of the fulfilment of Gen. 3:15d, Ronning (1997:288-289) points out the progression in Psalm 74:12-17 from the slaying of the dragon at the Red Sea, through the wilderness wanderings (cleaving open of springs), to the conquest of Canaan (drying up of perennial rivers and allusion to the miracle at Gibeon).

Another weakness in Fishbane's typologies is that he makes no mention of the creation, flood and exodus crossing of the Red Sea being linked together typologically in Exodus 2:2-3. In the context of enmity (cf. Ex. 1:16, 22; Gen. 3:15) Moses is born and it is said that his mother "saw him, that he was good" (Ex. 2:2; literal translation). As Ronning (1997:214) observes, in the context of the creation motif of childbirth (cf. Gen. 4:1; Deut. 32:6, 15, 18; Ps. 139:13-16) and the allusion to the flood in the next verse (Ex. 2:3), another event typologically connected to creation, it is appropriate to see the appraisal of Moses' mother as a recollection of the repeated refrain of the creation account, "And God saw that it was good" (cf. Gen. 1:4, 10, 12, 18, 21, 25, 31). Allusion to Noah's flood is made in Exodus 2:3 by reference to a wicker "ark" [תִּבְרָה] covered with "tar and pitch," by which Moses is rescued from drowning (Ronning, 1997:213; cf. Cassuto quoted by Ronning, 1997:214). The force of this argument arises from the fact that outside of this passage (Ex. 2:3, 5), this word for "ark" is used only in the flood narrative for Noah's ark (Gen. 6:14-16, 18-19; 7:1, 7, 9, 13, 15, 17, 18, 23; 8:1, 4, 6, 9, 10, 13, 16, 19; 9:10, 18). Finally, Exodus 2:3 states that the "ark" was set among the reeds [סִרְיָה], which could be an allusion to the Red Sea or Sea of Reeds [יַם־סוּרַם], where Israel would be delivered from the Egyptians (Ronning, 1997:214). Thus, we have an example of creation-redemption typology in one biblical passage whereby Moses is portrayed as God's new creation, delivered from death in a manner typologically equivalent to the flood, Moses' deliverance itself pointing to God's deliverance of Israel out of Egypt at the Red Sea.

In Isaiah 35:1-10 the return from exile, together with the spiritual renewal (35:5-6; cf. Isa. 6:9-10; 29:18; etc. for the theme of spiritual blindness) of those whom the LORD saves, is portrayed first of all as a new creation. This is the first clear case where the new creation of the physical surroundings of the LORD's redeemed is meant to be a picture of the new creation of the redeemed themselves (cf. Hosea 2:21-23; 14:5-7; Isa. 27:6). Furthermore, this return from exile is pictured as a new exodus and wilderness passage. Thus, this eschatological return from exile is both physical and spiritual, and is portrayed both as a new creation and a new exodus. This is

now the second passage in Isaiah where we have found the return from exile portrayed as both a new creation and a new exodus (cf. Isa. 4:2-6; see also Hosea 2:14-23).

Stuhlmüller (1970:74-79; see §2.2.5) argues from Isaiah 40:3-5 (and 52:7-10) that the development of the way of the LORD is most plausibly explained by Babylonian influence suggesting a re-assertion of Yahweh's kingly power. But we would suggest that it is better explained as demonstrating a connection with the exodus via the themes of the highway (cf. Isa. 11:16), the LORD's glory revealed (cf., e.g. Num. 14:22), the LORD as a warrior (cf., e.g. Ex. 15:3-16), and a shepherd (cf., e.g. Ex. 15:13; Ps. 78:52-53) in keeping with the prophet's overarching creation-redemption typology. Thus, the return from exile is portrayed as a new exodus for the revelation of the LORD's glory, with Jerusalem cleansed of her sin (Isa. 40:2) as its destination and the LORD's kingly rule (cf. e.g. 1 Sam. 8:7-8, 19-20; 2 Sam. 5:2; Ezek. 34) for his people as its goal (cf. Isa. 4:2-6). Isaiah 40:1-2 gives the context as the end of the Babylonian exile since the punishment for the sin/iniquity of the people of Jerusalem and Judah was exile according to the covenant (see under Isaiah 27:12-13) and according to Isaiah 27:9 (for "warfare," Isa. 40:2, cf. Isa. 27:7-10), but now God is ready to restore them to Jerusalem. Clearly, this return from exile has immediate application to the return from Babylonian exile, but, the reference to "all flesh" in verse 5 points to God's saving purpose for the whole world at the end of time. Thus, from the perspective of the New Testament (cf. Matt. 3:3; Mark 1:3; Luke 3:4-6; John 10; Rev. 22:12), Christ Jesus came to fulfill the eschatological goal of the return from exile announced in Isaiah 40:1-11. Hence, even though this passage gives no indication of a new creation or a spiritual return, John the Baptist and Jesus recognized that the return from Babylonian exile functioned as a type of spiritual redemption by new creation. However, in the context of the prophet addressing in advance the LORD's people in exile (cf. Isa. 14:1-4), we do not yet clearly see the return from Babylonian exile functioning as a type of spiritual redemption by new creation. This changes in chapter 41.

In 41:17-20 the LORD's restoration of the exiles from affliction, need and thirst to abundance (cf. wilderness provision) describes more than the relief of physical need. Here we have pictured, against the background of the Babylonian exile, the LORD's meeting of spiritual need by new creation (cf. Isa. 35 and the creation words **עָשָׂה**, **בָּרָא**) which brings about spiritual renewal (41:20; cf. Isa. 6:9-10; 35:5-6; the theme of spiritual blindness). Thus clearly, the restoration of the Babylonian exiles functions as a type of spiritual redemption by new creation. We find this

to be a better explanation than that given by Stuhlmüller (of 41:17-20 and 43:16-21), that creation is linked with the return from exile to show that the way and the goal of the new exodus are exceptionally more glorious than in the first exodus. If the first exodus itself was linked to the theme of creation, as we have shown, then the return from exile (new exodus) is not shown to be more glorious than the first exodus, but in fact, just like the first exodus – a type of redemption by new creation.

We have found that Isaiah 42 is very significant for it introduces the person and work of the Servant of the LORD in the context of the Babylonian exile and the return under Cyrus. Against this background, the Servant of the LORD will accomplish new things (42:9), including redemption from spiritual blindness, deafness, darkness, prison and dungeon (42:7, 16, 18-20), by a new return from exile, a new exodus and a new creation. We argued for a new return from exile on the basis of the parallels between the Servant and Cyrus (the conquests of Cyrus were military, those of the Servant are spiritual). This passage, therefore, introduces the significance of the parallels between Cyrus and the Servant, and is the first place where spiritual redemption is presented as a *new return from exile*, on top of the ideas of a new exodus and a new creation. Admittedly it is not always clear whether the prophecy of a return from exile refers to a return from Babylonian exile or to the redemption in Christ or both (cf. Isa. 42:14-17), but this ambiguity is in the nature of prophecy. In the same way, it is not always possible to know which of Christ's comings, the first or the second, is prophesied in the Scripture. We should note here that Anderson (1962:187-188; see §2.2.2) concludes that in every case where the theme of “former things” and “new things” occurs, the “new things” are the events surrounding the rise of Cyrus and the “former things” are events that had been foretold and had already come to pass, pre-eminently the old exodus. Thus, he does not allow the possibility that in Isaiah 42:9 and 48:3-8 the “former things” are the events surrounding the rise of Cyrus and the “new things” are the conquests of the Servant of the LORD. In fact, Anderson makes no mention of the Servant of the LORD or of any new exodus beyond that accomplished for Israel through Cyrus. Thus, Anderson has failed to recognize the parallels between the Servant and Cyrus and hence the presentation in Isaiah 40-55 of the eschatological, spiritual redemption accomplished by the Servant as a new return from exile.

Regarding Isaiah 43:1-7, we have found that this passage brings into focus the juxtaposition of creation and redemption words and ideas to portray the return from Babylonian exile by descendants of Jacob as a new creation, a new exodus, a new entrance into the promised land

(conquest), and a restoration of the covenant relationship. Von Rad refers to this juxtaposition of creation and redemption by the prophet here and in 44:24 as “almost a formality” (1966:135; see §2.2.1), in other words, as something of no significance. But that this creation language and all the other redemption themes concern a *return from exile* is implied by: i) the contrast with 42:24-25 in 43:1-2; ii) the encouragement to those in exile of “I have redeemed you” (43:1); iii) “honored” (43:4) in contrast with weighed down (1:4), dull (6:10), etc.; iv) “bring,” “gather” (43:5, 6; cf. Isa. 27:13; Deut. 30:1-4) from east, west, north, south, etc.; and v) “Give them up,” “Do not hold back” (43:6) in contrast with “None to say, 'Give them back'” (42:22). The return from exile is intentionally portrayed by the prophet as a new creation-redemption event.

With Isaiah 43:14-21 we found that we have now reached the point where there can be no doubt that the return from Babylonian exile is presented as a type of redemption by new creation, this apparently as much so as the exodus. In other words, the return from Babylonian exile, in the theology of Isaiah, is ready to stand on its own as a type of the greater, eschatological and spiritual redemption by new creation accomplished by Christ. Thus, we are now expecting to find that the redemption accomplished by Christ or the spiritual and eschatological redemption of the LORD's people, may be portrayed purely as a new return from exile, without juxtaposition with creation and other redemption themes (cf. Isa. 42).

Isaiah 44:1-5 speaks of a spiritual return from exile by the descendants of Jacob brought about by new creation through the outpouring of God's Spirit (44:3). The spiritual new creation of Israel is implied by the outpouring of God's Spirit being placed in parallel with the imagery of the wilderness transformed (44:3-4), and by the context of creation language used for the original formation of the nation of Israel (44:2). Thus, this passage serves to confirm our previous understanding (see under Isa. 35:6-7; 41:17-19; 43:19-20) that the imagery of need and thirst and dryness being satisfied should be taken as having spiritual application.

Isaiah 44:24–45:13 is known as the Cyrus oracle and is the start of a new section that extends to 53:12. This larger section (cf. Isa. 41-42) presents Cyrus and the Servant in parallel as the agents respectively of the physical and spiritual redemption of the LORD's people. The significance of this parallel presentation is, that in a sustained way, independent of either creation or other redemption themes, the spiritual redemption accomplished by the Servant of the LORD is portrayed as a new return from exile. Thus, although we would see as valid the arguments of Ogden (1978; see §2.2.6) that in Isaiah 44:24-45:13 the relationship between Cyrus and the

return from exile is analogous to that between Moses and the exodus (see below), we find the more extensive parallels between Cyrus and the Servant of the LORD to be of far greater significance.

We have found that Isaiah 44:24-28 contains the LORD's advance announcement through his servant Isaiah, that he will restore Jerusalem and the cities of Judah through the agency of "Cyrus" (44:26-28), his shepherd (see under Isa. 40:11; cf. Num. 27:17; etc.). The implied return from Babylonian exile is presented as a new exodus (44:27 "sea, Be dried up!"; see under Isa. 11:15; cf. Ex. 14:16, 21-22 and the title "Redeemer" in Isa. 44:24) and a new entrance into the Promised Land (44:27 "make your rivers dry"; cf. Isa. 43:2; Josh. 3-4). Of course, in 44:24 creation language is associated with the original formation of the nation of Israel by the exodus, and it is implied that the LORD, as "maker of all things" has the power to accomplish his purposes laid out in the following verses. But Clifford's argument that there is "Temple-focused creation" (1993:10; see §2.2.9) language in 44:24-45:13 is not based on the biblical creation language found in this passage (see above on 44:24 and below on 45:1-13), and is therefore potentially confusing and even misleading. The passage contains biblical creation language, *and* there is a focus on Cyrus as the LORD's agent to bring about the rebuilding of Jerusalem and the temple (44:28; 45:13). But Clifford is calling the latter focus itself "Temple-focused creation" language because he detects similarities with first-millennium Mesopotamian cosmogonies. Clifford says these cosmogonies include "the building of the temple or temple city, the appointment of the king as builder of the temple and agent of the god(s), and the promulgation of justice and peace" (1993:10). It seems to us that this identification of extra-biblical "creation" language alongside exodus language in 44:27-28 is unnecessary, since "Second Isaiah" does not need this to be "creation" language in order to express the idea of the re-building of Zion as the temple city of Yahweh's people (1993:14). It is already explicit. Furthermore, there is plenty of other biblical creation language around to show that this new redemption of the LORD's people through Cyrus is also a new creation. In our view Clifford inserts this idea of "Temple-focused creation" here because he wants to go on to argue that in the context of first-millennium Mesopotamian cosmogonies, Cyrus rather than a davidic messiah, best suited "Second Isaiah's" purpose of interpreting "the Isaian tradition" for the sixth-century exiles. However, we have argued that the naming of Cyrus is a climax of predictive prophecy (which only makes sense if Isaiah's message was preached long before the exile; cf. the emphasis in 45:3-4) whereby the LORD will confirm the word of his servant Isaiah (44:26), that men may know that there is no God besides the LORD (45:5-7). Thus, we do not agree with Clifford's conclusion that "Second

Isaiah” uses exodus language and first-millennium Mesopotamian “Temple-focused creation” language together to express the re-emergence of Yahweh’s people and the re-building of Zion as their temple city (1993:14).

Isaiah 45:1-13 presents Cyrus as the LORD’s instrument to bring about the release of the exiles of Israel from their exile in Babylon. Of 45:12ff. Von Rad says that creation “is but a magnificent foil for the message of salvation” (1966:134). However, we found that Isaiah 45:9-13 is full of creation language concerning the original creation of the nation of Israel by the exodus (see under Isa. 43:1, 7; here 45:9, 11 יִצָר; 45:9 עָשָׂה; 45:10 הוֹלִיד, cf. Deut. 32:18; 45:9 פָּעַל, cf. Ps. 44:1; Isa. 5:12; etc.), the LORD as Creator of all (45:12), and between these, the LORD as Maker of sons by a new salvation still coming (45:11 “the work of My hands” [פָּעַל]; cf. 19:25; 29:23; etc., which use מַעֲשֵׂה). Thus, we have found presented here a new redemption by a new creation. Furthermore, a new exodus is implied by the expressions “Let My exiles go free” (45:13; cf. Ex. 3:20; 4:21; 11:1) and “Without payment or reward” (45:13; Cyrus willingly by contrast with Pharaoh “under compulsion,” see under Isa. 40:10; cf. Ex. 3:19; 6:1; etc.).

The explanations that creation is merely used by Isaiah to provide a faith-bridge between the old exodus and the new (Harner, 1967:304; see §2.2.4; cf. Watts, 1990:40; see §2.2.8 - God’s right and ability to save), also fails to satisfy. Harner’s argument depends on whether or not there are occasions when the prophet bases the imminent restoration of Israel on creation faith alone (without reference to the exodus) and he cites Isaiah 45:11-13 as his prime example. But we found a double allusion to the exodus in Isaiah 45:13. In our view, Harner’s understanding of the status and function of creation faith is not much better than von Rad’s. Von Rad saw creation faith as entirely subsumed within salvation faith. Harner sees creation faith as mostly subsumed within salvation faith, but with a small, independent protrusion out of the sphere of salvation faith which just reaches across the exile to authenticate the message of restoration. In our view, salvation faith (the exodus tradition) and the message of restoration are entirely contained within the sphere of creation faith. In this way, creation faith provides both the basis and the model for the exodus redemption of the past, and the new, imminent redemption from exile. Creation faith gives assurance of God’s *ability* to redeem (unique, sovereign Creator), and of God’s *desire* to redeem (Creator of a people for himself). It also provides the *model* for redemption (new creation, as in the exodus, so in the restoration from exile). The exodus is effectively a secondary model for redemption, with creation being the primary model. The linking of

redemption events with creation may stimulate the people's faith in God's power, but this does not explain the broad picture beginning with the flood account. Rather, the purpose of the link is to indicate *how* the LORD will redeem – not merely by exercising creation power, but by actually creating something new, a people made new. Similarly, the linking of the return from exile (new exodus) with the exodus from Egypt (old exodus) is meant to indicate not only that the LORD has proven already his power to redeem his people, but also that the return from exile will be the same type of event as the exodus. Furthermore, the link with the exodus has very little, if anything, to do with God's will to redeem his people *again*. It proves his will to redeem a people for himself, but it does not prove that it is his will to redeem again the same people whom he has sent away for rejecting him. Instead, the LORD's word through the prophet should be sufficient to assure his people. The LORD is saying, "I will redeem you again." The issue again is, *how* will the LORD redeem them? The answer is by another exodus-type redemption. What type of redemption was the exodus? Yes, it was redemption by the LORD bringing his chosen people out of bondage into the Promised Land, but it was also redemption by new creation. The exodus was portrayed by means of creation language as a creation of the nation of Israel and now the return from exile is portrayed as a new creation of the people of God by a new exodus-type redemption. In other words, it is not exodus/redemption-faith topped up by an independent creation-faith, but creation-redemption-faith all the way through. The LORD redeems by new creation. Therefore, whether the return from exile is linked only with creation, or only with the exodus (or only with the flood or call of Abraham or conquest for that matter), or with both (all) together, the implication is the same – the return from exile will be another creation-redemption event.

Thus far in the section 44:24–53:12, even though we have identified some parallels between the Servant and Cyrus, it is the return from Babylonian exile accomplished through Cyrus that has been portrayed as a new exodus, a new entrance into the Promised Land and a new creation, not the redemption accomplished by the Servant (cf. Isa. 42:16).

Isaiah 48, we have argued, occupies a place of transition in the scheme of Isaiah 41-55. In 41-47 the focus is mostly on Cyrus and the return from Babylonian exile, although the Servant of the LORD is introduced and there are several indications of spiritual redemption. Isaiah 48 is then the chapter in which the focus is turned from Cyrus and his work to the Servant of the LORD and his greater work. Then, Isaiah 49-55 has the Servant of the LORD and his work as the main focus.

Anderson (1962:185) cites Isaiah 48:7 when he says, “Yahweh's creative acts belong to the history of salvation, whether performed in the *Urzeit* (51:9) or at the time of the new creation (45:8; 48:7; cf. 42:9). His redemptive acts are acts of creation; and his creative acts are acts of history.” However, what Anderson means by Yahweh's redemptive acts being acts of creation is very different to what we mean. For Anderson, creation is merely the beginning point of Israel's historical memory/tradition (embellished as it is) to which other historical events like the exodus and the return from exile are related by nature of their 'historicity.' Thus, any creation typology is really only historical typology that goes all the way back to the beginning. All such a view says is that as the first event in history, creation anticipates every event in history. If this is how we are to understand Isaiah's linking of the exodus and return from exile with creation, then we find that such links contribute nothing. Moreover, for Anderson, *new* creation means “a radically new event (1962:191), something that is “absolutely New” fulfilling and completing the meaning of the old exodus (1962:194). His emphasis is not on re-creation or creation again, but on newness, something unprecedented. On the other hand, our explanation in terms of creation-redemption typology means that such links indicate that these events point to the ultimate redemption of God's people by *new creation* accomplished through Christ.

In 48:12-22 we found that the return from Babylonian exile is portrayed as a new exodus accomplished through Cyrus (48:14-15). Of greatest significance in this passage is the fact that, in the context of Cyrus and his defeat of Babylon, the Servant of the LORD himself speaks like the LORD (48:16; cf. 48:12), and yet as one sent by the LORD. Thus, the Servant of the LORD positions himself as one like Cyrus, but greater, in fact, equal to the LORD, if the speaker is the Servant of the LORD throughout. Hence, the Servant of the LORD anticipates his work in the context of Cyrus and his work so that the focus is turned from Cyrus and “the former things” to the Servant and, by implication, the “new things.” Finally, we found that the insufficiency of physical redemption from Babylon to bring peace with the LORD (48:22) points to the need for spiritual redemption, which is the work of the Servant of the LORD.

We note that in 49:6 the Servant of the LORD is said to accomplish the spiritual victory of taking the salvation of the LORD to the ends of the earth. Thus the Servant is the One who ultimately fulfils the role, given to Abraham and Israel (cf. Gen. 12:3), of blessing all the families of the earth.

It is from this verse (Isa. 49:6) that Napier (1962:32-33; see §2.2.3) launches his argument that Yahweh's mighty acts in Israel's history are inexplicable without an articulated creation faith that gives meaning to Yahweh's purpose for Israel. He argues that Yahweh called Abraham and created Israel out of Egypt and then recreated Israel out of Babylon because of his purpose to bless all the families of the earth. And Yahweh's purpose is to bless all the families of the earth because, on the basis of an articulated creation faith (Genesis 1-11), all is his creation and his gracious purpose is to redeem those alienated from himself. We agree with Napier that Genesis 1-11 and the whole "articulated creation-faith" of the Bible are the necessary background for understanding the call of Abraham, the creation of Israel out of Egypt, the re-creation of Israel out of Babylon and ultimately the eschatological re-creative work accomplished by Christ for all his people, Jews or Gentiles. But Napier's argument does not adequately explain creation language in relation to the flood or the conquest, for example. Moreover, even though he speaks of the creation and re-creation of Israel and the eschatological re-creative work of Yahweh, he appears to limit the function of every mention of or allusion to creation to the *why* and the *who* of redemption and not the *how* of redemption. Thus, we would argue that a better explanation of creation language in connection with redemption is that it implies, above all, the *how* of redemption – redemption is by new creation. In fact, the scope of God's redeeming purposes for all mankind is clear from the promise to Eve at the fall, through the call of Abraham to be a blessing to all nations, to the call to all the ends of the earth to turn to the LORD and be saved (Isa. 45:22-23), *without* dependence upon a direct or indirect connection with creation.

In Isaiah 49:7-13 a new return from exile is indicated again by parallels between the Servant and Cyrus. The idea of a new return from exile is further indicated by the return of exiles from afar and from many directions and places (49:12). This provides a connection between the work of the Servant of the LORD and the eschatological return from exile by new creation presented in Isaiah 43:1-7. It is the Servant who will be the LORD's agent to implement the eschatological return from exile by new creation. This is an important link. We realize at this point that the theme of the satisfaction of thirst (49:10) effectively ties together the work of the LORD (41:17), the work of the Spirit of the LORD (44:3), and the work of the Servant of the LORD (49:10).

What has become most apparent by the time we reach Isaiah 51:4-8, is that the working of the Servant of the LORD and of the LORD himself are not always distinguishable. Thus, we find more evidence that the work of the Servant of the LORD in accomplishing the spiritual and

eschatological redemption of his people is in many ways comparable to the LORD's work in accomplishing the return from Babylonian exile and the restoration of Zion through Cyrus.

By in depth consideration and comparison of Scripture with Scripture, we found that Isaiah 51:9-11 presents the return from Babylonian exile as a new exodus *without* reference to creation, and that these verses also point to an eschatological return from exile. We argued that 51:9c is not a reference to creation in mythological terms, but rather it is a reference to the LORD's defeat of Satan or the evil serpent (represented by Rahab, the dragon) at the Red Sea in fulfilment of his promise in Genesis 3:15 to crush the head of the serpent (cf. Ps. 74:13-14; 89:10; Isa. 27:1). Thus, we find that von Rad is mistaken when he concludes that "the doctrine of creation has been fully absorbed into the complex of soteriological belief" (1966:136). By seeing Babylonian mythology as the background of Isaiah 51:9c and Psalms 89 and 74, von Rad has understood creation as victory over chaos, and hence he has turned original creation into an act of redemption.

Similarly, Stuhlmüller (1970:82-94) says that Isaiah 51:9-11, 44:27 and 50:2 contain allusions to the Ugaritic *Chaoskampf*, which bring in the ideas of re-creation and victory over opposition. But we have argued extensively that these passages are more plausibly explained biblically as references to the exodus crossing of the Red Sea.

Firstly, original creation itself was not, as argued by von Rad, a kind of redemption or saving act to which the exodus and return from exile could be compared. Biblically, there was nothing to be saved when the LORD created. In Genesis 1 everything is good and there is no moral enmity.

Secondly, and compare also Stuhlmüller, Fishbane and Clifford, original creation was not a kind of victory by the LORD over some pre-creation opponents (the monsters of chaos). Biblically, the LORD's battle begins subsequent to creation, when Satan, a created being himself, falls into rebellion against God and, by succeeding in his temptation of Adam into sin, pulls all mankind down with him into a 'natural' state of rebellion and death. Thus, since Genesis 3:15 God's battle has been for the destruction of Satan and sin and death, and for the re-creation of a people for himself in his image.

This is why the flood deliverance, the call of Abraham, the exodus from Egypt, the crossing of the Jordan and conquest of Canaan, the return from exile and the redemption accomplished by the Servant of the LORD are all portrayed as re-creation after the destruction of the old or the

enemy. Along with (usually before) each creation-redemption event there is de-creation or destruction of the old or defeat of the enemy. The flood was portrayed as de-creation (a return to the state of the earth before God made dry land on day 3. The call of Abraham was preceded by the confusion and scattering of all the people who had gathered to build the tower of Babel and to make a great name for themselves without God. The exodus involved the destruction of Egypt by the ten plagues and by the drowning of the armies of Pharaoh. The conquest of Canaan was preceded by the death of the unbelieving generation of Israelites that had left Egypt physically but not spiritually, and also involved the destruction of the inhabitants of Canaan. The return from exile was preceded by the devastation of the Promised Land, the destruction of the temple of the LORD in Jerusalem, the death of many of the people of Israel, and the exile to Babylon of those that were left. But also the return from exile involved the defeat, by Cyrus, of Babylon, Israel's oppressors. Finally, the redemption accomplished by the Servant of the LORD involves the defeat of death itself.

God's victory is therefore not related to original creation because that was a victory in itself, but rather because God's victory is the redemption of a people for himself by new creation, the flip-side of which is the defeat of Satan and his seed.

In the context of Isaiah 49-55, we argued that the 'return from exile' in Isaiah 51:17-52:12 must be more than a call to return from Babylon, and that in fact it is a call to leave the place of bondage to sin and return to the LORD.

We found in 52:14 that the Servant of the LORD actually experienced in his body/incarnation the *desolation* that belonged to his people (their land and the house of the LORD) as a consequence of their covenant disobedience (cf. Lev. 26:22, 31, 32, 34, 35, 43). In 53:2-12 the Servant of the LORD is presented as one despised, afflicted and oppressed like Israel (cf. 43:28-44:5; 41:17; 14:2, 4), but also as one greater than Cyrus (53:10; cf. Isa. 44:28; 46:10; 48:14-15) who accomplishes the spiritual healing of his people (53:5; see under Isa. 19:22). Thus, this climax to the Servant Songs focuses entirely on the Servant's eschatological and spiritual redemption of the LORD's people by his own desolation, exile and return (from death).

The greatest problem with Watts' thesis (1990) is that effectively he says that the LORD could have ruled over a sinless people in a restored Jerusalem without the substitutionary death and spiritual conquest of the Servant of the LORD presented in Isaiah 52:13-53:12. Watts correctly

observes that Isaiah 52:13-53:12 is so placed between the final song of the new exodus (52:11-12) and the concluding song of the restoration of Jerusalem-Zion (54:1-17) as to show how the Servant of the LORD will realize the new exodus. His will not be a military, but a spiritual conquest (cf. 42:1-9). Watts also recognizes the themes of spiritual blindness and deafness in Isaiah 1-39 and then argues that in Isaiah 40-48 the prophet is surprised to find that the exiles are still spiritually blind and deaf, and that a military and political deliverance is not enough. This, according to Watts, is the reason for the postponement of the full hopes of the Cyrus plan, and the introduction in Isaiah 49-55 of the Servant plan. But what else is this but an admission that the full hopes of the new exodus presented in Isaiah 40 could never have been accomplished by Cyrus? Thus, Watts has based all his arguments for postponement of the new exodus on Jacob-Israel being found not ready for the full glory of the new exodus, when all along Cyrus was never meant to be the agent of the full hopes of the new exodus. The exile did not resolve the spiritual problem that led to the exile in the first place. It could not and neither would a physical return. Watts fails to recognize that in Isaiah 40-48, against the *background* of the return from exile and *before* the transition to a focus on the Servant and his work in Isaiah 49-55, references to spiritual blindness or deafness (and other themes like thirst) indicate not merely that the people have not changed, but that the LORD will *meet* the spiritual needs of his people by new creation (cf. Isa. 41:17-20; 44:1-5, 22) and indeed by a new return from exile (42:7, 16, 18-20). In fact, although Watts recognizes new exodus imagery in Isaiah 49-55, he does not recognize new return from exile imagery at all.

Up to this point we were able to compile eighteen parallels between the Servant of the LORD and Cyrus. This leaves us in no doubt that the work of the Servant of the LORD has been presented, in a sustained way, as a new return from exile. Furthermore, even though the ideas of a new creation, a new exodus, a new wilderness experience and a new entrance into the Promised Land have run alongside this parallelism between Cyrus and the Servant of the LORD, it has functioned as a type of spiritual redemption by new creation independently of them. We also compiled sixteen similarities and two contrasts between the Servant of the LORD and Israel. We concluded that the significance of this is that the Servant of the LORD stands in the place of Israel to fulfill the obligations that they had failed to keep and to take upon himself the punishment that was due to them. In other words, sinful Israel is restored as God's servant through the substitutionary work of the Servant. The sin problem that brought about Israel's exile is finally dealt with by the Servant of the LORD.

Of Isaiah 54:1-17, we argued that these verses describe the restored Zion as the wife of the LORD and the mother of many sons by a new redemption from exile and a new creation. The spiritual redemption accomplished by the Servant (52:13-53:12) provides the pre-context of Isaiah 54-55 and is celebrated with joyful shouting (54:1). The “married woman” (54:1) is understood to be physical/earthly pre-exilic Zion who produced very few spiritual sons for the LORD. The “barren one” (54:1) we understood to be spiritual/heavenly Zion who began childless, but will ultimately receive back many sons from spiritual exile, sons/seed produced, in fact, by the Servant.

In Isaiah 56:1-8 we found an eschatological and spiritual return from exile. A new return from exile is indicated by the themes of justice, righteousness and salvation revealed (56:1; cf. Isa. 42:1-4; 45:8, 13; 46:13; 51:1, 5-8), which are linked to the return from Babylonian exile and also to the work of the Servant. With this passage we have now actually found a case where the return from exile alone (without any creation, exodus or other types of redemption by new creation) is used to portray the eschatological and spiritual redemption of the LORD's people, which we have seen is accomplished by the Servant.

We found that Isaiah 60 is addressed to Zion effectively promising her the fulfilment of the LORD's covenant with Abraham, that is the possession of land, a multitude of descendants, and great blessing (cf. Gen. 12:1-3, 7). This will come about by a new creation, a new exodus and what must be an eschatological return from exile. A return from exile is indicated by the theme of gathering (60:4, 9; cf. Isa. 11:11-12; 57:19) and by other themes previously connected to the return from exile. Thus, Zion's future will be an everlasting glory, better than ever seen before, all for the purpose of the LORD's glory (60:21), which is also the purpose of the return from exile.

Finally, we note that Isaiah 61:1-3 closes the parallels between the person and work of the Servant of the LORD as the One who brings about the spiritual return from exile and the restoration of Zion and the person and work of Cyrus who brings about the physical return from Babylonian exile and the restoration of Jerusalem. The piling up of many of the themes of redemption already encountered in Isaiah confirms our previous understanding (cf. Isa. 49:5, 12; 51:16; 52:13-53:12) that the Servant of the LORD is the agent of the LORD's eschatological and spiritual redemption of his people, Zion.

4.4 Summary of Thesis and Conclusion

In Scripture, the flood deliverance, the call of Abraham, the exodus from Egypt, and the conquest of Canaan are all portrayed, at one point or another, as redemption by new creation, as has been pointed out above. Thus, it is to be expected that the physical/temporal return from exile, as a new redemption of Israel, would be portrayed at times, not only as a new creation, but also as a new flood deliverance, or a new Abrahamic call, or a new exodus, or a new conquest. This is exactly what we have found in our foregoing analysis of the book of Isaiah. But more than this, we have found that the spiritual/eschatological redemption by new creation that Christ accomplishes, is portrayed, not only as a new creation, or new flood deliverance, or new Abrahamic call, or new exodus, or new conquest, but also as a *new return from exile*.

In our analysis of the book of Isaiah, we found that Isaiah:

1. Does indeed portray the Babylonian exile as a type of the spiritual bondage (oppression) of God's people (Isa. 14:1-6; cf. Hosea 11:10-11). Thus, he looks forward to an eschatological return from exile by Jewish and Gentile believers, involving deliverance from a *great spiritual* oppressor (cf. Isa. 49:24-26). Moreover, we argued that 51:9c is not a reference to creation in Babylonian mythological terms, but rather it is a reference to the LORD's defeat of Satan (represented by Rahab, the dragon) at the Red Sea in fulfillment of his promise in Genesis 3:15 to crush the head of the serpent (cf. Ps. 74:13-14; 89:10; Isa. 27:1; 53:5, 10). The eschatological *return* of Jews and Gentiles needs to be understood against this background of the spiritual exile of all mankind at the time of their fall and banishment from the garden of Eden.
2. The prophet presents the return from Babylonian exile as a type of redemption by new creation by using creation, flood, Abrahamic call, exodus and wilderness, and entrance into the Promised Land (conquest) language and other themes like healing to describe the return from Babylonian exile (e.g. Isa. 4:2-6; 35; esp. 43:1-7). He also makes direct comparisons between the return from exile and these redemption themes using terms like "the second time" (11:11) and "just as" (11:16).
3. He presents the spiritual and eschatological redemption of the LORD's people as a new return from exile in four ways: a) The spiritual and eschatological redemption is described as "new things" (42:9; 48:6) relative to the return from Babylonian exile; b) The spiritual and eschatological redemption is described using return from exile language in conjunction with

creation, flood, exodus, wilderness and conquest themes (e.g. Isa. 41:17-20). Thus, the return from Babylonian exile is put alongside these themes as another type of spiritual redemption by new creation. c) At least once (Isa. 56) the eschatological and spiritual redemption is presented as a new return from exile without any creation or other types of redemption by new creation alongside it. Thus, the return from Babylonian exile is able to function independently as a type of spiritual redemption by new creation. d) The person and work of Cyrus and the Servant are presented in a sustained parallel (see below).

4. Isaiah 42 is very significant for it introduces the person and work of the Servant of the LORD in the context of the Babylonian exile and the return under Cyrus. Significantly, in Isaiah 48:16, the Servant of the LORD himself speaks like the LORD (48:16; cf. 48:12), and yet as one sent by the LORD. Thus, in the context of Cyrus and his defeat of Babylon (48:12-22), the Servant of the LORD positions himself as one like Cyrus, but greater. Hence, the focus is turned from Cyrus and “the former things” to the Servant and, by implication, the “new things.” Thus, Isaiah 41-55 and 61:1-3 present Cyrus and the Servant in parallel as the agents respectively of the physical and spiritual redemption of the LORD's people (ie. the conquests of Cyrus were military, but those of the Servant are spiritual). We were able to compile a table showing eighteen parallels between the Servant of the LORD and Cyrus. The significance of this parallel presentation is that, in a sustained way that is not dependent on juxtaposition with themes of creation and other types of redemption by new creation, the return from Babylonian exile functions as a type of the spiritual redemption accomplished by the Servant of the LORD.
5. Alongside the above the prophet does also present the redemption accomplished by the Servant as a new creation (e.g. Isa. 42:16; 48:1-11) and a new exodus and wilderness experience (e.g. Isa. 42:8-17; 48:12-22; 49:10-13).
6. Isaiah 52:13–53:12, as the climax of the Servant Songs, focuses entirely on the Servant's eschatological and spiritual redemption of the LORD's people by his own desolation, exile and return (from death). The Servant of the LORD takes upon himself the punishment due to his people (53:5, 8, 12; i.e. the consequences of covenant disobedience, including spiritual exile) in order to accomplish their redemption (53:5, 11) by his victory (53:10, 12) over death (53:9, 12) and the evil serpent (53:5, 10). From Isaiah 40-55 we were able to compile a table of sixteen similarities and two contrasts between the Servant of the LORD and Israel, though there were probably more. We concluded that the significance of this is that the Servant of the LORD stands in the place of Israel to fulfill the obligations and to take upon himself the punishment that was due to them. In so doing he redeems them from their spiritual exile.

7. The spiritual redemption accomplished by the Servant of the LORD is several times presented in such a way that it is tied to the eschatological redemption that the LORD himself promises to accomplish for his people (cf. Isa. 49:5, 12; 51:16; 52:13–53:12; 61:1-3). Thus, the Servant of the LORD is shown to be the agent of the LORD's eschatological redemption of his people from spiritual exile, just as Cyrus was the agent of the LORD's redemption of his people from their Babylonian exile. Together with this we note that the theme of the satisfaction of thirst effectively ties together the work of the LORD (41:17), the work of the Spirit of the LORD (44:3), and the work of the Servant of the LORD (49:10).
8. At times the prophet uses return from exile language to portray spiritual transformation or redemption that is not necessarily eschatological or related specifically to the redemption accomplished by the Servant (e.g. Isa. 58, 59). Thus, the return from exile continues to be used as a type of redemption by new creation outside of the context of the Servant of the LORD.

Our conclusion is that Isaiah continues and further develops, actually to its logical conclusion, the creation-redemption typology previously found in Scripture, as early as Genesis 6-9 and 12 and Exodus 2. Creation language is juxtaposed with the flood, the call of Abraham, the exodus, the crossing of the Jordan and conquest of Canaan, the return from exile and the eschatological redemption accomplished by the Servant of the LORD because each of these are cases of redemption by new creation, as predicted in Genesis 3:15 (the seed of the woman is the new creation). Ultimately, the first five are all types pointing to the final antitype, the redemption in Christ. Thus, the preceding creation-redemption events are pictures pointing to the eschatological redemption accomplished by the Servant of the LORD, which is the final reality.

Thus, we are satisfied that we have successfully carried out a comprehensive investigation of the significance of the return from exile in the biblical theology of Isaiah. We have demonstrated that, in the biblical theology of Isaiah, the return from exile functions, on a multitude of levels, as another type of redemption by new creation pointing to a greater eschatological and spiritual return from exile, accomplished in Christ.

Furthermore, we are satisfied that we have convincingly demonstrated that this unifying theme consistently makes better overall sense of the association of the return from exile with all the identified biblical theological themes, compared with those explanations as yet offered by other scholars.

Finally, since our preliminary analysis of the Prophets showed up many references to the return from exile before and after Isaiah, and since the scope of this paper has not allowed us to proceed beyond Isaiah, we would recommend that the methods and thesis of this investigation should be applied and tested on the rest of the Prophets. In fact, the investigation should be carried through to the New Testament in order to be complete.

CHAPTER V
BIBLIOGRAPHY

- ANDERSON, B.W. 1962. Exodus typology in Second Isaiah. (*In* Anderson, B.W. & Harrelson, W., eds. *Israel's prophetic heritage*. New York : Harper and Brothers. p. 177-195.)
- ARCHER, G.L., Jr. 1994. *A survey of Old Testament introduction*. Updated and revised ed. Paperback ed. Chicago : Moody. 608 p.
- BREKELMANS, C. 1997. חֶרֶם *hērem* ban. (*In* Jenni, E. & Westermann, C., eds. *Theological lexicon of the Old Testament*. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:474-477.)
- BDB (BROWN, F., DRIVER, S.R. & BRIGGS, C.A.). 1980. *The new Brown-Driver-Briggs-Gesenius Hebrew and English lexicon: with an appendix containing the biblical Aramaic*. Indiana : Associated Publishers & Authors. 1118 p.
- BRIGHT, J. 1972. *A history of Israel*. 2nd ed. London : SCM. 510 p.
- BRUCE, F.F. 1963. *Israel and the nations: from the exodus to the fall of the second temple*. Exeter, Devon : Paternoster Press. 254 p.
- CHISHOLM, R.B., Jr. 1991a. A theology of Isaiah. (*In* Zuck, R.B. *A biblical theology of the Old Testament*. Chicago : Moody. p. 305-340.)
- CHISHOLM, R.B., Jr. 1991b. A theology of the minor prophets. (*In* Zuck, R.B. *A biblical theology of the Old Testament*. Chicago : Moody. p. 399-427.)
- CLIFFORD, R.J. 1992. Isaiah, book of (Second Isaiah). (*In* Freedman, D.N., Herion, G.A., Graf, D.F., Pleins, J.D. & Beck, A.B., eds. *The Anchor Bible dictionary*. New York : Doubleday, 3:490-501.)
- CLIFFORD, R.J., S.J. 1993. The unity of the book of Isaiah and its cosmogonic language. *Catholic biblical quarterly*, 55:1-17, Jan.
- DELITZSCH, F. 1996 [1866-91]. Isaiah. (*In* Keil, C.F. & Delitzsch, F. *Commentary on the Old Testament*. Translated from the German by James Martin. Peabody, Massachusetts : Hendrickson, 7:1-645.)
- DRANE, J. W. 1978. Typology. *Evangelical quarterly*, 50(4):195-210, Oct-Dec.
- DUNN, J. 1990. Repentance. (*In* Douglas, J.D., Hillyer, N., Bruce, F.F., Guthrie, D., Millard, A.R., Packer, J.I. & Wiseman, D.J., eds. *New Bible dictionary*. 2nd ed. Leicester, England : IVP, 1017-1018.)
- FAUSSET, A.R. 1945. Job-Isaiah. Grand Rapids, Michigan : Eerdmans. 765 p. (Jamieson, R., Fausset, A.R. & Brown, D., eds. *A commentary critical, experimental and practical on the Old and New Testaments*, vol. 3)

- FEE, G.D. & STUART, D. 1993. How to read the Bible for all its worth: a guide to understanding the Bible. 2nd ed. Grand Rapids, Michigan : Zondervan. 255 p.
- FISHBANE, M. 1985. Biblical Interpretation in Ancient Israel. Oxford: Clarendon. 613 p.
- FREEMAN, J.M. 1996. Manners and Customs of the Bible. New Kensington, Pennsylvania : Whitaker House. 515 p.
- FOERSTER, W. 1965. κτιζω, κτισις, κτισμα, κτιστης. (In Kittel, G. & Friedrich, G., eds. Theological Dictionary of the New Testament. Translated from the German by G.W. Bromiley. Grand Rapids, Michigan: Eerdmans, 3:1000-1035.)
- GOLDINGAY, J. 1981. Approaches to Old Testament Interpretation. Leicester: IVP. 191 p.
- GOPPELT, L. 1972. Τυπος. (In Kittel, G. & Friedrich, G., eds. Theological Dictionary of the New Testament. Translated from the German by G.W. Bromiley. Grand Rapids, Michigan: Eerdmans, 8:246-259.)
- GROGAN, G.W. 1986. Isaiah. (In Gæbelein, F.E., ed. The Expositor's Bible Commentary. Grand Rapids, Michigan : Zondervan, 6:3-354.)
- GUNDRY, S. T. M. 1969. Typology as a means of interpretation: past and present. *Journal of the evangelical theological society*, 12(4):233-240, Fall.
- HARNER, P.B. 1967. Creation faith in Deutero-Isaiah. *Vetus Testamentum*, 17:298-306.
- HASEL, G. 1987. Old Testament theology: basic issues in the current debate. Revised ed. Grand Rapids, Michigan : Eerdmans. 163 p.
- HILL, A.E. AND WALTON, J.H. 2000. A survey of the Old Testament. 2nd ed. Grand Rapids, Michigan : Zondervan. 608 p.
- HUBBARD, R.L., Jr. 1997. 1457 נָאֵל. (In Van Gemeren, W.A., ed. New international dictionary of Old Testament theology and exegesis. Grand Rapids, Michigan : Zondervan, 1:789-794.)
- JENNI, E. 1997. יָצָאׁ to go out. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:561-566.)
- JONES, G.H. 1972. Abraham and Cyrus: type and anti-type? *Vetus Testamentum*, 22:304-319.
- KIDNER, D. 1994. Isaiah. (In Carson, D.A., France, R.T., Motyer, J.A. & Wenham, G.J., eds. New Bible Commentary. 21st century ed. Mowbray, South Africa : Protestant Book Centre, 629-670.)
- KLINE, M.G. 1980. Images of the Spirit. Hamilton, Massachusetts : s.n.

LABUSCHAGNE, C.J. 1997. ענה 'nh to answer. (*In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:926-930.*)

MARTIN, A. 1990. Survey of the scriptures: prophecy. s.l. : World Bible publishers. 103 p.

MARTIN-ACHARD, R. 1997. ענה 'nh to be destitute. (*In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:931-937.*)

McCARTNEY, D. & CLAYTON, C. 1994. Let the reader understand: a guide to interpreting and applying the Bible. Wheaton, Illinois : Victor Books. 360 p.

McCONVILLE, J.G. 1997. Exodus. (*In Van Gemeren, W.A., ed. New international dictionary of Old Testament theology and exegesis. Grand Rapids, Michigan : Zondervan, 4:601-605.*)

MOTYER, J.A. 1993. The prophecy of Isaiah: an introduction and commentary. Leicester, England : IVP. 544 p.

NAPIER, B.D. 1962. On creation-faith in the Old Testament. *Interpretation*, 16(1):21-42, Jan.

OGDEN, G.S. 1978. Moses and Cyrus. *Vetus Testamentum*, 28:195-203, April.

OSBORNE, G.R. 1991. The hermeneutical spiral: a comprehensive introduction to biblical interpretation. Downers Grove, Illinois : IVP. 499 p.

OSWALT, J.N. 1986. The book of Isaiah: chapters 1-39. Grand Rapids, Michigan : Eerdmans. 746 p. (NICOT)

OSWALT, J.N. 1998. The book of Isaiah: chapters 40-66. Grand Rapids, Michigan : Eerdmans. 755 p. (NICOT)

RONNING, J.L. 1997. The curse of the serpent (Genesis 3:15) in biblical theology and hermeneutics. Glenside, Philadelphia : Westminster Theological Seminary. (Dissertation - D.Phil.) 396 p.

RONNING, J. 2001. The vision of Isaiah, son of Amoz: a book study. (Notes given as part of the course on Isaiah at the Bible Institute of South Africa.) Kalk Bay. (Unpublished.) 90 p.

RUPRECHT, E. 1997. פלטַ pl̄t̄ pi. to save. (*In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:986-990.*)

SÆBØ, M. 1997. צלה şlh̄ to succeed. (*In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 3:1077-1080.*)

SCHMID, H.H. 1984. Creation, righteousness, and salvation: "Creation theology" as the broad horizon of biblical theology. (*In Anderson, B.W., ed. Creation in the Old Testament. London*

and Philadelphia, Pennsylvania : SPCK and Fortress. p. 102-117.) (Issues in Religion and Theology, 1984:6.)

SCHMIDT, W.H. 1997a. בָּרָא br^á to create. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 1:253-256.)

SCHMIDT, W.H. 1997b. יָצַר yšr to form. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:566-568.)

SKINNER, J. 1902, 1905. Isaiah. Cambridge : Cambridge University Press. p. 79-80.

SOGGIN, J.A. 1997. שׁוּב šûb to return. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 3:1312-1317.)

STÄHLI, H.-P. 1997. יָרָא yr^á to fear. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:568-578.)

STAMM, J.J. 1997. גָּאֵל g^ál to redeem. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 1:288-296.)

STOEBE, H.J. 1997. רַחַם rḥm pi. to have mercy. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 3:1225-1230.)

STOLZ, F. 1997. יָשַׁע yš^é hi. to help. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:584-588.)

STRONG, J. 1984. The new Strong's exhaustive concordance of the Bible. Nashville, Tennessee : Thomas Nelson. 1793 p.

STUHLMUELLER, C. 1970. The new exodus as a way to creative redemption. (In Creative Redemption in Deutero-Isaiah. Rome : Biblical Institute Press. p. 59-98.)

VAN DER WOUDE, A.S. 1997. אָרַם z^érôa^é arm. (In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 1:392-393.)

VINE, W.E., UNGER, M.F. & WHITE, Jr., W., eds. 1985. Vine's expository dictionary of biblical words. Nashville, Tennessee : Thomas Nelson. 1074 p.

VOLLMER, J. 1997a. עָשָׂה 'sh to make, do. (*In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:944-951.*)

VOLLMER, J. 1997b. פָּעַל p'1 to make, do. (*In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:1014-1018.*)

VON RAD, G. 1966. The theological problem of the Old Testament doctrine of creation: 1936. (*In The Problem of the Hexateuch and Other Essays. English ed. Edinburgh and London : Oliver and Boyd. p. 131-143.*)

VOS, G. 1996. Biblical theology: Old and New Testaments. Edinburgh : Banner of Truth. 426 p.

WATTS, J.D.W. 1987. Isaiah 34-66. Waco, Texas : Word Books. 385 p. (Word Biblical Commentary, 1987:25.)

WATTS, R.E. 1990. Consolation or confrontation? Isaiah 40-55 and the delay of the new exodus. *Tyndale bulletin*, 41(1):31-59.

WEBB, B. 1996. The message of Isaiah: on eagles' wings. Leicester, England : IVP. 252 p. (Bible Speaks Today Series.)

WESTERMANN, C. 1977. Isaiah 40-66: a commentary. Philadelphia : Westminster. (Old Testament Library)

WESTERMANN, C. 1997a. כָּבֵד kbd to be heavy. (*In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 2:590-602.*)

WESTERMANN, C. 1997b. קִוָּה qwh pi. to hope. (*In Jenni, E. & Westermann, C., eds. Theological lexicon of the Old Testament. Translated from the German by Mark. E. Biddle. Peabody, Massachusetts : Hendrickson, 3:1126-1132.*)

WHYBRAY, R.N. 1975. Isaiah 40-66. London : Oliphants. p. 128-129.

WOLF, H.M. 1985. Interpreting Isaiah: the suffering and glory of the Messiah. Grand Rapids, Michigan : Zondervan. 347 p.

YOUNG, E.J. 1965. The book of Isaiah: the English text with introduction, exposition, and notes, volume 1, chapters 1 to 18. Grand Rapids, Michigan : Eerdmans. 534 p.

YOUNG, E.J. 1969. The book of Isaiah: the English text with introduction, exposition, and notes, volume 2, chapters 19 to 39. Grand Rapids, Michigan : Eerdmans. 604 p.

YOUNG, E.J. 1972. The book of Isaiah: the English text with introduction, exposition, and notes, volume 3, chapters 40 through 66. Grand Rapids, Michigan : Eerdmans. 579 p.

ANNEXURE
FURTHER BACKGROUND ON THE GLORY-CLOUD

Exodus 20:21 says that “Moses approached the thick cloud where God was.”

Exodus 24:15-18 records how Moses went up to the mountain and the cloud covered the mountain, the glory of the LORD rested on the mountain, the LORD called to Moses from the midst of the cloud, to “the sons of Israel the appearance of the glory of the LORD was like a consuming fire” (Ex. 24:17) and Moses entered the midst of the cloud.

The pillar of cloud was always closely associated with the tent of meeting (Ex. 18:7, 12-16; 33:7-11) as the place where the people came to Moses to inquire of God (18:15) and where the LORD spoke with Moses face to face (33:9, 11). Moses used to pitch the tent outside the camp and whenever “Moses entered the tent, the pillar of cloud would descend and stand at the entrance of his tent (Ex. 33:9). It appears that until the construction of the tabernacle the tent of meeting was Moses' own tent.

After the incident of the golden calf the LORD threatened to only send an angel before Israel and not go up himself in their midst (Ex. 33:2-3). Exodus 33:12-14 seems to indicate that the LORD's visible presence with Moses and his people demonstrated his favour upon them. Thus they were distinguished from other peoples by the pillar of cloud or fire which went before them (Ex. 33:15-16; cf. Num. 14:14).

Instructions were given for the construction and furnishings of the tabernacle in Exodus chapters 26 to 27. The LORD said at that time that he would meet with Moses and speak with him from between the cherubim of the mercy seat on top of the ark (Ex. 25:22). The construction of the tabernacle is recorded in chapters 36 to 38 and it is erected in chapter 40. At this point it is not clear whether Moses' tent of meeting is incorporated into the tabernacle or is entirely replaced by the tabernacle. The latter would seem more likely. When the construction of the tabernacle was complete and the furnishings were all in place, “the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle” (Ex. 40:34; cf. vv.35, 36). Verses 36 to 38 indicate that the cloud settled on the tabernacle when Israel was to remain at a particularly campsite and it was “taken up” whenever the sons of Israel were to set out. So throughout all their journeys the LORD's cloud-presence was visible “on the tabernacle by day, and there was fire in it by night”

(Ex. 40:38). In this way the LORD led/commanded his people (cf. Num. 9:15-23; see further Num. 16:42; Deut. 1:33; 5:22; Neh. 9:12, 19; Ps. 78:14; 99:7).

