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THE
THEOLOGY OF DEUTERO-ISAIAH

CHS. XL-LV.

GRADUATION THESIS.

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CINCINNATI

1901.

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Chincinnati, April, 1901.

David Weiss

courtesy.

assistance and to the Lane Theological Seminary for their

interests to Prof. Thompson and Grossman for proffered

attention of the subject, for kind advice and general in-

My thanks are due Prof. Lewis for the sug-

work as my own.

of commentator. The method pursued is theirs, the actual

edition. In such cases I have referred to no special criti-

results identical with theirs but through my own investi-

have written on this subject. Often I have arrived at

My method has been that used by most of the critics who

full account of the theology of Deutero-Isaiah (chs. 40-55).

I have endeavored in this thesis to present a

PREFACE.

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INTRODUCTION:

The Prophecy (chs. 40-55)

(a) Authorship.

It is now held by the majority of modern biblical critics that chs. 40-55 are not of Isaianic authorship. (1) In support of this position, the following arguments have been adduced. (2) First the argument from the internal evidence. It is obvious, even from a hasty consideration of the internal evidence furnished by these chapters, that they could not have been composed by Isaiah, the son of Amoz. The author of chs. 40-55 speaks of Jerusalem as desolated and abandoned (XLIV, 23 b); of the cruel treatment the Jewish people have received or are receiving at the hands of the Babylonians (XLII, 22, 23; XLVII, 6; LII, 5); of the restoration soon to take place (XL, 3-5; LI, 5; LII, 11, 12). The people to whom he addresses words of argu-

ment and exhortation(XL,21,23,28; XLIII,10,12,18; XLVIII, 8; L, 10; LI,12f.; LII,12) are not the inhabitants of Jerusalem living during the reign of Ahaz and Hezekiah or even of Manasseh; they are the Jewish exiles in Babylonia. Now since it is conceded that the prophets spoke primarily to the people of their day, it follows then that the writer of this prophecy must have lived during the period of the Babylonian captivity(586-538 B.C.). But Isaiah delivered his message during the 8th century B.C. and hence , he could not have been the author of chs. 40-55 which are addressed to the men of the exile.

Second, -- argument from style and language.

There are very marked points of contrast between the style of chs. 1-39 and chs.40-55. Isaiah's style is pithy and forcible; the movement of his sentences is slow and state-

position of them, v.K1 358-332;D ch.V; S.R.B 223-230;

S.Intro, ch.IV.

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ly; his rhetoric is unimpassioned and restrained. The style of the writer of the later chapters, however, is profuse and persuasive; the movement of his periods is rapid and not over dignified; his rhetoric is vigorous and animated. The most striking feature of Isaiah's prophecy is grandeur; that, of the other prophecy is pathos. Isaiah, we find, hardly ever repeats himself and never indulges in details. This is not true of the author of chs.40-55. It is characteristic of him to return to a theme previously treated and to further amplify it. There are three other striking peculiarities of his writing deserving of mention. These are, the emphatic repetition of a word(XL,1; XL,3, 11,25; XLVIII,11,15; LI,9,12,17; LII,1,11); the tendency to add descriptive participial phrases to the name of JHVH , to Israel and to Cyrus(XL,22f.,28f.; XLI,8f.,17; XLII,5; XLIII,13f.; XLIV,24,28; XLVI,10f.; XLVIII,14); and the rare predilection for personification(XLIV,23;

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XLVII,1-15; XLIX,13; XLIX,18-23; LI,17-23).

The language, also, differs greatly from that of chs.1-39. Words and phrases used repeatedly in Isaiah's prophecy are not found in chs.40-55 and vice versa. Some of these frequently met with in chs.40-55 and not in chs. 1-39 are the following. (1).

1. בְּרֵאשִׁית of God's selection of Israel (XLI,8,9; XLIII,10; XLIV,1,2).

2. מַעֲשֵׂה (XLIV,4; LV,10) a. of a moral state (XLV,3); b. of an event manifesting itself in history (not so elsewhere). (XLII,9; XLIII,19).

3. חֶפֶץ a. of JHVH's purpose (XLIV,28; XLVI,10; XLVIII,14; LIII,10). b. more generally (LIV,12).

4. $\text{אֲנִי יְהוָה וְאֵין עוֹד}$ (XLV,5, 6,18,21).

5. $\text{אֲנִי אֵל וְאֵין עוֹד}$ (XLV,22).

6. אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרִיִּן (XLIV,6).

7. אֲנִי רִאשׁוֹן אֶף אֲנִי אַחֲרִיִּן (XLVIII,12).

The following words (1) each found once or twice in Isaiah, have there no special significance but occur frequently in chs. 40-55 with a shade of meaning unlike the usage of Isaiah.

1. אֲרָצִים in the sense of distant parts of the earth (XL,13; XLI,1,5; XLII,4,10,12,15; XLIX,1).

2. בְּרֵא (XL,26,28; XLI,20; XLII,5; XLIII,1,7,etc.). this term occurs in Isaiah only IV,5; its application, however, is limited.

3. צֶדֶק as a principle guiding and determining JHVH's action (XLI,2,10b; XLII,21; XLV,13,19; LI,5).

4. לְרִיב signifying the close relationship between JHVH and Israel (XLII,6; LIV,10; LV,5).

Third, the argument from the theological con-
ceptions. The characteristic theological ideas of Isaiah
vary largely from those of the writer of chs. 40-55.
Isaiah (1) emphasizes the majesty and holiness of JHVH;
the doctrine of the preservation from judgement of the צדקנים,
the faithful remnant; the doctrine of the Messianic King.
He refers to the idols as דב'ב'ב'ב' that is, nothingnesses
(II, 8, 18, 20; X, 11; XIX, 1, 3; XXXI, 7). The author of chs.
40-55 lays stress upon JHVH's infinity; JHVH is the Cre-
ator, the Life-Giver, the Ruler of the Universe, the Author
of History, the Only and Eternal One, the Omnipotent Being,
the God OF Wisdom and Foreknowledge. Regarding the doctrine
of the צדקנים he has little to say. The figure of the

(1) D 109-111.

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Messianic King is missing from this prophecy (1); its place is taken by a new figure the "עַבְדֵּי יְהוָה" JHVH's ideal servant, Israel. Our prophet speaks of the idols as "הֵן אֲנִי כְּאֵין" "behold ye are of nothing" (XLI,24). While Isaiah refers to idol worship in contemptuous tones, he does not as is the case with the writer of chs. 40-55 formally protest against it. Characteristic of our author is the way he shows the folly of idol-worship. The idols and their images are completely identified. To worship these idols is to worship the materials -- iron, wood, and stone--- of which they are made. No one of the prophets has so sarcastically attacked idolatry nor has any so convincingly refuted the claims of divinity made by the idolaters for their gods, as has the prophet who wrote chs. 40-55.

The arguments that have been stated, we believe, are sufficient to prove that the two prophecies are not the work of the same person. In order to distinguish the writer of chs.40-55 from Isaiah, he has been styled by the critics Deutero-Isaian. Up to a few years ago, he was also regarded as the author of chs.53-56. But it is now claimed that these were written by one or more individuals, living in Jerusalem about the middle of the 5th century B.C. (1)

(1) S Intro. LVI; S&K 152; M Einleit. XV,1b; M 332; S 243.

(b) Date.

As to the time when chs. 40-55 were written various views have been expressed. Marti (1) holds that the prophecy was written between Cyrus' conquest of Lydia 546 B.C. and his advance into Babylonia 539 B.C. Montefiore (2) and Cheyne (3) take the same position. Duhm (4) believes that excluding the 'Ebed JHVH' portions, the chapters were composed about 540 B.C., Kittel (5) claims chs. 40-48 were written between 545 B.C. and the fall of Babylon (538) and dates chs. 49-55 soon after the actual fall of Babylon. According to Sellin (6) the prophecy originated between 515 and 500 B.C. This position is by no means tenable (7) for consider the following facts. The prophet makes reference to the victories of Cyrus as having just taken place (XLI, 2, 3); Cyrus shall soon come into conflict with

Babylon (XLI,25); he is to be JHVH's agent, who shall help to bring about the rebuilding of Jerusalem and the restoration of the Temple (XLIV,28; XLV,13; XLVIII,14). Deutero-Isaiah speaks of the impending fall of Babylon (XLVII); he delivers an exhortation to the exiles upon the near prospect of deliverance (XLVIII, LII,11,12). It stands to reason that if these chapters were written between 515 and 500 B. C. the prophet would ^{have} spoken of Cyrus as having fulfilled his purpose and of the fall of Babylon and the deliverance as past events. Since he does not do so, the prophecy must be dated sometime before these events transpired and somewhere between the date when Cyrus was almost at the height of his power (1) namely, when Media was annexed to his dominions and the fall of Babylon i. e. betw. 549 and 538 B. C.

(1) S. Intro. xix - xxi.

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(c) The Place of Writing.

With regard to the place where this prophecy was composed there is, as yet, no settled opinion. Duhm (1) argues that Northern Phoenicia was the place of writing. Ewald (2), Bunsen (3) and Marti (4) claim that chs. 40-55 were written in Egypt. Sellin (5) says they were composed in Jerusalem. Among those who argue that Deutero-Isaiah wrote his prophecy in Babylonia are Kirkpatrick (6), Skinner (7), Cheyne (8), Driver (9) and König (10). It appears to me that the data supplied by the prophecy are on the side of these critics. The prophet is dwelling among a people given up to idolatry (XL, 18f.; XLI, 8; XLIV, 9-11; XLV, 20; XLVI, 5-7).

(1) K 125. (2) and (3) S Intro. L note 2. (4) M Einleit. XV a. (5) K 82; arguments answered K 127-133. (6) K 1 337. (7) S Intro. L note 2. (8) K 124. (9) D 190. (10) K 133.

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This naturally suggests the heathenism prevalent in Babylon. In fact, the writer refers to Babylon (XLIII,14; XLVI,1f.; XLVII,8-15). It has been inferred by some of those who do not agree with these critics that since Deuteronomy alludes more frequently to Palestine than to Babylon, he must have written his prophecy in Palestine. But this inference is not correct. The prophet had no particular reason for displaying any special regard for Babylon but he did, for Palestine. The thought, that was uppermost in his mind, namely, the restoration of his people to their own country, directed his heart and his mind towards Palestine (1).

(1) D 191.

(d) Contents.

The keynote of the whole prophecy is expressed in the words, "Comfort ye, comfort ye my people say^{ing}eth your God; speak ye tenderly to Jerusalem and cry unto her that her time of service is at an end, that her guilt is pardoned; for she hath received of the Lord's hand double penalty for her sins" (XL,1,2). The prophecy may be divided into two sections chs. 40-48 and chs. 49-55. The theme of the first section is the certainty and the reason of the deliverance of JHVH's people; the theme of the second section is the redemption of Israel and mankind to be brought about through the work of JHVH's servant and the re-establishment of Zion.

The contents of chs.40-48 briefly stated is as follows. Deutero-Isaiah opens his prophecy by announcing that deliverance is imminent (XL,1-11). IT is certain to

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take place because JHVH, the Deliverer, is All-Powerful (XL, 12-31). This deliverance is to be accomplished through the agency of Cyrus (XLI,1-7). The prophet now digresses to deliver a message of encouragement to JHVH's servant, Israel (XLI,8-20) and then returns (XLI,21-29) to the matter already treated in XLI,1-7. In ch.XLII the contrast between the ideal servant of JHVH and the actual Israel is set forth. The actual Israel, in spite of its failings receives promises of redemption (XLII,1-XLIV,5). This is followed by a passage dealing with JHVH's incomparable superiority to the idols of the heathens (XLIV,6-23). In chs.XLIV,24-XLV,25 are told the true object and meaning of Cyrus' victories. Ch.XLVI contains a contrast between the gods of Babylon and JHVH, Israel's God. In the next chapter (XLVII) the prophet gives utterance to an ode commemorating the impending fall of Babylon. This section finally closes with

a summary of the foregoing arguments and with an exhortation addressed to the exiles to flee from Babylon (XLVIII,).

The contents of chs. 49-55 concisely told is as follows. The figure of the Servant of JHVH is the connecting link between this section and the other one. In ch. XLIX, 1-13 the prophet dwells upon the Servant's loyalty and his mission. DEutero-Isaiah for the present dismisses this figure to remind the exiles of JHVH's promise to restore his people (XLIX,14-L,3). This passage is followed by an account of the experiences of JHVH's Servant and by a message of encouragement addressed to the faithful Israelites; also by words of admonition directed to those who are the opponents of the true Israelites (L,4-11). The prophet again encourages and exhorts the loyal Israelites in view of the coming deliverance (LI,1-LII,12). He then treats of the mission

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and glorious future of the martyr-servant (LII,13-LIII,12).

And now having assured his people that the restoration will soon be a reality (LIV) he concludes his prophecy by inviting every one to take advantage of the coming salvation(LV).

(e) Purpose.

To fully understand the purpose Deutero-Isaiah had in writing his prophecy, it is necessary that we know the character of the people whom he addressed. As has been said, these people were the Jewish exiles from Babylonia. These exiles were of three distinct religious types. There were those who, having forsaken their God and religion had become worshippers at the shrines of the idols sacred to the Babylonians. In these idols, they put their faith and trust. These were their gods. Again there were others who were Jews

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only nominally. They performed the various religious ceremonies. They kept the Sabbath and observed the Fasts but, after all, their religion was only a matter of mere formalism. Faith in the God of Israel was not in their hearts. They did not realize that JHVH had chosen them to be ~~the~~ messengers of light to the peoples. They were Jews just because they were of Jewish descent and it was this alone

that deterred them from embracing heathenism. But there were amongst the exiled ones, a thirdclass, that select and noble band known as the saving remnant. Unlike their fellow exiles they longed to return to Jerusalem, to rebuild the ancient city and to restore the Temple. For years, they had hoped to be delivered from the hand of their oppressors but somehow, they felt that they hoped in vain. They imagined that JHVH had forsaken them; that their way was hid

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from the Lord and their sad lot was unnoticed by him. And having given themselves up to these despondent thoughts their faith in God, once firm and sure, now was weak and uncertain. Such was the character of the Jewish exiles.

It was for these different classes--the apostates, the indifferentists, the despairing ones-- that Deutero-Isaiah had a message. The purpose of this message was to demonstrate to the apostates the folly of idol-worship, to prove to them the supremacy of JHVH, whom alone they should serve and reverence; to re-awaken the faith of the indifferent and to strengthen the trust of the despairing in JHVH and in the future of Israel; to declare to all the exiles words of comfort ~~of comfort~~ and encouragement in view of the coming restoration and finally, to prepare all Israel for this great event.

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Chapter 1. Names of God.

The names of God found in this prophecy and arranged according to the number of times they occur are:-

1. יהוה JHVH. This name is used by the prophet 75 times.

The general use of the term is significant of Deutero-

Isaiah's theology. To his mind God was primarily JHVH i. e.

the one who is, the absolute and unchangeable one. (1).

2. אלהים the strong one (2). (XL,1,3,9,27; XLI,10;

XLIX,4,5; L,10; LI,20,22; LII,7,10; LIII,4; LIV,6).

3. אל God as the one whom men strive to reach (3). (XL,18;

XLIII,10,12; XLIV,10,15,17; XLV,14,15,22; XLVI,6,9).

4. אדני יהוה Adonay JHVH (4). (XL,10; XLVIII,13; XLIX,22;

L,4,5,7,9; LI,22; LII,4).

5. יהוה צבאות JHVH Sabaoth, equivalent to the later phrase

"the God of heaven" (5) (XLIV,3; XLV,13; XLVII,4; XLVIII,2;

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(1) Lex 218. (2) Lex 42. (3) Lex 42 31,4. (4) Lex 11,4b.

(5) C vol.1:5,note 9; also 11f.

LI,15; LIV,5).

6. יהוה אלהים JHVH the 'strong one'. (XLI,13; XLIII,3; XLVIII,18; LI,15; LV,5).

7. אני יהוה (אני used as title of God) (1) I,am ha,who is the unseen, yet omnipresent and self-consistent ruler of the world. (2)(XLI,4; XLIII,10,13; XLVI,4; XLVIII,12).

8. יהוה the Lord (3). (XLIX,14).

9. יהוה God (4)(XLIV,3).

10. יהוה האלהים the true God (5) (XLV,16).

11. יהוה האל the God JHVH (6) (XLII,5).

These various names give us an insight into Deutero-Isaiah's theology. The prophet, we find, conceived of God as the unchangeable one, the omnipresent being, the true one, the strong one and the one whom men should strive to reach. These conceptions are referred to if not dwelt upon in the prophecy. Besides these there are many other

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 (1) C. v. 1. 254 n. to v. 4. (2) Lex. 213, 5. (3) Lex. 11. (4) Lex. 43. (5) Lex. 4383. (6) Lex. 4236a; S. 28 note 5.

Chapter II. Conception of God.

(a) JHVH the Creator.

JHVH in the words of the prophet is 'the Creator of the ends of the earth', (XL,26). That JHVH is the maker of heaven and of earth and of all therein contained is a conception frequently recurring in this prophecy. Deuteroc-
isaiah gives expression to it in such declarations as the following:- "that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (XL,22b); "Lift up your eyes on high, and see: who hath created these?" (XL,26); "he that creteth the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it" (XLII,5); "He is God that formed the earth and made it; he hath established it" (XLV,18); "mine hand also hath laid the foundation of the earth, and my right hand

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hath spread out the heavens" (XLVIII,13); "that hath stretched forth the heavens, and laid the foundations of the earth" (LI,13).

And JHVH alone is the Creator, so teaches ^S our prophet. This teaching is illustrated by the following quotations:- "that stretcheth forth the heavens alone; that spreadeth forth the earth: who was with me?" (XLIV,24b); "I have made the earth, and created man upon it: I, even my hands, (and not another's) have stretched out the heavens, and all their host have I commanded" (XLV,12.).

This teaching, moreover, is shown to be valid and in this way. The prophet demonstrates that the idols cannot be the creators since they are made by man out of materials taken from nature. JHVH, however, is the uncreated Creator (v. ch.VII).

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In creating the world JHVH had a purpose in mind.

"JHVH stretched out the heavens as a curtain, and spread them out as a tent to dwell in" (XL,22b); "He created it not a chaos but he formed it to be inhabited" (XLV,18).

It is to be noted that in this prophecy the word ברא (1) is used for 'create'. It occurs in chs.40-55 more frequently than in all of the earlier writings. While it cannot be taken to signify creatio ex nihilo it does signify "the effortless production, by a bare volition, which is the manner of God's working". (2).

(1) M 273. (2) S 12 note to v.23; cf. also Smd 357.

(b) JHVH the Life-Giver.

As JHVH is the creator of heaven and earth, so too, he is the creator of man--he is the giver of life. This thought is given utterance in the words "created man upon the earth" (XLV,12); "he giveth breath unto the people upon the earth and spirit to them that walk therein" (XLII, 5); "behold, I have created the smith that bloweth the fire of coals and that bringeth forth an instrument according to its work; and I have created the waster to destroy" (LIV,16).

(c) JHVH the Ruler.

JHVH is not only the creator of the world, he is also its Ruler. To JHVH's bidding, the whole universe responds. When he calls unto heaven and earth, they stand up together (XLVIII,13). The stars in heaven do not dare to disobey the living summons. "JHVH bringeth out their

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host by number: he calleth them all by names; on account of him who is great and strong in power not one is missing" (XE,26b). JHVH's sovereignty over the elements is set forth in the sentences "behold, ^{at} my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water and dieth for thirst. I clothe the heavens with blackness and I make sackcloth their covering" (L,2,3); "but I am the Lord thy God that stirreth up the sea so that the waves thereof roar" (LI,13).

(d) JHVH the Author of History.

JHVH is the author of all history, past, present, future. He reveals himself in all its epochs, "calling the generations from the beginning" (XLI,4) watching over them and guiding them. JHVH has his purposes in history.

"He bringeth the princes to nothing; he maketh the judges

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off the earth as vanity. Scarcely have they been planted,
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scarcely have they been sown, scarcely has their stock
struck root in the earth, when he bloweth upon them, they
wither and the whirlwind taketh them away as stubble"
(XE,23,24). These purposes he will not allow to be de-
feated--"my counsel shall stand, and I will carry out my
purpose" (XLVI,10). JHVH is the author of the former things
(XLIII,13) namely, the incidents connected with the Exodus
from Egypt. The prophet refers to this event in the words
"thus saith the Lord, which maketh a way in the sea, and
a path in the mighty waters; which bringeth forth chariot
and horse, army and warrior: they lie down, they shall not
rise: they are extinct, they are extinguished like a wick"
(XLIII,13,17); "Art thou not it which hath dried the sea,
the waters of the great deep; that hath made depths of the
sea away for the ransomed to pass over?" (LI,10).

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Deutero-Isaiah points out that JHVH gave Israel into the hands of its enemy. "Who gave Jacob to the spoiler and Israel to the robbers? did not the Lord against whom we have sinned" (XLII,24).

And Deutero-Isaiah teaches that JHVH manifests himself in the events of the present. Israel's present condition, he says, God is responsible for. JHVH has given Israel into the power of the Babylonians because he was angry with his people (XLVII,3). JHVH has called Cyrus and made possible his many conquests (XLI,2-4). Cyrus has been selected to fulfil JHVH's purpose which is, to chastise the Babylonians (XLVI,11).

And JHVH is the author of future history. He shall bring to pass Babylon's downfall. "These two things

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shall come to thee in a moment in one day , the loss of children and widowhood" (XLVII,9); "and desolation shall come upon thee suddenly" (XLVII,11b). After this, JHWH shall deliver Israel; "behold, I will do a new thing, (i.e. Israel's deliverance) now it shall spring forth, shall ye not know it ?" (XLIII,19).

Thus Deutero-Isaian declares that JHWH is present in all events, be they past, present or future. He manifests himself in the history of the nations and in particular, in the history of Israel.

(e) JHVH's Unity.

The conception of JHVH's unity is emphasized by Deutero-Isaiah as it is never emphasized by any prophet before him.(1). Amos maintains that JHVH is the Ruler of the universe and exhibits more power than the gods of the heathens. Isaiah speaks of the idols as 'nothings'. But these prophets are not preachers of an uncompromising monotheism (2). They satisfy themselves by declaring that there is no God that can be likened to JHVH (3). For our prophet, too, JHVH is the Incomparable One; "To whom then will ye liken God? or what likeness will ye compare unto him? (XL, 18); "to whom will ye liken me and make me equal, and compare me, that we may be alike?" (XLVI, 5). Unlike his pred-

accessors, Deutero-Isaiah is not content with emphasizing merely JHVH's incomparability. He goes further, for he teaches an absolute Monotheism. He says, "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and besides me there is no deliverer" (XLIII, 10, 11). And he gives utterance to the unity of JHVH even more fully in the words, "besides me there is no God. Is there a God besides me? yea, there is no Rock; I know not any" (XLIV, 8b, 8b); "I am the Lord there is no one else, there is no God besides me" (XLV, 5, 3, 18, 21, 22; XLVI, 9). JHVH's oneness is accentuated moreover when the prophet speaks of him as 'the Holy One' (XL, 25). In using the word 'Holy' Deutero-Isaiah lays stress upon the truth that only JHVH has the attributes that go to make up divinity. (1)

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(1) S. Intro. XXV.

It is worthy of notice that the prophet demonstrates the unity of JHVH. In doing this, he shows an advance over his fore runners. The argument he uses in proving his thesis is the argument from prophecy which is one of the striking features of chs.40-48. This is handled in the following manner. The nations are called upon and challenged to prove that their gods have predicted the coming restoration or that any other prophecy of theirs has been realized. But they cannot. JHVH, on the contrary, has his witness, Israel, who can testify that JHVH has given sufficient evidence of his divinity in that he has^{fore} told the deliverance (XLIII,8-13). JHVH is the only God the prophet declares, since he alone has foreknown the coming of Cyrus. The nations are called together and asked, who

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has called Cyrus and given him victory after victory.

They remain silent. They admit by their silence that only JHVH can explain the rise of the conqueror (XLI,2-4,26,27; XLV,1-3; XLVI,11). JHVH therefore is the God who can predict. The idols cannot. This being so, he is the true and only God (XLIV,3-8; XLVI,10).

(f) JHVH's Eternity.

JHVH is the 'everlasting God' (XL,28). He is 'the first'; he existed before the generations commenced to run their course and he 'is with the last'; he is eternal (XLI,4). There are but two other passages in which this conception is given expression. These are XLIV,3 and XLVIII,12.

In these the truth is enunciated in the words 'I am the first and I am the last'. As in XLIV,3 JHVH's unity is

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spoken of, the argument employed in proving this
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conception namely, the argument from prophecy is also used here in demonstrating JHVH's eternity. This argument having already been stated (cf. section e) it is unnecessary to repeat it here.

(g) JHVH's Omnipotence.

The omnipotence of JHVH is asserted in no uncertain tones. "JHVH is great in might and strong in power" (XL,26b). JHVH's power is displayed in the world which was created not in a haphazard way but according to an intelligent plan. The universe is one manifesting order and proportion. This divine omnipotence as revealed in nature is dealt with in the words: "Who hath measured the waters in the hollow of his hands; meted out the heavens with the span; comprehended the dust of the earth in the tierce;

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weighed the mountains in a balance and the hills in scales?"

(XL,12).

JHVH's omnipotence is exhibited in history.

"Behold, the nations are as a drop from the bucket; they are accounted as the small dust of the balance. Behold, he taketh up the isles as a grain of powder. All nations before him are as nothing; they are counted to him less than nothing, and vanity" (XL,15,13).

The prophet contrasts the omnipotence of JHVH with the impotence of man. He says, "all flesh is grass and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth because the breath ^{of the Lord} bloweth upon it: surely the people is grass" (XL, 3,7); "IT is ~~he~~ that sitteth above the circle of the earth

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and the inhabitants of the earth are as grasshoppers"

(YL,22): "Who art thou that shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens and laid the foundations of the earth" (LI,12,13).

No doubt there were many amongst the exiles who believed that JHVH's omnipotence was not unlimited. ~~For~~ They pointed to their present condition in proof of their belief. But the prophet shows the falsity of this belief by declaring that it was JHVH who gave Israel into the hands of the heathens (L,1f.; LII,3). (1).

(1) Smd.358.

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(h) JHVH's Wisdom.

There are but a few passages in chs.40-55 treating of the wisdom of JHVH but these are sufficient to show what ^{was} ~~is~~ the prophet's conception as to its extent and as to how it manifests itself. JHVH alone is the source of wisdom. No one has measured out his spirit i. e. his intelligence, for it is immeasurable. No one has counselled him, or taught him knowledge, or shown him the way of understanding for he is omniscient (XL,13,14). JHVH's knowledge is so infinite that it is inscrutable (XL,23).

Only JHVH has given evidence of wisdom. He has displayed his intelligence in the way he created the world (XL,12,26). He has shown it in the raising up of Cyrus (XL,25). The idolaters having ascribed wisdom to their

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gods, these are called upon to do good or evil i.e. to give evidence of wisdom (1) but they are unable to do so (XLI, 23b). They are all vanity (XLI, 28, 29). JHWH therefore, remains² alone¹ the God of wisdom.

(1) JHWH's Foreknowledge.

In establishing the truths of JHWH's unity and eternity, it will be remembered that the prophet made use of the argument from prophecy. According to him JHWH alone is the God who knows and who can predict the future. In proof of this conception we quote "behold the former things are come to pass and new things do I declare: before they spring forth I tell you of them" (XLII, 9; cf. also XLIV, 7); "declaring again from the beginning and from ancient times the things that are not yet done" (XLVI, 10).

In proving the validity of this teaching, the prophet pictures dramatically in chs. 41/1-4, 41/21-29 two great debates. In the first passage JHWH and the nations are the parties to the debate; in the second, JHWH and the idols. The theme of both is the same namely, the rise of Cyrus.

In ch. 41/1-4 the nations are summoned before JHWH and asked whether they can give any reason which will account for the appearance of Cyrus and whether they can state who is responsible for the conqueror's triumphs. To these questions the nations give no reply. The prophet, however, answers the questions saying "I the Lord, the first and with the last: I am he". (cf. also 46/10, 11; 48/3-3a; 48/14, 15 where reference is made to the calling of Cyrus

In 41/21-24, the idols are called upon to adduce examples of past predictions which have been realized or to produce predictions which will be verified in the near future. But the idols keep silent. The prophet noticing their silence mentions Cyrus whose coming it is natural to suppose they would have fore told had they predictive power. Finally, he declares that not only did they not predict the coming of Cyrus nay more, they did not have the slightest knowledge of his being called by JHWH (41/25-29). cf. also 45/21.

Deutero-Isaiah also demonstrates this divine foreknowledge in 43/8-13. Here he represents the nations and JHWH taking part in a judgement scene. The main theme discussed is the deliverance. The nations are defied to

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produce witnesses to prove that their deities have predicted the redemption (43/1-2) or that any past prophecy of theirs has been fulfilled. But they cannot produce these witnesses. JHVH, however, brings forward his people Israel who can give testimony to the prediction of the deliverance.

(j) JHVH's Righteousness. (1)

The term righteousness used in connection with JHVH is not to be regarded as applying only to the peculiar relation existing between JHVH and Israel. Righteousness according to Deutero-Isaiah is an absolute quality of the divinity which has been manifested not only towards Israel but towards others besides. (45/13,19). Righteousness is not always to be taken in the general sense of morality.

As employed in the prophecy it has reference to JHVH's

nature, word and purpose; it bears a judicial sense and is also used to signify a rule determining the coming deliverance. There is one idea underlying all these usages namely trustworthiness.

We will now give examples illustrating these various meanings.

(1) With regard to JHWH's nature. JHWH is 'a righteous God' i.e. a true consistent God. (45/21).

(2) JHWH's word is true or straightforward. 'I the Lord speak righteousness, I declare things that are right'

(45/19); 'The word is gone out of my mouth in righteousness'

(45/25). In ch. 41/26 and 43/9 the word is used in a somewhat similar sense but refers to the heathen gods.

(3) JHWH's purpose. JHWH is always faithful to his purpose

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with my right hand of righteousness' (41/10); 'I the Lord have called thee in righteousness' (42/3); 'The Lord is well pleased for his righteousness sake' (42/21). (1) . In these verses the thought is that JHWH is loyal to the covenant made with the historical and ideal Israel. 'I have raised him (Cyrus) up in righteousness' (45/13).

(4) The word in a judicial sense. 'He is near that justifieth me' (58/8) &

(5) Righteousness as a rule determining the coming deliverance. 'I bring near my righteousness; it shall not be far off' (46/13); 'And my righteousness shall not be abolished' (51/6); 'But my righteousness shall be forever' (51/8). In these verses the word is interchangeable with the term salvation.

(k) JHVH's Salvation.

Deutero-Isaiah speaks of JHVH as savior or deliverer. JHVH is the only savior 'Besides me there is no savior' (43/11 cf. also 45/21). None can deliver out of his hands (43/13). The gods of the heathens cannot save (45/20). JHVH is especially the 'savior of Israel' (43/3; 45/15; 49/26). This phrase is characteristic of our prophet; it is used by other prophets but not so frequently. The term salvation is used with reference to the deliverance of Israel from Babylon. JHVH's salvation has gone forth and it shall not tarry (43/13; 51/5). The word as used in these verses signifies 'the outward act of deliverance and the state of things ushered in by it'. (1)

(1) S 240.

(1) JHVH's Holiness.

Holiness is attributed to JHVH by the prophets of the eighth century and especially by Isaiah(1). By holiness these prophets mean that JHVH possesses all the attributes that go to make up divinity (2). Deutero-Isaiah too, ascribes this attribute unto JHVH. He calls him the Holy One (40/25) but like Isaiah he prefers to denominate JHVH 'the Holy One of Israel' (41/14,16,20; 43/3,13; 43/11; 47/4; 48/17; 49/7a&b; 54/5; 55/5).

Holiness in this prophecy is used in connection with the redemption (41/14; 43/3; 47/4; 48/17; 49/7a&b; 54/5); with the glorification of Israel(51/13; 55/5); with the creation of Israel(43/13; 43/11). Thus JHVH's holiness is visible in these acts.

In using the title the Holy One of Israel Deutero-Isaiah wishes to remind Israel of the character of the God who has made a covenant with them and also of the terms of this covenant. JHVH is Israel's God; and Israel is JHVH's people. JHVH on his part must not permit his plans ~~to be~~ for Israel to be defeated; Israel on its part must be ~~holy~~ because JHVH is Holy (1).

(m) JHVH's Name.

Like Ezekiel (2) Deutero-Isaiah teaches that JHVH will redeem Israel not because it deserves redemption, but for his name's sake or his own sake. Though Israel has forsaken JHVH he will not let it perish because he has too high a regard for his name. This conception is expressed in the words 'For my name's sake will I defer my anger and for

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my praise will I refrain for thee, that I cut thee not off. For mine own sake even for mine own sake, will I do it. For how is my name profaned ' (48/9,11). But before Israel can be redeemed its sins must be wiped out. This JHVH does for his own sake (45/25).

(n) JHVH's Glory.

The ultimate object of the redemption is the glorification of JHVH. In the distant ^{past} JHVH created Israel for his glory (43/7); he said, 'thou art my servant Israel in whom I will glorify myself' (49/3). Cf. 44/23, 46/13. It is for this reason and for another ~~that~~ namely, that JHVH's glory may not be forfeited (48/11) that he redeems his people. When the redemption takes place JHVH's glory shall be revealed and all mankind shall perceive it (40/5).

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(o) Anthropomorphism.

In order to represent the deity unto himself and unto his people the prophet employs anthropomorphic expressions. These are not to be taken literally. The prophet speaks of the hand of the Lord (40/2; 41/20; 45/11; 49/16,22; 51/16,17); the mouth of the Lord (40/5; 45/23); the arm of the Lord (40/10,11; 48/14; 51/9; 52/10); bosom (40/11); soul (42/1); palms (49/13); face (54/8);

Striking passages are the following: 'The Lord shall go forth as a hero, he shall stir up zeal like a man of war he shall raise his battle cry yea, shout aloud' (42/12,13); 'I will cry like a travailling woman, I will destroy and devour at once' (42/14); 'The Lord hath made bare his holy arm' (52/10).

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The prophet also conceives of God as a moral personal being. When he says 'For my thoughts are not your thoughts, neither are your ways my ways saith the Lord, for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts' (55/8,9) he pictures JHVH as 'a living moral Person, as possessing all the powers of personality in a degree transcending conception, and showing all the activities of moral being in perfection'. (1).

Our prophet teaches that JHVH is a God who helps (41/10,13); (44/2; 49/8; 50/9); he is a faithful God (49/7); JHVH is a God of love (43/4; 43/14); his love is more than a mother's love (49/15); he is merciful (49/10; 49/13; 54/8,10); he is a God who comforts (49/13; 51/3a&b;

51/12,19; 52/9); he is a God of kindness (54/5,10); he will abundantly pardon (55/7); he is likened to a shepherd (40/11); he fainteth not neither is he weary (40/28).

Few are the references to the sterner aspects of the divine nature. The prophet speaks of JHVH's wrath (47/6; 54/5); of anger of JHVH (48/9); of his fury (51/20, 22); and his rebuke (50/2; 51/20).

Chapter III. God and Israel. (1).

It has already been noted that our prophet gives JHVH the titles of the Holy One of Israel and the savior of Israel. Besides these there are many others used in the prophecy. These are:--the redeemer of Israel (41/14; 43/14; 44/6; 47/4; 48/17; 49/7,26; 54/5,8). The word for redeem *בִּלְיָ* means originally to assert a right by purchase; figuratively as here, it means to reclaim, to rescue from unjust and cruel imputations. (2). The other titles are, the King of Jacob (41/21); the King of Israel (43/15; 44/3); the Creator of Jacob (45/1); the Creator of Israel (43/15); the Former of Israel (43/1; 45/11); the Former (of Israel) from the womb (44/2); the Mighty One of Jacob (49/26); the Comforter of Israel (51/12); the Maker of Israel

(1) Based upon all passages with the exception of the so-called 'Ebed-JHVH' portions. (2) S R D. 394 note.

(44/2; 51/13; 54/3); the husband of Israel (54/3); the God of Israel (45/3; 45/1,2).

JHVH's people besides being called Israel is designated as Jacob (40/27; 41/3; 42/24; 43/22,23 etc.); the house of Israel (46/3); the house of Jacob (46/3; 48/1); the worm, Jacob (41/14); Jeshurun i.e. the upright one (49/2) (1); Israel my called (48/12); my people **עַמִּי** (31/4); my people **עַמִּי** (49/1; 49/13; 51/4; 52/6,9); my chosen people (45/20); my sons and daughters (45/3); the servant of JHVH (42/19); my servant (41/8,9; 43/10; 44/1); my witnesses (43/10,12; 44/3).

From these titles we see that JHVH and Israel are on terms of the most intimate relationship. JHVH is Israel's God and Israel is JHVH's people. Upon the thought

that Israel is JHVH's people more stress is laid by Deutero-
Isaiah than by any of the earlier prophets (1). As
JHVH's people, Israel is JHVH's servant. Long ago, JHVH
chose Israel to be his servant (41/8,9; 44/1,2; 44/21) and
charged him with a sacred mission namely, to spread the
knowledge of him throughout the world (42/21). Israel has
in no sense acted the part of the servant; it has proven
itself unfit for the task assigned unto it (42/15,19,20).
It has forgotten JHVH; it has sinned (43/22-25). Yet since
JHVH appointed Israel as his servant he cannot now disown
it (41/9) nor will he ever cast it off (46/4). He, there-
fore blots out its sins (44/22) and promises it redemption
(42/14-17; 43/12). This redemption will soon take place
(46/12,13; 49/14; 50/3). It would have taken place sooner

had Israel not sinned (43/17-19). The prophet teaches that those of Israel who are in the remotest parts of the world and who are in exile will also be redeemed (43/5-7), and that all Israel shall enjoy a glorious future (44/1-5).

As JHVH's servant ^{Israel} ~~it~~ is also JHVH's witness.

Though blind and deaf it bears witness to the world of JHVH's unity and eternity (43/10,11,12,13;44/3-3).

Chapter IV. The Servant of the Lord.

The so-called 'Ebed-JHVH' passages are 42/1-7, 49/1-13, 50/4-9, and 52/13--53/12. (1). With regard to the character of the servant spoken of in these sections there is, as yet, no consensus of opinion (2). Some maintain that the servant is an historical person, a contemporary of the author of the passages. Others hold that by the servant the prophet understands the Messianic King. This view was expressed by Kimchi (cf. 42/1; the Tgm. also takes $\gamma \nu \nu$ as the Messiah). The majority of critics assert that the servant is not an individual (3). Some of these ^{say} that the word refers to the historical Israel; others, to a community within the actual Israel namely, the spiritual body and others again, to the ideal Israel (4). Of these

three views, the most satisfactory is the last. (1).

Now as to the prophet's conception of this servant. The servant has been called from the earliest days of his existence (49/1) in accordance with a steadfast purpose (42/6). The servant knows full well what was JHVH's purpose in calling him and he is in perfect accord with it. He daily receives from JHVH a fuller knowledge of this purpose (50/4,5). The servant is JHVH's chosen one; in him JHVH delights (42/1). He has been endowed with the spirit of JHVH because his function is similar to that of a prophet (42/2b); he has been equipped with the ability to speak JHVH's word in a forcible manner (49/2). JHVH has called his servant to be the bearer of a mission, a

twofold mission. The servant is to be a 'light to the Gentiles' that is, to teach mankind true religion (42/1,3b, 6b; 49/6); he is to be the medium of a covenant between JHVH and Israel, (42/6), he is to restore the exiles and re-establish them in their ancient abode (49/5,6a,6b). This mission is to be accomplished not by means of harsh measures nor yet by loud proclamations (42/2,3). This servant labors in behalf of his people yet he meets with opposition and persecution at their hands (50/6-9). Though innocent he dies because of their sins (53/1-9). He voluntarily sacrifices himself for their sins. In his stripes they find healing (53/5).

After the servant's period of suffering and death is over his exaltation takes place. The nations and rulers

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that despised him will pay him homage (49/7; 52/13-15;
53/10-12).

227. 228. - the sources actual & hypothetical

Chapter V. Cyrus.

Deutero-Isaian is the first prophet to interpret the political events of the time as indicating JHVH's purpose, which from the very start, is a purpose of good will towards Israel. His forerunners had held that the nations were commissioned by God to chastise Israel and that ^{after} they had carried out the divine purpose JHVH's love and kindness would be displayed towards ~~his~~ people. But the underlying idea of these prophecies is punishment. Our prophecy however is one of comfort and consolation. One of the grounds of comfort and consolation is the victorious career of Cyrus. The conqueror has been chosen by JHVH to execute his purpose of redemption and to spread the knowledge of ~~him~~ among men. Cyrus therefore, is JHVH's chosen agent.

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Deutero-Isaiah titles him 'my shepherd' (44/23); 'annointed' (45/1) i.e. consecrated by JHVH to be his agent and representative (1); 'swiftly flying' 'ravenous bird' (46/11); 'he whom JHVH loves' (48/14).

JHVH has raised him up and has given the nations into his power and made him rule over kings (41/2,3 cf. also 41/25). JHVH has called Cyrus in the interests of Israel. JHVH has a purpose which is to be executed by him (44/24-28; 46/11). Cyrus has been called that he may recognize JHVH as supreme (45/1-3); that he may bring about the destruction of Babylon (48/12-13) and thereby free Israel (45/4); and that the whole world may recognize JHVH as the only God (45/5-8).

(1) 3-37 n. to v.1; cf. also M 303.

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It appears that there were some amongst the exiles
whoresentd the idea of deliverance through a foreign ruler.

The prophet silences these by announcing the absolute
sovereignty of JHVH who reaffirms the deliverance of Israel
through Cyrus (45/9-13).

Chapter VI. The Nations.

In the fall of Babylon Deutero-Isaian sees the hand of God. JHVH had given his people into the power of Babylon in order that it might chastise them. Babylon has, however, more than executed the divine purpose. It has been inhumane. It shall, therefore, be punished (47) and by Cyrus, JHVH's agent. After Babylon's downfall the restoration shall take place.

In the restoration of Israel the nations shall recognize JHVH's divinity. They shall confess before Israel 'surely God is in thee and there is no one else, there is no God' (45/14-17). This manifestation of JHVH's divinity in the restoration of Israel becomes the source of salvation to the entire world. 'Look unto me and be ye

saved all the ends of the earth, for I am God and there is none else' (45/22); 'Unto me every knee shall bend and every tongue shall swear: only in JHVH shall one say I have righteousness and strength' (45/23,24); 'And I will make my judgement (my religion) to rest for a light of the peoples' (51/4).

After the restoration some of the foreigners shall join the ranks of Israel. 'One shall say I am the Lord's another shall call himself by the name of Jacob, another shall be surnamed by the name of Israel' (44/5).

The prophet describes the future relations of the nations to Israel as one of subservience. The heathens shall one day serve Israel. 'They shall bow down with their faces towards the earth and lick up the dust of thy feet',

(49/23). (cf. de eo 55/5.).

The prophet teaches that JHWH has chosen the ideal
^{Israel i.e. the}
servant and Cyrus to convert the nations to the true religion.

(cf. cns. IV&V).

Chapter VII. The Idols.

Unlike Isaian, Deutero-Isaian does more than state the nothingness of the idols. He adduces arguments in support of the conception. These arguments are taken from prophecy and creation. First, argument from prophecy. Taking the ability to prophecy as a test of divinity the prophet demonstrates that the idols do not possess this ability. They have neither foreknown the coming of Cyrus nor have they foretold the deliverance of the exiles from Babylon. Hence they are only false gods. (cf. ch. ii 31.).

Second, the argument from creation. The above conclusion is confirmed by this argument. The ^{prophet} develops the argument in the following way. He gives a vivid and

sarcastic description of the making of the images of the gods. These are made by the idolaters from metal, wood and stone. (40/19,20; 41/7; 44/9-20; 45/6). These images are now completely identified with the gods. (42/17; 44/17-19). These gods, since they are formed of materials taken from nature, cannot, therefore, be the makers of heaven and earth. Thus in no sense can divinity be ascribed to them. These idols are of nothing (41/14a,29); their work is of nought (41/24a,29a); they cannot be of assistance to their worshipers (44/9).

The prophet speaks of the idol-worshippers as abominations (41/24b); they have no knowledge (45/20); they are all vanity (44/9). When the restoration ~~is~~ about to take place "they that trust in graven images, that say

to the molten images, ye are our gods, shall be turned
back, they shall be utterly ashamed" (42/17; 45/13).

Chapter VIII. The Restored Zion.

The conception of the restored Zion though dwelt upon at length in ch.48-55 is referred to here and there in ch.40-48. This conception is developed in the following way. In ch.40/1-11 and 41/27 mention is made of the glad tidings brought to the city, now in ruins and abandoned, because it is to be restored. In this Zion of the future, JHVH will place his salvation for Israel, his glory. (46/13). In ch.49/14-21 the prophet announces that the exiles will soon return to Zion and rebuild its waste places. In this passage Zion is pictured as the wife of JHVH and as the mother of her inhabitants. She thinks of herself as forsaken and barren (14), but she should not have these thoughts for JHVH has not forgotten her. His

love for her is undiminished (15,13) and because it is, JHVH will return her sons to her (17,13). She shall rejoice in their return and she shall have other children besides (19-21). The prophet now goes on to speak of the way in which the restoration shall be accomplished (49/22-26). JHVH will signal to the nations who hold in captivity Zion's scattered children and they will willingly bring them back supplying their every want. As for the Babylonians they will not be able to interfere with the return of the exiles because JHVH "will contend with them that contendeth with thee, and will save thy (Zion's) children. (49/25,26). JHVH, the prophet continues, is still ready and able to deliver Zion's children (50/1-3). The consolation addressed to Zion is now interrupted by words of encourage-

ment spoken to the faithful Israelites who feel that they are too few in number to be restored to Zion (51/1-16).

After this digression the prophet returns to announce that the nation's period of humiliation is over. JHVH promises to lift it out of the present degradation and to inflict punishment upon those who mistreated it (51/17-23).

Zion is called upon to discard her soiled garments and to clothe herself in her best raiment. JHVH will no longer allow his name to be dishonored through the exile of her people (52/1-6). Announcement is now made that the deliverance is now at hand and the exiles are called upon to flee from the land of their captivity (52/7-12). In ch. 54

Deutero-Isaiah gives a brilliant description of Zion's future happiness. Zion's children shall be more numerous

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than they have ever been. They shall possess the land
of the nations. Jerusalem shall be firmly re-established.
Her inhabitants shall no more be oppressed because
JHVH is with them. They shall enjoy peace and prosperity.
The prophet closes this representation of the restored Zion
with the declaration that JHVH's promise of restoration
will be fulfilled. (55/10-13).

FINIS.