UNIVERSIDAD COMPLUTENSE DE MADRID

FACULTAD DE FILOLOGÍA

DIVINE WRATH IN THE PROPHET ISAIAH:
A FRAME SEMANTICS APPROACH

LA IRA DIVINA EN EL PROFETA ISAÍAS:
ESTUDIO DESDE LA SEMÁNTICA DE MARCOS

MEMORIA PRESENTADA PARA OPTAR AL GRADO
DE DOCTOR POR

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Madrid, 2018

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Divine Wrath in the Prophet Isaiah
A Frame Semantics Approach

La Ira Divina en el Profeta Isaías
Estudio desde la Semántica de Marcos
“I am come from the City of Destruction, and am going to Mount Zion”

- John Bunyan (1679)
This thesis was made possible because of the thoughtful consideration and
guidance of my directors Dr Guadalupe Seijas de los Ríos-Zarzosa and Dr
Luis Vegas Montaner. Their wisdom, encouragement and patience have been
an invaluable source of inspiration. Any errors within this thesis are my sole
responsibility.

I am also indebted to my colleagues Dr Pedro Zamora Garcia and Professor
Mireia Vidal Quintero of the Facultad de Teología SEUT of Madrid for their
insights and helpful suggestions.

Many thanks to Josué Rosell who helped me with countless administrative
tasks while I was out of the country. Stavroula Christakos and Simeon
Maximiadis, of the Orama Foundation, generously provided funding for
several trips to Spain from Greece during the course of my studies.

I would also like to express my deepest gratitude to my parents, the
Reverend Howard Moser and Ruth Ringenberg Moser who first instilled in
me a love for the Sacred Scriptures. Together with my in-laws, Kiriakos and
Katerina Maximiadis, my parents have been a constant source of
encouragement.

A very heartfelt thanks to my wife Amy! This dissertation would not have
been possible without the support and prayers of my loving wife.

Above all, I would like to express my deepest gratitude to my personal Lord
and Savior Jesus Christ, whose death and resurrection has freed us from the
wrath to come (1Thessalonians 1.10)!
For my loving wife,
Amy,
and our three children
Katerina Ruth
Nathan Kiriakos
Melina Faith
ABSTRACT (SPANISH)

La tesis estudia la función semántica de los siguientes lexemas de Texto Masorético del Libro de Isaías asociados con la ira: אָנָף, אָנָף, זָעָם, חָרֹן, חֶרֶה, כֻּסֵע, עֶבְרָה, קִנְאָה, אָזֻז, רֶגֶז. Las instancias de cada vocablo son analizadas a la luz de su contexto histórico y literario. En total se examinan veintisiete unidades. El objetivo de la investigación es explicar cómo la evolución diacrónica y la función sincrónica de los temas asociados con la ira sirven de estrategias literarias para dar la forma final del Libro de Isaías. El capítulo 1 plantea tanto el método empleado para alcanzar este objetivo como la noción lingüística de la ‘cohesión textual’. La coherencia de un texto dado implica que tanto su léxico como sus oraciones estén sintácticamente y semánticamente vinculados a sus co-textos literarios. Este principio metodológico orienta los pasos que se siguen en el análisis de los lexemas de la ira y sus correspondientes co-textos literarios en los capítulos 2-6.

En primer lugar se estudia cada texto con relación a su definición tipológica (abordaje desde la Crítica de las formas) y con relación a la naturaleza de su vinculación a otros textos de Isaías (abordaje desde la Intertextualidad). En segundo lugar, analizamos cómo cada unidad introduce, o comenta, los temas del Libro de Isaías asociados con la ira. Estudios recientes han puesto de manifiesto que las secciones mayores de Isaías fueron redactadas a partir de anteriores secciones menores (abordaje desde la Fortschreibung). Este proceso redaccional nos lleva a tratar de determinar la influencia de los textos asociados con la ira sobre las secciones posteriores del libro.

En tercer lugar, se procede a asociar el significado y la función de los lexemas de ira con las circunstancias históricas y religiosas que conformaron el texto como parte de Isaías.

En cuarto y último lugar, todas las conclusiones alcanzadas tras el análisis textual se organizan según la terminología y las categorías del FrameNet Index de Berkeley basado en la teoría Frame Semantics (‘Semántica de marcos’) propuesta por Charles Fillmore. Ésta presupone que las unidades léxicas se entienden sólo a partir de la identificación de los conceptos subyacentes (esto es, los frame elements o ‘elementos-marco’) a las mismas. Por consiguiente, ponemos en relación la sintaxis de una oración con el concepto subyacente correspondiente. Por ejemplo, una oración preposicional podría describir el ‘instrumento de ira’ (que sería un frame element o ‘elemento-marco’) como parte de un texto que anuncia ‘castigo’ (que sería the frame o ‘el marco’). La correspondencia entre la sintaxis de una oración y su concepto subyacente (frame element o ‘elemento-marco’) describe la función de los lexemas tanto como parte de su unidad literaria original como de la forma final del Libro de Isaías.
Las conclusiones alcanzadas sobre la comparación y contraste del rol de los lexemas de ira en las veintisiete unidades literarias sometidas a análisis son expuestas de forma sumaria en el capítulo 7. Si bien cada texto tiene su propio propósito (así, Is 65.14-15 opera dentro de un marco punitivo mientras que Is 10.24a-27 opera dentro de un marco de sentimiento causal), también cada texto se relaciona con un mismo frame element (‘elemento-marco’), a saber: la fuente, el objeto, los impulsos, el instrumento, el resultado, el tiempo y el propósito de la ira. La clasificación de lexemas de ira según sus Frames (‘marcos’) y Frame elements (‘elementos-marco’) proporciona un punto de partida para la reflexión sobre su función diacrónica y sincrónica en Isaías en el capítulo 8.

Nuestro análisis diacrónico concluye que el uso de los lexemas de ira reflejan saltos bien definidos y cambios de perspectiva teológica provocados por los siguientes eventos que marcan el Libro de Isaías: la crisis siro-efraimita (736-732 AEC), la destrucción de Samaria (722/721 AEC), la invasión asiria de Judá y las negociaciones de Judá con Egipto (713-705 ACE), la caída de Nínive (612 AEC), la caída de Babilonia (539 AEC) y el período postexílico (538 AEC). Las conclusiones derivadas de nuestro estudio sincrónico ponen de manifiesto que los lexemas y temas asociados con la ira proporcionan claves de unidad retórica a la lectura del Libro de Isaías. Concretamente, la reutilización de temas vinculados a la destrucción de la viña (5.1-7), el decreto divino de endurecimiento (6.8-13) y el ‘apartamiento’ (שׁוּב) de la ira (12.1-6; 66.14-15) juegan un papel literario y teológico crucial en el Libro de Isaías.

Por último, nuestra investigación apunta a que el estudio de la ira no puede quedar limitado a los lexemas tradicionalmente asociados a un estrecho abanico de vocablos. Por el contrario, el tema de la ira debe explorarse en términos y conceptos vinculados a otras unidades léxicas, como son אֵשׁ, רִשְׁעָה, קָלַל, אַכְזָרִי, נָקָם, חָרַם, גְּעָרָה, תַּרְעֵלָה, רִיב, שָׁלֵם, מִלְחָמָה, חָלַל, נָכָה, גְּמָוֵל, so as well as in terms and concepts that operate as antonyms of ira.
ABSTRACT (ENGLISH)

The thesis analyzes the semantic function of the following wrath-associated lexemes within the Masoretic Text of the Book of Isaiah: משא, אנת, אנה, זעם, חמה, חיה, זעף, קנע, קנה, 준, זעיה, זעפה, חיר, חיר, חוף, חוף, רוח, רוח, קנייה, קנייה, עבה, קנד, קנד. The occurrence of each word in Isaiah is analyzed in light of its historical and literary context. In total, twenty-seven literary units are examined. The objectives of the research are to propose explanations for how themes associated with wrath evolve diachronically and function synchronically as literary strategies for reading the final form of the Book of Isaiah. Chapter 1 details the interpretive method used to meet these objectives and defines the linguistic notion of ‘text cohesiveness.’ The cohesiveness of a text implies that words and clauses are syntactically and semantically linked to their larger literary co-texts. Based on this assumption, the following interrelated steps are used in the analysis of wrath-associated lexemes and their corresponding literary co-texts in Chapters 2-6.

First, each text is analyzed by defining the type of text that is being read (i.e., genre criticism) and by defining the nature of its relationship to other texts within Isaiah (i.e., intertextuality).

Second, we propose how each unit introduces or comments on themes related to wrath within the book of Isaiah. Recent research confirms that large portions of the Book of Isaiah were written in light of earlier portions (i.e., Fortschreibung). This text process compels us to determine how wrath-associated texts exerted influence in subsequent portions of the book.

Third, the meaning and function of wrath-associated lexemes are related to the historical and religious occasions that gave shape to the text within Isaiah. Fourth, conclusions reached from text analysis are organized using the categories and terminology of Berkely’s FrameNet Index based on the Frame Semantics of Charles Fillmore. Frame Semantics assumes that lexical units are only understood when the background concepts (i.e., ‘Frame Elements’) related to a lexical unit are ascertained. Therefore, we correspond the syntax of a clause to the background concept it conveys. For instance, a prepositional clause may depict the ‘Instrument of wrath’ (‘a frame element’) within a text that announces Punishment (‘the Frame’). The correspondence between the syntax of a clause and its background concept (‘Frame Element’) depicts the function of lexemes within their original literary units and the final form of the Book of Isaiah.

In Chapter 7 our conclusions are stated in a summary fashion that compares and contrast the role of wrath-lexemes across twenty-seven literary text units selected for analysis. While each text has a different purpose (e.g., Is 65.14-15 functions within a Punishment Frame but Is 10.24a-27 functions within a
Cause Emotion Frame), each text relates to the same ‘Frame Elements,’ namely: the source, object, stimuli, instrument, result, time and purpose of wrath.

The classification of wrath-associated lexemes according to their frames and frame elements provides a point of departure for reflection on their diachronic and synchronic function within Isaiah in Chapter 8.

Our diachronic analysis concludes that the use of wrath lexemes reflect definite shifts and changes in theological perspectives occasioned by the following historical events that mark the Book of Isaiah: the Syro-Ephraimite Crisis (736-732 BCE), the destruction of Samaria (722/721 BCE), the Assyrian invasion of Judah and Judah’s negotiations with Egypt (713-705 BCE), the fall of Nineveh (612 BCE); the fall of Babylon (539 BCE) and the Post-Exilic period (538 BCE).

Conclusions reached from our synchronic analysis indicate that lexemes and themes associated with wrath provide keys to reading parts of the Book of Isaiah as a rhetorical unity. In particular, the recycling of topics related to the destruction of the vineyard in 5.1-7, the decree of divine hardening in Is 6.9-13 and the ‘turning’ away of wrath (שׁוּב) in 12.1-6; 66.14-15 play pivotal literary and theological roles within the book of Isaiah.

Finally, our research indicates that the study of wrath must not be limited to the lexemes traditionally associated with a narrow semantic range of words. Rather, the theme of wrath must be explored in terms of concepts associated with other lexical units such as אֵשׁ, רִשְׁעָה, קָלַל, אַכְזָרִי, נָקָם, חָרַם, גְּעָרָה, תַּרְעֵלָה, רִיב, שָׁלֵם, מִלְחָמָה, חָלַל, נָכָה, גְּמוּל, שׁוּב as well as with terms or concepts that function as antonyms of wrath.
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SUMMARY OF DOCTORAL THESIS

Title of the Thesis:

Divine Wrath in the Prophet Isaiah: A Frame Semantics Approach

The purpose of this thesis has been to examine the function of wrath-associated words in the Masoretic Text of the Book of Isaiah to propose how related themes develop diachronically and function synchronically as literary strategies for reading the final form of Isaiah.

Recent studies confirm that a diachronic approach to the study of lexemes within Isaiah is necessary based on the fact that Isaiah itself is the product of a literary process that spanned from the Eighth Century BCE to the Second Temple Period. Moreover, a synchronic approach is required to account for the many texts and themes that have been written in light of previously scripted texts. While literary units within Isaiah were written in different historical eras, a plethora of new studies indicates that a majority of texts within Isaiah, if not all, function as a rhetorical unity. While historical critics previously postulated that the parts of Isaiah circulated independently from one another, there is a growing consensus that the subsequent texts were written in light of previous ones. As Williamson has noted (2012), the process of Fortschreibung, a dynamic literary process whereby texts were written in light of or even on top of earlier texts, helped shape the final form of the Book of Isaiah. The intertextual relationships of literary units that are often separated by historical epochs signal the way in which subsequent reflections sought to faithfully reapply the prophecies of the Eighth Century Isaiah in their new contexts.

For these reasons, our research has assumed that wrath-associated lexemes used within the Book of Isaiah will reflect different historical contexts that gave rise to the text of Isaiah itself. At the same time, our research assumed that wrath-lexemes would contribute to themes developed elsewhere in the book. These diachronic and synchronic dynamics evidenced in the Book of Isaiah required a methodological and interpretive approach that accounted for how texts functioned in history and how each text contributes to the literary, rhetorical unity of Isaiah. Given these assumptions, we drew upon the linguistic principles articulated by De Beugrande and Dressler (1993) whose text theory oriented our interpretive approach to lexical semantics. More specifically, notions of text cohesiveness, intentionality, acceptability, informativity, situationality and intertextuality provided a linguistic framework for understanding the function of lexemes within Isaiah.

Our application of these principles led us to interpret the lexemes within texts in the following four ways. First, we have read lexemes in light of their larger literary co-text (‘text cohesion’) and not merely at a sentence level. The meaning of lexemes is not to be found within the sentence itself.
but shaped by its larger literary context. Regardless of the original shape of
texts within Isaiah, in the final form units have been brought together as a
rhetorical unity. Second, lexical units and their text types were examined in
light of their relation to other similar texts and themes within Isaiah (i.e.,
‘intertextuality’). Third, the notion of ‘informativity,’ guided our assumption
that later texts nuanced themes of wrath previously introduced. Fourth, the
principle of ‘situationality’ meant that lexemes needed to be related to the
historical context in which they were first used.

This methodological approach, informed by linguistic theory and the
very process of the literary development of Isaiah itself, enabled us to meet
our specific objectives, namely: to define how wrath-associated lexemes and
their themes develop diachronically and how lexemes and themes function to
unify texts within Isaiah. Our methodological assumptions provided an
interpretive framework for our eclectic use of other interpretive sciences in
biblical studies (i.e., ‘historical criticism’; ‘genre criticism’; ‘redaction
criticism’). We researched twenty-seven different literary units containing
one or more of the fifteen lexemes traditionally associated with wrath: אָנָף, אֵף, זָעַם, חָמה, חַרְוָה, חָרוֹן, חֳרִי, כֻּסֶּס, עֶבְרָה, קֶצֶף, רוח, זֶעַף, קִנְאָה, עֶזֶז, רֶגֶז.

These texts, in turn, were examined in light of their contribution to the theme of wrath in
Isaiah as a whole.

Our conclusions were classified using the terminology and categories
of Berkeley’s FrameNet Index, which is based on the Frame Semantic
linguistics of C. Fillmore. Frame Semantics assumes that lexical units are
only understood when the background concepts (i.e., ‘Frame Elements’) related to a lexical unit are ascertained. The FrameNet Index, which we
modified slightly, was a classification tool compatible with our
methodological presuppositions about textuality. Berkeley’s FrameNet Index
provided the overarching semantic ‘Frame’ that was assigned to each text.
‘Frames’ were selected based on the genre and function of each literary unit.
For example, the ‘salvation oracle’ in Is 10.24-27 corresponds to the Cause
Emotion frame (i.e., the emotion caused was ‘reassurance’).

The majority of frames, directed to Israel, in wrath-associated texts of
Proto-Isaiah (Is 1-39) were ‘Punishment’ frames (i.e., Is 5.25.10.4; 28).
When this pattern was unexpectedly broken (i.e., Is 12.1-6; 13.1-14.23; 26;
27; 34; 37.28) it generally indicated Exilic or Post-Exilic reflections on
wrath. This confirmed the diachronic evolution of wrath-related themes. In
the same way, Deutero-Isaiah contained more ‘Cause-Emotion’ (‘cause reassurance’) frames rather than ‘Punishment’ frames (i.e., Is 41.11; 42.13;
47.6; 51.13-22; 54.8). However, when the pattern in Deutero-Isaiah was
broken with frames that depicted Yahweh’s judgment of Israel (Is 42.18-25;
48.9), these texts usually indicated post-exilic reflections on wrath. In effect,
the Post-Exilic reflections on wrath within Deutero-Isaiah are pessimistic
reflections. The wrath in the Exile did not produce the spiritual
responsiveness Yahweh intended.
Both Proto and Deutero-Isaiah consistently had frames depicting the ‘Punishment’ of foreign enemies. These frames were, at the same time, intended to encourage Israel. Trinit-Isaiah, on the other hand, was unique in that its frames were addressed to individuals and not to a single nation, as Westermann had noted (1969). Each frame within Isaiah was varied. Some frames announced divine punishment while other frames announced salvation. Regardless of the intent of the frame, each wrath associated frame contributed uniquely to the following categories: the source; object; stimuli; instrument; result; time and purpose of wrath.

The results of our classification of frames and their wrath-lexemes confirmed that prophetic perspectives on wrath did evolve within the book of Isaiah. Moreover, these perspectives, no matter how varied, developed in light of previously written wrath-associated texts.

Regarding diachronic development, Yahweh's wrath toward Israel/Judah in Pre-Exilic texts was characterized by the delegation of an agent/instrument of wrath (e.g., Assyria). The punishment that resulted from Yahweh's wrath in Pre-Exilic times characteristically matched the offense of Israel/Judah. In this way, Israel was perceived as decreeing her own punishment when she offended Yahweh. The reversal of the experience of wrath in Pre-Exilic texts was consistently related to Yahweh’s commitment to the Davidic throne and made possible by the birth of an ideal Davidite.

During the Exile, texts of wrath before the Fall of Babylon (539 BCE) depict Yahweh as not being able to contain his wrath. He stirs himself to action on Israel's behalf motivated by his covenant loyalty (Is 42.13-14). Yahweh’s dispute with Israel after the fall of Babylon emphasizes the failure of his wrath to produce a spiritual change in the hearts of his people. It is in this period that the purposes of wrath shift from being punitive to redemptive (Is 52.13-53.12), as anticipated by the Hezekiah narrative of sickness and healing. A secondary characteristic of texts depicting wrath after the fall of Babylon is their affirmation that Yahweh's anger ceases to preserve Israel's posterity. For this reason, texts emphasize the shift in Israel's status: the abandoned spouse is remarried, and the barren virgin gives birth (Is 54). Wrath is now reversed, not by the birth of a Davidite, but by the rebirth of the entire population of Zion.

The transfer of wrath from Israel in Exile to Babylon sets Israel in contrast to Babylon. Yahweh’s rage at Babylon was triggered by her desire to extinguish the seed of Israel. Babylon sought the extinction of Israel. As a result, Babylon is no longer mentioned in Isaiah after Is 48 (as C. T. Begg noted). She ceases to exist. Edom, however, takes on a more permanent role of being Yahweh’s foe and exists as a symbol of divine wrath. Yahweh’s cyclical triumph over Edom reenacts his triumph over chaos. Thus, while wrath leads to the extinction of Babylon, Edom is preserved as a foe that Yahweh desires to conquer (Is 24.2-5; 34).

In the Post-Exilic period, Yahweh’s wrath at the nations is also directed toward the apostates within Israel. That is, the apostates receive the
same consequences of divine wrath intended for the nations. Like the Pre-Exilic period, Yahweh’s anger is stimulated because of lack of justice and righteousness. Moreover, Yahweh's wrath was stimulated by the sins of the Pre-Exilic fathers and by the perversion of the cult in the Post-Exilic period. During this period, the Agent of punishment is Yahweh himself and his instruments of wrath are not delegated to another (e.g., Assyria or Babylon). Rather, Yahweh's passion and fury intervene to vindicate his faithful.

Yahweh’s instruments of wrath during the Post-Exilic period serve to highlight the difference between the way Yahweh punishes his people and the way he punishes foreign enemies or apostates. In Proto-Isaiah, Yahweh’s wrath is more detached from himself. In effect, Yahweh delegated instruments of wrath to punish his people. At times, wrath was even seen to be an independent entity that functioned apart from Yahweh. In Trito-Isaiah, however, Yahweh’s personal wrath against his enemies is attached to himself, as anticipated in Is 30.27-30 and Is 42.13-14. Yahweh’s detachment from wrath when punishing his people versus his personal involvement when fighting the enemies of his people highlights his particular love for the covenant community.

The results of our research have also indicated that the theme of divine wrath functions to unify various sections of the book of Isaiah. Three themes, in particular, stand out. First, the threat of Yahweh’s destruction of his Vineyard (Is 5.1-7) is resolved in Is 27.2-4, but only temporarily. His wrath is reactivated again as he tramples the grapes in Is 63.1-6 (i.e., ‘the wicked nations and the apostates’). Thus, Yahweh never fully enjoys the fruit of his vineyard that he expected in Is 5.1-7. His enjoyment of grapes is only temporary (Is 27.2-4) and partial (Is 37.30). So long as there is a lack of justice and righteousness, Yahweh’s threat against his Vineyard remains.

Second, the divine decree of hardening (Is 6.9-10), as an expression of wrath, resulted in the inability to see or perceive Yahweh’s work. In Pre-Exilic texts, the decree is presented as being in effect for only a temporary period (Is 6.9-13). However, in Exilic and Post-Exilic texts, the decree is only partially lifted. The righteous alone can see and know Yahweh, but not the entire nation. While Exilic thought, unlike the Pre-Exilic perspectives, exonerated Yahweh from being the cause of divine hardening (Is 42.20-25), the Post-Exilic perspectives in complaint genres re-introduce Yahweh as the cause of sin (Is 64.4-8). However, the complaint that Yahweh was the cause of sin subtly implies that the righteous are beginning to understand the mystery of divine hardening (Is 64.4-8).

Finally, the turning (שוב) of Yahweh’s anger (энא) is a central unifying factor for the book as a whole. אַּגְּדָּה is the most common term for anger in Isaiah, and it is one that appears in key literary junctures of the Book of Isaiah as well. In Proto-Isaiah, the אַּגְּדָּה of Yahweh’s anger was turned toward Israel (Is 5.25; 9.11,16,20; 10.4) but אַּגְּדָּה turned away from Israel at the end of the Exile (Is 12.1). Thematically, the juxtaposition of אַּגְּדָּה with נֵחַם (‘wrath and comfort’) in Is 12.1-6 anticipates the theme of Is 40.1-11: the end of
Yahweh’s wrath signals the era of his comfort. The terms אֶפֶן נַחֲמוּ also point forward to the last chapter of Isaiah where Yahweh ‘returns’ his אֶפֶן upon the wicked (יהוה נַחֲמוּ בְּקָרְבּוֹ, Is 66.15). Just like the turning of wrath resulted in comfort for the community in Exile, Yahweh’s return of his אֶפֶן upon the wicked within Israel results in a greater comfort for the faithful in the Post-Exilic community. In each one of these texts, the Agent who turns wrath (אֶפֶן) toward or away from Israel is Yahweh himself. In light of these themes that occur at pivotal sections within Isaiah, we suggest that the theme of Yahweh turning away his wrath to comfort his covenant community provides a literary strategy for reading all subsections of the book of Isaiah.

In conclusion, the study of wrath in Isaiah confirms the diachronic and synchronic dimensions of the Book of Isaiah. Moreover, it is evident that the study of wrath cannot be limited to the fifteen traditional terms associated with wrath but must remit to related background concepts such as אש, רָעָה, קָלַל, אַכְזָרִי, נָקָם, חָרַם, גְּגָרָה, תַּרְעֵלָה, רִיב, שָׁלֵם, מִלְחָמָה, חָלַל, נָכָה, גְּמוּל, and, שׁוּב. Further future areas of research that would compliment our study would be the analysis of motifs in Is 15-23 that depict Yahweh’s wrath, even though the traditional terms for wrath do not appear in those chapters.
RESUMEN DE LA TESIS DOCTORAL

Título de la Tesis:

La ira divina en el profeta Isaías: un estudio desde la semántica de marcos

El propósito de la tesis es examinar la función de lexemas asociados con la ira en el Texto Masorético del Libro del profeta Isaías con el fin de explicar la evolución diacrónica de sus temas relacionados y la función sincrónica de los lexemas para dar la forma final del Libro de Isaías.

Los estudios recientes confirman que un análisis de la evolución diacrónica de lexemas es necesaria en vista de que el mismo libro de Isaías ha sido el producto de un proceso literario que abarca desde el siglo VIII a.C. hasta el Período del Segundo Templo. Además, un estudio sincrónico de lexemas se requiere para explicar los muchos textos y temas que han sido escritos a la luz de unidades anteriores. Mientras que los textos son de diferentes épocas históricas, una plétrora de nuevos estudios señala que la mayoría de textos dentro de Isaías, si no todos, contribuyen a la unidad retórica del libro entero.

Si anteriormente la crítica histórica suponía la circulación independiente de unidades literarias dentro de Isaías, hoy cada vez más se supone que textos posteriores han sido escritos a la luz de textos anteriores. Como indica H.G.M. Williamson (2012), estudios recientes han puesto de manifiesto que las secciones mayores de Isaías, que hoy constituyen la forma final del libro, fueron redactadas a partir de anteriores secciones menores (abordaje desde la ‘Fortschreibung’).

La relación intertextual de unidades literarias, a pesar de la distancia histórica entre ellas, señala que el reciclaje de textos anteriores buscaba reactualizar fielmente las profecías de Isaías del siglo VIII a. C en nuevos contextos. Por esta razón, nuestra investigación reconoce que los lexemas asociados con la ira del Libro de Isaías tienen una función específica que nace de un determinado contexto histórico. A su vez, nuestro estudio presupone que los vocablos contribuyen al desarrollo de temas que emergen en varias partes del libro. Esta dinámica diacrónica y sincrónica que manifiesta el Libro de Isaías requiere un acercamiento interpretativo y una metodología que expliquen tanto la función de los textos dentro de un contexto histórico como su papel en la unidad retórica de Isaías.

La tesis ha tomado como punto de partida los principios lingüísticos formulados por De Beugrande y Dressler (1993) dada la compatibilidad de estos principios con la dinámica diacrónica y sincrónica manifiesta en el Libro de Isaías. Estos principios, además, orientan nuestro acercamiento al análisis semántico de lexemas. En concreto, los principios de la ‘cohesión textual’, la ‘intencionalidad,’ la ‘aceptabilidad,’ la ‘informatividad’ y la ‘intertextualidad’ nos proporcionan un marco de referencia para entender la
función de los lexemas dentro de Isaías. Nuestra aplicación de estos principios ha guiado nuestra interpretación de los lexemas dentro de textos de la siguiente manera.

En primer lugar, hemos interpretado los lexemas a la luz de su marco literario mayor (abordaje desde la ‘cohesión textual’). El significado de lexemas no se percibe al nivel de la frase, pero se forma por el propio contexto literario mayor. Independientemente de la forma original de los textos dentro de Isaías, en su forma final, las unidades han sido unidas en una unidad retórica final. En segundo lugar, los lexemas de ira y sus correspondientes co-textos literarios se han examinado a la luz de otros textos y temas similares dentro de Isaías (abordaje desde la ‘intertextualidad’). En tercer lugar, el criterio de la ‘informatividad’ ha orientado nuestra suposición de que textos posteriores matizan el sentido de los temas asociados con la ira anteriormente incorporados al texto. Por último, el principio de la ‘situacionalidad’ de un texto nos ha exigido relacionar los lexemas con un determinado contexto histórico.

Este acercamiento, guiado por los criterios de la textualidad y los mismos procesos literarios que llevaron a la formación del Libro de Isaías, nos ha proporcionado las herramientas para lograr nuestros objetivos, a saber: explicar la evolución diacrónica de perspectivas sobre la ira divina y relacionar los lexemas con temas de la ira en diversos textos de Isaías. Estos principios nos han servido como punto de partida al emplear las ciencias interpretativas. En total se han examinado veinti-siete unidades literarias en las que se encontraron uno o más de los quince lexemas tradicionalmente asociados con la ira: אָנָף, אָפָה, זָעָם, חָרָה, חָרֹן, חָרִי, כֻּסֵע, עֶבְרָה, קִנְאָה, עוֹזֹז, רֶגֶז, קַצֵּף, רוח, זעף, קִנְאָה, עָזֹוז, רֶגֶז.

A su vez, estas unidades literarias se han leído a la luz de sus aportaciones al tema de la ira en el Libro de Isaías.

Las conclusiones alcanzadas tras el análisis textual se han organizado según la terminología y las categorías del FrameNet Index de Berkeley, basado en la teoría Frame Semantics (‘Semántica de marcos’) propuesta por Charles Fillmore. Ésta presupone que las unidades léxicas se entienden sólo a partir de la identificación de los conceptos subyacentes (esto es, los frame elements o ‘elementos-marco’) a las mismas.

El Índice de FrameNet, modificado mínimamente, ha sido una herramienta de clasificación compatible con nuestros criterios de la ‘textualidad’. El Índice nos ha proporcionado el ‘marco’ semántico (‘frame’) que hemos asignado a cada texto. Los ‘marcos’ han sido seleccionados en base a su forma y función literaria. Por ejemplo, el ‘oráculo de la salvación’ en Is 10.24-27 opera dentro de un marco de ‘sentimiento causal’. La mayoría de los marcos, dirigidos a Israel en textos asociados con la ira en Proto-Isaías (1-39), operaron dentro un macro (‘frame’) de castigo (i.e., Is 5.25.10.4; 28). Cuando se presencian marcos distintos al castigo (i.e., Is 12.1-6; 13.1-14.23; 26, 27; 34; 37.28) generalmente ello indica una redacción y perspectiva exílica o postexílica que confirma la evolución diacrónica de lexemas asociados con la ira.
De forma similar, Deutero-Isaías contiene un mayor número de textos que operan dentro de un marco de ‘sentimiento causal’ (i.e., Is 41.11; 42.13; 47.6; 51.13-22; 54.8), pero pocos textos que operan dentro de un marco de ‘castigo’ (Is 42.18-25; 48.9). La presencia inesperada de textos que operan dentro del marco ‘castigo’ en Deutero-Isaías señalan una redacción y perspectiva postexílica sobre la ira. En efecto, las perspectivas sobre la ira divina enunciadas después del Exilio son pesimistas. Los textos afirman que el intento de Yahvé con su ira no alcanzó su objetivo: no se produjo una espiritualidad que respondía a Yahvé.

Tanto el Proto-Isaías como el Deutero-Isaías contienen textos que operan dentro de un marco de castigo que anuncian los resultados de la ira divina. Estos marcos tienen la función de reafirmar la fe de la nación de Israel. Por otra parte, el Trito-Isaías contiene textos asociados con la ira dirigidos a los individuos pero no a una nación entera, como señalaba Westermann (1969). En las secciones de Isaías los textos operan dentro de un ‘marco’ distinto. Algunos anuncian el castigo, pero otros la salvación. Sin embargo, cada texto responde a un mismo frame element (‘elemento-marco’), a saber: la fuente, el objeto, los impulsos, el instrumento, el resultado, el tiempo y el propósito de la ira.

Los resultados de nuestra clasificación de textos según sus marcos y sus lexemas asociados con la ira confirman la evolución diacrónica de perspectivas sobre la ira en el Libro de Isaías. Además, estas perspectivas, por muy variadas que sean, se desarrollan a la luz de textos anteriormente escritos.

En textos preexílicos, Yahvé delegaba a un Agente como su Instrumento de la ira (e.g., Asiria). Además, el castigo que vino sobre Israel como resultado de la ira divina siempre correspondía al mismo crimen cometido por Israel. De esta forma, los mismos crímenes de Israel se presentan como instrumentos divinos para el castigo del pueblo mismo (Is 9.17). La renovación de Israel, tras la experiencia de haber sufrido la ira divina, es efectuada por medio del nacimiento de un rey davídico.

Durante el período del Exilio, los textos asociados con la ira escritos antes de la caída de Babilonia (539 AEC) describen a Yahvé como un guerrero incapaz de contener su propia ira. La misma pasión de Yahvé, basada en su alianza con Israel, le impulsa a actuar en beneficio de su pueblo (Is 42.13-14). Los textos que describen la ira de Yahvé después de la caída de Babilonia también afirman que la ira de Yahvé no produjo los resultados deseados. Por ello, se percibe un cambio en la función de la ira divina. La ira ya no es punitiva pero efectúa la redención (Is 52.13-53.12), así como lo anticipaba la narrativa de la enfermedad y sanación de Ezequías (Is 36-39).

Una segunda característica de los textos asociados con la ira después de la caída de Babilonia son las afirmaciones de que Yahvé puso fin a su ira para preservar la semilla de Israel. Por esta razón, el texto enfatiza la transformación de Israel: ya no es la esposa abandonada ni virgen estéril, sino la esposa de Yahvé, madre de muchos hijos (Is 54). La situación de
Israel en el Exilio se transforma, ya no por medio del nacimiento de un rey davídico, sino por medio de los hijos nacidos en Sión.

Por otra parte, al describir a Babilonia como el nuevo objeto de la ira, el texto contrapone a Israel con Babilonia. La ira de Yahvé fue provocada en contra de Babilonia cuando el imperio intentaba destruir la semilla de Israel. Babilonia quiso extinguir a Israel y, por lo tanto, Babilonia deja de existir. Ya no se menciona a imperio después del capítulo 48, como señala C.T. Begg (1998). Por otra parte, Edom llega a ser el nuevo símbolo de la ira divina y del enemigo arquetípico de Yahvé. El triunfo cíclico de Yahvé sobre Edom reactualiza su triunfo sobre el caos primitivo. Al fin, mientras la ira divina resulta en la extinción de Babilonia, la existencia de Edom es preservada. Edom permanece porque el Dios que triunfa sobre el caos necesita que su adversario exista (Is 24.2-5; 34).

En el período postexílico la ira divina en contra de las naciones se dirige a los apóstatas dentro de Israel, que sufren las mismas consecuencias que las naciones impías. Al igual que en tiempos preexílicos, la falta de justicia y derecho provoca la ira de Yahvé. Por otra parte, Yahvé es provocado a la ira por los pecados de pueblo preexílico y la perversión del culto. Durante este período el Agente del castigo es el mismo Yahvé pero sus instrumentos ya no se delegan a otro. Su propia pasión y furor son instrumentos que emplea al intervenir en la historia para vindicar a sus fieles.

Los instrumentos de la ira señalan la diferencia entre los objetos de la ira divina. En el Proto-Isaías, los instrumentos de la ira, y hasta la misma ira, tienden a separarse de Yahvé cuando Israel es objeto del castigo. En efecto, Yahvé encarga su castigo a un tercero. A menudo, la misma ira de Yahvé se percibe como una entidad absoluta e independiente. Por el contrario, en el Trito-Isaías, la ira no se separa de Yahvé cuando el objeto de su ira son los enemigos o apóstatas, como anticipaban los textos de Is 30.27-30 y 42.13-14. Esta distinción realza el amor personal que Yahvé tiene para con su pueblo.

Los resultados de nuestra investigación también han señalado que el tema de la ira sirve para unificar varias secciones del libro de Isaías. En particular, tres temas son de enorme relieve para demostrar la unidad del libro. En primer lugar, la retórica de Yahvé que amenaza la destrucción de su viña (Is 5.1-7) se resuelve en Is 27.2-5, pero no completamente. Se reactiva su ira al pisotear las uvas en Is 63.1-6 (i.e., ‘las naciones y los apóstatas’). Por lo tanto, Yahvé nunca goza completamente del fruto de su viña, que tanto esperaba en Is 5.1-7. Yahvé disfruta de la viña pero solo por un tiempo limitado (Is 27.2-5) y parcial (Is 37.30). Mientras exista la injusticia, la amenaza de la ira divina permanece.

En segundo lugar, el decreto divino del ‘endurecimiento’ (Is 6.9-10) como expresión de la ira divina resulta en la incapacidad para ver o percibir la obra de Yahvé. En textos preexílicos, el decreto se presenta en vigencia únicamente por un período de tiempo (Is 6.9-13). Sin embargo, en textos exílicos y postexílicos, el decreto no se revoca del todo como se esperaba. Únicamente los justos pueden ver y conocer a Yahvé, pero no la nación
entera. Por otra parte, la perspectiva exílica, a diferencia de la preexílica, exoneraba a Yahvé como causa del pecado (Is 42.20-25). La perspectiva postexílica, sin embargo, re-introduce a Yahvé como causante del pecado (Is 64.4-8). No obstante, la queja dirigida a Yahvé por ser causa del pecado implica que los justos empiezan a entender el misterio del endurecimiento (Is 64.4-8).

Finalmente, el apartamiento (שוב) de la ira de Yahvé (시) es un factor que unifica el libro entero. La palabra 시 es el vocablo más común para la ira en Isaías. A su vez, la palabra ocurre en textos que representan claves literarias para el libro entero. En el Proto-Isaías la ira ‘시’ de Yahvé se dirigía a Israel (Is 5.25; 9.11, 16, 20; 10.4), pero se apartó de Israel al final del Exilio (Is 12.1). En relación a los temas, la yuxtaposición de 시 con נחם ‘consuelo’ en Is 12.1-6 anticipa el tema de 40.1-11, a saber: el fin de la ira de Yahvé señala la era de su consolación. La correlación de 시 con נחמ también apunta hacia el último capítulo de Isaías, donde Yahvé vuelve su ira, ahora furor, sobre los impíos (יָנָח, להשם בחתות א RVA 66.15).

Así como el apartamiento de la ira resulta en la consolación de la comunidad del Exilio, el descargar (שוב) la ira 시 sobre los impíos resulta en una mayor consolación para los justos en la comunidad postexílica. En cada uno de estos textos, Yahvé es el Agente que extiende su 시 sobre su pueblo, la aparta o la descarga. En vista de que estos lexemas y temas ocurren en textos críticos, donde se manifiesta la mano de los editores de la forma final del libro, sugerimos que el tema del apartamiento de ira de Yahvé, con el fin de consolar a su pueblo, nos provee de una estrategia literaria para leer todas las subsecciones del libro de Isaías.

En conclusión, el estudio de la ira en Isaías confirma la evolución diacrónica y dimensión sincrónica del libro. Además, es evidente que el estudio de la ira no puede quedar limitado a los lexemas tradicionalmente asociados a un estrecho abanico de vocablos. Por el contrario, el tema de la ira debe ser explorado en términos y conceptos vinculados a otras unidades léxicas, como son 및, ריב, מרשעה, אחרות, מצה, הנך, חל, לישון, מבט, הנך, ו, ושע. así como teniendo en cuenta términos y conceptos que operan como antónimos de ira. Otra posible área para la investigación de la ira en Isaías, que complementaría la nuestra, sería el análisis de imágenes de la ira dentro de Is 15-23, aunque los lexemas tradicionalmente asociados con la ira no ocurren en estos capítulos.
### ABBREVIATIONS

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CHAPTER 1: INTRODUCTION AND PROLOGOMENA

1.1 General Aim

This dissertation examines the semantics of wrath-associated lexical units in Isaiah to propose how their related themes evolve diachronically and, consequently, function synchronically as literary strategies for reading the final form of Isaiah.

1.2 Objectives

Our study will describe the background concepts that are essential to understanding the meaning and function of wrath-associated lexical units in their original literary contexts.

1.2.1 Description of background concepts

Our use of ‘background concepts’ draws on the work of Frame Semantic linguist Charles Fillmore. As we discuss below, Fillmore argued that lexical units be only understood when all minimally required background concepts that are related to a lexical unit are ascertained. The methodology for the classification of semantic categories will draw on Berkeley’s FrameNet project¹, “an on-line lexical resource for the English language” with the stated aim of:

- documenting the range of semantic and syntactic combinatory possibilities—valences—of each word in each of its senses, through computer-assisted annotation of example sentences and automatic tabulation and display of the annotation results. The major product of this work, the FrameNet lexical database, currently contains more than 10,000 lexical units (defined below), more than 6,000 of which are fully annotated, in nearly 800 hierarchically-related semantic frames, exemplified in more than 135,000 annotated sentences.²

FrameNet is based on the research of Charles Fillmore’s Frame Semantics, which demonstrates that the semantics of words cannot be understood

¹ Our classification of wrath-associated lexical units employs University of California-Berkeley’s FrameNet project that documents the range of semantic combinatory possibilities across languages. FrameNet is based on Charles Fillmore’s Frame Semantics, which holds that lexical units cannot be understood without relating words to other realms, domains of knowledge or background concepts. Through the use of Carnegie Mellon University’s “Automatic Semantic Role Labeling” program (ASRL) frames (i.e., ‘concepts’) and frame elements (i.e., “thematic roles”) are automatically generated that will be critically applied to the biblical text: https://framenet.icsi.berkeley.edu/fndrupal/
² Colin Baker 2015, 14.
without relating words to other realms or domains of knowledge. Each lexical unit activates an encyclopedia of background information necessary for understanding. For instance, to understand the meaning of any one word in the sentence “Matilde fried the catfish in a heavy iron skillet” the reader must understand the concepts of Cook, Food and Heating Instruments. Each polysemous word in the sentence (called a Lexical Unit) belongs to a different semantic frame element (i.e., Cook, Food, Heating Instrument) and is given a script-like conceptual structure that describes a particular type of situation, object, or event along with its participants and props. How, then, might FrameNet “a linguistic resource for the English language” be applicable for the study of biblical Hebrew?

Stephen Shead in Radical Frame Semantics and Biblical Hebrew (2011) has recently demonstrated the compatibility of frame semantics to biblical Hebrew. While Shead's objective is to propose to integrate the theories of Fillmore, William Croft's Radical Construction Grammar and other cognitive linguists with Biblical Hebrew linguistics, our use of FrameNet is more pragmatic and organizational. That is, it sets guidelines for us to determine which sorts of background categories should be analyzed to determine how the lexemes of wrath function in Isaiah. In effect, the heart of frame-based semantics, as Shead notes, is the relationships between concepts. Unlike traditional linguistics where words have meanings, in frame-based semantics, meanings have words which are ascertained only when the concepts (or frames) that they are associated with are understood.

As regards our pragmatic use of FrameNet, this dissertation will use Berkeley's FrameNet to organize our analysis of wrath-related concepts in the following four ways: First, we will identify the concepts (i.e., ‘frames’) and frame elements (i.e., thematic roles) present in the literary text of Isaiah that we are investigating. Is 5.25-30, for instance, highlights the general theme of anger and punishment. As we note below, the genre of the text will indicate the general theme. These concepts will be inserted into the FrameNet’s Automatic Semantic Role Labeling program (ASRL) using the ARK syntactic and semantic parsing system developed by Carnegie Mellon University. Given that this is an English language tool, the limitations seem somewhat obvious. However, the semantic roles highlighting the type of background categories the researcher needs to ascertain are universally applicable. Consequently, FrameNet lexical semantic databases have been developed for vastly different types of languages.

Having inserted the phrase “God is angry with his people,” which depicts the essence of the genre in Is 5.25-36, in the ASRL program the Emotion-Directed frame is generated highlighting the following frame elements (i.e., necessary background concepts): Event, Experiencer, Expressor, State, Stimulus, Topic, Circumstance, Degree, Empathy,

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3 Shead 2011, 34.
4 Ibid.
Explanation, Frequency, Manner, Parameter. These roles must be filled when describing the concept of any emotion such as wrath. of course, the text of Is 5.25-30 does not only express the divine emotion of wrath but relates wrath to the theme of punishment. When a sentence (i.e., God sends Assyria to punish Judah) that synthesizes the theme of punishment in Is 5.25-30 is inserted in the ASRL program, the Rewards-Punishment frame is generated. The frame elements for Rewards-Punishment are Agent, Evaluatee, Reason, Response/Act, Degree, Description of Agent, Instrument, Manner, Means, Place, Purpose, Result, Time. The last category “Time” provides us with an organizational framework to discuss diachronic dimensions of the text.

It should be noted that not every text generates the same frames. For instance, Is 5.25-30 text generates the Emotion-Directed and Rewards-Punishment frame, but Is 59.17-19 generates both the Emotion-Directed frame as well as the Revenge frame. The frame elements/background concepts for the Revenge frame are Avenger, Injured Party, Offender, Punishment, Degree, Depictive, Duration, Instrument, Manner, Place, Purpose, Result, Time. Clearly, there will be a significant level of overlap when describing certain frame roles (i.e., ‘background concepts’). For example, the frame role of Reasons in the Reward-Punishment frame will be identical to the role of Stimulus in the Emotion-Directed frame. As the creators of FrameNet themselves note, it is important to remember that frame roles should not be seen as rigid and unbending semantic categories. They may be adapted to suit the description of the text or discourse. One needs only to look at the Rewards-Punishment frame, which has only one agent for punishment in the FrameNet in: a human agent. Texts of wrath in Isaiah require that we include both a category for a Divine Agent and Human Agent of punishment.

Second, having generated the frames and frame elements (roles) for each literary unit, we will correspond syntax with the frame semantic role generated. This “skewing” will be done to determine the nature of syntactic-semantic patterns that appear on the surface level of the Masoretic Text. For instance, the syntactic-semantic role of אַף־יְהוָ֨ה חָרָה֩ (Isa 5.25a) in the Emotion-Directed frame would be described as follows: Subject (יְהוָ֨ה) = Experiencer; Direct Object (בְּעַמּ֜ו) = Topic. In the Rewards-Punishment frame, the same Subject (יְהוָ֨ה) would be labeled as the Divine Agent, and the direct object (בְּעַמּ֜ו) would be labeled = Evaluatee. In Chart 1.1 below, notice how the first three frame elements overlap (Stimulus vs. Reason; Experiencer vs. Divine Agent; Topic vs. Evaluatee). The content is the same though the label is different. At the same time, not all lexical clauses of a text have a role to play in each frame. Not every clause in Is 5.25-30 relates to each frame. Is 5.27a is not applicable to the Emotion-Directed frame, but it is relevant for the Rewards-Punishment frame. These categories will provide a frame of reference for discussing how themes related to wrath develop and intersect with various frames as illustrated in the chart below.
<table>
<thead>
<tr>
<th>Line 1: Hebrew Verse (MT/BHS Versification)</th>
<th>Emotion-Directed Frame Elements</th>
<th>Rewards-Punishment Frame Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:25a בְּעַמּוֹ אַף־יְהוָ֨ה חָרָה֩ עַל־כֵּ֡ן ʿal-κὲν / hārāh / ʾaḇ-yēḥwâ / bêʾammô p-advb / QTLQal3ms / ncest+pr.n / p+n 3ms sf Manner / Verb / Subj / DO Cue Phr / [Predication Clause.................................]</td>
<td>Stimulus = Manner-Cue Phr: חָרָה (therefore) logically introduces the fact of אַף (wrath) b/c of stimuli in 5.1-24</td>
<td>Reason: Manner-Cue Phr: חָרָה (therefore) logically introduces the fact of אַף (wrath) b/c of reasons given in 5.1-24</td>
</tr>
<tr>
<td>Therefore, the anger of the LORD is kindled against his people</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5:27a וֹ בּ לֵשׁוֹכָ֔ר וֹכַ֑י אֵנְּ ʾên- / ʾāyēph / wēʾēn / ʾākōxēl / bō subst.cstr/ adj-ms / w+subst.cstr / PTC / 3ms sf QSVP / Subj / WCrd + Subj / Loc [...PredicationClause.................................]</td>
<td>N/A</td>
<td>Depiction of Human Agent = Predication clause</td>
</tr>
<tr>
<td>There is not a weary one or stumbler in [its ranks]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To recapitulate, Frame Semantics provides us with an organizational/pragmatic framework needed to relate lexical units to the ‘background categories’ in a way that are sensitive to both the diachronic and synchronic nature of the Book of Isaiah. Moreover, we will be able to categorize syntactic and semantic patterns of wrath-associated texts in Isaiah. In so doing, our study builds on the contributions of the studies mentioned above while addressing their methodological deficiencies. To ascertain how ‘background categories’ in Frame Semantics relate to lexical units our study will draw on the contributions of F. De Saussure, De Beuagrande, and Dressler. In summary De Saussure’s distinction between syntagmatic and paradigmatic dimensions and De Beuagrande and Dressler’s standards of textuality will orient our methodological use of the interpretive sciences. The contributions of these linguists to our method are more fully described below.

### 1.2.2 Summarize the stages and patterns

The second objective of this study is to summarize the stages and patterns of wrath-associated themes in Isaiah. Based on the assumption that the final form of the Book of Isaiah developed diachronically throughout history (from Eighth Century BCE. - ca. 400 BCE.), we will be able to trace and summarize the diachronic stages and patterns of wrath-related themes within
the Book of Isaiah. Our summaries will be fully detailed in Chapters Seven and Eight.

1.2.3 Propose literary strategies

The third objective of our thesis is to propose how themes of wrath function as literary strategies that bring coherence to the whole book of Isaiah and the subsections of Isaiah. As we shall see, a plethora of studies conclusively shows that complex literary strategies rhetorically bind larger sections of the final form of Isaiah together. While there is no unanimous consensus as to the redaction of subsections within Isaiah, it is clear that literary units from different historical periods have been set in dialogue with one another (i.e., intertextuality). Therefore, we will propose how wrath-associated lexical units and their background-concepts function as literary strategies for synchronically reading larger sections within the final form of Isaiah.

1.3 Rationale for Study

In this section, we will review methods and studies that relate to the theme of the wrath of God in the Hebrew Bible. We will then discuss specific studies focused on Isaiah as well as contemporary approaches to wrath words/phrases from the perspective of cognitive linguistics. Our review of the literature suggests that our exhaustive analysis of wrath-associated lexical units within Isaiah provides a unique and fresh approach that both critiques and complements current work in Isaiah. At the same time, the review that follows will clarify our interpretive method.

1.3.1 Lexical semantic fallacies in theological dictionaries

As we discuss more fully below in our section on lexical semantics, imposing the proposed meanings of a word from a theological dictionary onto a text often misconstrues the function of the word and the meaning of the text. Words mean what they mean only within a specific context. This thesis will show that theological dictionaries can be helpful in suggesting glosses in a metalanguage but should not shape the semantics of individual words. Word function and meaning must be construed by the literary and socio-historical context of the text.

1.3.2 Review of literature on the theme of wrath in the Hebrew Bible/Old Testament

The semantics of biblical words can also be misconstrued when they are made to serve the ideological or dogmatic purposes of the interpreter of texts that deal with the wrath of God. The theme of the wrath of God, as history
testifies, has not always been welcome as the object of studies. Abraham Heschel traces the *excises* of this divine passion back to Philo, Aristeas and the second century Marcion. With a few exceptions, such as the Reformers, the spirit of Marcion has continued to pervade albeit only dogmatically. For instance, Rudolf Otto, Schleiermacher or Ritschel preferred to remove the idea of divine wrath from Christian theology altogether. On the contrary, German scholars, such as G. von Rad, and W. C. Westermann began to relate the theme of divine wrath to biblical theology. Others, such as K. Poetker and H. Henry have explored the relationship of divine wrath to specifically biblical categories such as “the covenant.” The relationship of other biblical categories to the theme of divine wrath can be seen in more recent works as well. Brian Kelly, for instance, has related wrath to eschatological themes in Chronicles while J. Assmann and U. Berges have highlighted the role of wrath in political polemics. Their work, has likewise, contributed to exploring the theme of the wrath apart from dogma and has focused on the role of wrath in particular books.

The work of R. V. G. Tasker is, likewise, a serious treatment of themes of divine anger in Scripture. However, Tasker’s method, while offering important insight on how the concept of anger or wrath relates to the New Testament, does not focus on wrath terminology as criteria.

Perhaps no other author has mined the ancient prophetic texts of wrath so richly for its contemporary relevance as Heschel. In *The Prophets (1962)*, originally *Die Prophetie (1936)*, Heschel approaches the theme of wrath in a way that highlights the physiological disposition and pathos of God. Divine anger notes Heschel, is not a ruling attribute of God nor is it a ruling passion such as love. This may be seen clearly by texts where what is “often proclaimed about love is not said about anger” (e.g., Is 57.16). Rather, divine anger is an event that responds to evil and, as such, is best understood as *righteous indignation*. Divine wrath signals both the desire of God to limit sin and is always restorative in its intent (e.g., Is 19.22; Hos 6.1). Divine response, then, underscores that God is not indifferent to evil but rather uses wrath to conquer evil and is only poured out after kindness has failed. Thus, divine anger in the prophets is never arbitrary or

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7 Andrew Source 2013.
12 Tasker 1951; J. W. Locke 1993. See also Denna Grant 2009.
14 To the contrary, Brueggemann does not see divine anger merely as restorative but as motivated by a desire for establishing his authority. This hypothesis drives much of Deena Grant’s 2009, 45-51. However, I see no reason why both cannot be true at the same time. See Walter Brueggemann 2005, 282-98.
spontaneous.\footnote{Yamauchi notes that one of the distinctions between Yahweh and Ancient Near Eastern gods is that Yahweh’s anger is not, like theirs, unpredictable. Yamauchi 1968, 29-44.} Positively, wrath is aroused by divine sympathy for the victims of cruelty (e.g., Jer 5.29) and measured in terms of justice (misphat). That wrath is not an abiding attribute of God and is restorative in its purpose is particularly found within texts from Isaiah. Heschel underscores that God is compelled to wrath by injustice, but the response of wrath is distasteful to God. For that reason, wrath is often momentary (cf. Is 5.1; 12.2; 27.2-3).\footnote{A. J. Heschel 1962, 60-61.} While Heschel does not address diachronic issues related to the study of wrath his distinguishing wrath from larger categories like punishment or vengeance is useful for our study. This helps to establish our criteria of studying wrath by focusing on anger terminology rather than larger themes such as punishment. After all, nearly every text in Is 1-39 would qualify as a wrath text if we included punishment under the rubric of divine wrath! Heschel notes the distinction between wrath and punishment in the following way:

\begin{quote}
To regard wrath a synonym for punishment is to misread the authentic meaning of the word and to misrepresent biblical thought. Are we to suppose that the ancient Hebrew excluded passions from the divine Being and yet pictured to himself divine indignation as a real fact? No. To experience divine anger “as if” God were provoked is a subterfuge alien to the biblical mind. Admittedly, anger is something that comes dangerously close to evil, yet it is wrong to identify it with evil. It may be evil by association, but not in essence. Like fires, it may be a blessing as well as a fatal thing—reprehensible when associated with malice, morally necessary as resistance to malice.
\end{quote}

By way of summary, Heschel’s distinction between judgment and anger points the way forward for our delimitation of the semantic range, namely: anger is an emotion attendant upon God's judgment, but not identical with it (cf. Ex 32.10). Thus, we may ask how the theme of divine anger, as distinct from the topic of judgment or punishment in general, evolves within the book of Isaiah. At the same time, this distinction does not imply that some texts within Isaiah do not equate wrath with punishment or war (e.g., Is 10.5).\footnote{Ibid.} However, wrath and punishment are not synonymous.

The distinction between wrath and punishment has also made more recently by Terrence Fretheim who notes that while wrath usually does lead to judgment, it does not always do so (e.g., Ex 4.14). The problem with thinking that wrath signifies actual judgment in every instance is that: “it implies that every divine thought is actualized as if there were no such thing.
as a divine plan that took time to develop and gave temporal space for response before execution.” 19 Several textual examples support his observation (Joel 2.13; Ex 32.9-14; Ps 30.5; Is 12; 54.7-8, 11; 58.9-12).20 Thus, while anger has cause to run (e.g., Is 5:25), it may be able to be interrupted (Is 10.25).21 This is particularly relevant for our study of wrath in Isaiah given that the withholding of wrath emerges as a significant theme throughout the book (e.g., Is 10.25; 12).

To recapitulate, the work of both Heschel and Fretheim enable us to see the merit of studying wrath on its terms without linking it entirely to judgment, even though wrath may, at times, function as a metonym for judgment.22 This distinction receives support when we look at the pioneering work of Balaoi, who has categorized all the major terms related to wrath or anger in the Hebrew Bible.23 While Balaoi’s work ignores, for the most part, the historical and literary evolution of terms of wrath, his isolation of terminology may be used as a springboard for studies on wrath within particular books.

One study that draws on Balaoi is that of Susan McGarry (2006) whose dissertation entailed a synchronic exploration of texts of wrath in the Major Prophets.24 In her exploration of wrath terminology, she suggests that scribes produced texts with the intent of controlling moral behavior in society. While McGarry's interests are more rhetorical than literary, her criteria for the study of wrath is helpful in two respects. First, McGarry limits her study to texts where wrath terminology occurs. Second, she has notably suggested how wrath, particularly in Isaiah, can function as a literary strategy that binds larger portions of texts together.

McGarry’s work synthesizes eight cycles of wrath that emerge within the framework of Is 9.7-8 on through Is 10.13-27. Each cycle demonstrates a six-fold reflection on salvation history and highlights the unique role that divine wrath plays in each case. Every cycle includes the following: (1) a statement of the target of wrath, (2) the specific sin that provokes wrath, (3) God's punishment, (4) a statement on wrath, (5) a statement on the end of wrath and, (6) a reflection on redemption. A brief survey of her work both highlights the distinction between wrath and punishment and underscores the possibility of a study that limits its criteria to wrath terminology.

In the first cycle (Is 9.7-8), God's wrath is unleashed upon Jacob/Israel (9.12). However, God's anger is not turned and will not be turned away (shuv) until 10:27.25 In the second cycle (9.12-16), the idea of the end of wrath, currently targeting the people's sins (vv.13-14), is introduced but denied (7.17b). In the third cycle (9.17-18c), the burning of the land,

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20 Ibid., 13.
21 Ibid., 19.
22 Ibid., 12.
24 Susan McGarry 2009.
25 Ibid., 78.
provoked by wickedness, is an expression of wrath (v.19). In this cycle, however, neither the ending or the non-ending of wrath mentioned. The fourth cycle (9.18d-20), against Manasseh and Ephraim, introduces anger that is not turned away by using the term (shuv). In 10.1-4, the fifth cycle, divine anger has not yet turned away (shuv). The motive for divine wrath in this cycle is social injustice. Now, however, wrath is used to describe people, and the section shifts the focus to Assyria, the new target of wrath. In the sixth cycle (10.5-6), God targets the godless nation with Assyria, and the people are described as a people of wrath (cf. Is 51.20). This verse, likewise, serves as a pivot because Assyria becomes the new target of divine wrath. The seventh cycle (10.7-12) speaks of the threat of punishment when the Lord has finished his strange work, but there is no mention of wrath. Finally, in the eighth cycle (10.13-27), the divine wrath at Israel has ended, and wrath is now completely focused on Assyria. From these cycles, McGarry concludes that “God's wrath plays an important role in the message of Israel's salvation history . . . . it is the cohesive element that joins different targets: Israel/Ephraim, Assyria and Jerusalem and thereby constitutes a literary strategy.”

Equally insightful is McGarry's synthesis of the places where terms of wrath are used as metonyms that connect the concept of wrath with salvation history. For instance, the mention of wrath in Is 12.1 calls to mind “every aspect of the speaker's history, sin, punishment, and restoration.”

Likewise, in Is 54.8 and Is 60.10 wrath is more than just an emotion but descriptive of a national experience of rejection and devastation. In Is 42.24-25 wrath is a metonym for the history of punishment and the devastation of a nation. At the same time, McGarry notes, the emphasis on the nation does not exclude the “ordinary sinner” as an object of wrath. She supports this conclusion by noting that wrath terms may, at times, be connected with texts that detail “non-specific crimes that everyone could commit.” In so doing, the author/redactor broadens the responsibility for God's punishment (e.g., Is 1.28; 3.11; 57.13). In connecting the common sins with the destruction of Jerusalem, the loss of land and army, the authors sought to “intensify the need to behave in ways that satisfied God and might elicit God's cosmic protection.” To summarize, while McGarry’s focus is on how wrath functions rhetorically, from a synchronic perspective, her work does suggest that some development of the idea of wrath occurs in Isaiah. More concretely, in the first part of Isaiah wrath describes salvation history on a national level. In Post-Exilic texts, however, wrath appears related to the role of every individual.

26 Ibid., 78.
27 Ibid., 80.
28 Ibid., 87.
29 Ibid., 135. See for instance, Is 47.6; Is 57.17; 63.5; 64.5-12; Is 13.13; 57.17; 13.11.
30 Ibid., 124.
Another study that has explored how the theme of divine wrath functions in the book of Nahum is that of Bob Becking. He notes how terms of divine wrath operate as a literary strategy. His conclusions, however, do not neglect the importance of diachronic analysis. For instance, Becking notes that texts combining the idea of divine protecting wrath with the noun *hmn* “can be dated at the end of the exilic period” (e.g., Nahum 1.2; Is 34.2; Ezek 25.14,17; 30.15).31 Another study focusing on wrath in the book of Nahum is that of Peels. H. G. L. Peels suggests that the function of *nqm* is to be understood in a positive sense because texts employing the word express a longing for salvation.32 Though *nqm*, is not taken as one of the terms for wrath in Isaiah, its clear association with wrath is a helpful step forward in understanding how historical and literary contexts can shape the idea of a passionate God.

Having said that, the idea that the theme of divine wrath may indicate diachronic stages of development is not held by all. Having surveyed all the terms for anger in the Bible, Baloain surprisingly concludes that there is no traditional historical development of the theological understanding of anger.33 Such a conclusion, in our opinion, stands in need of further examination. If Scripture is literature written in history, and often written as a recontextualization of previous ideas, should we not assume that themes such as wrath would exhibit a particular development? Others are not so pessimistic. If Baloain has erred too much on the side of historical naiveté, A. T. Hanson represents a much more optimistic approach as to the diachronic evolution of wrath.

In *The Wrath of the Lamb of God*, Hanson argues that there are three clearly defined stages of wrath in the Old Testament. The first stage of wrath is presented either as an irrational or something mysterious expression of divine emotion (e.g., 2 Sam 6:7-8). The second stage is conceived as a moralizing done by the prophets and by the deuteronomistic historian (DtrH). This moralizing is driven by a divine response to sin. Finally, in Post-Exilic times wrath is related to an impersonal sense of sin.34 That is, wrath is brought about by the people themselves with no explicit reference to God as the agent. One example might be how the Post-Exilic editing of 2 Sam 24.1 shifts the blame of wrath away from Yahweh and places it on the satan.35 Notwithstanding, as Fretheim points out, many texts, which speak of divine anger, may still imply that Yahweh’s personal anger is still at work even if no explicit reference to Yahweh is made (e.g., Num 1.53).36

Other scholars have taken engaged with the possibility of the evolution of a theology of wrath in different literary genres of the Hebrew

31 Becking 1995, 287.
34 A. T. Hanson,1959.
36 Ibid., 53.
Bible. Building on the distinction between wrath and punishment, drawing on historical-critical studies and focusing on wrath terminology are the studies of Karl Latvus and Samatha Joo.\textsuperscript{37} Karl Latvus (1988) in \textit{God, Anger, and Ideology: The Anger of God in Joshua and Judges in Relation to Deuteronomy and the Priestly Writings} pioneers the study of wrath using anger terminology as criteria for suggesting the tradition-historical development within specific literary genres. Latvus concludes that DtrH does not mention the anger of God. However, in DtrN (a more law-oriented redaction of the DtrH), God is provoked to wrath by the worship of foreign gods. Finally, Latvus suggests that in P wrath is used to express power struggles between Jewish and priestly leaders.\textsuperscript{38} While we share Latvus’ concern to explore the diachronic dimensions of the wrath in particular literary contexts, his methodology tends toward speculative hypothesis.

Despite these difficulties, Latvus has rightly focused the study of wrath terms by looking at the historical development of the theme in specific literary genres. Moreover, Latvus raises appropriate principles that we will draw upon, namely: (1) we will ask if it is possible to recognize redactional activities in texts of anger within Isaiah; (2) we will determine which model of redaction, if any, is the most appropriate one for describing the growth of the book (or portions of texts) and; (3) we will provide an approximate date for anger themes in light of their socio-cultural background.\textsuperscript{39}

An equally significant study on the anger of God is that of Samatha Joo. Her study (2006), \textit{Provocation and Punishment: The Anger of God in the Book of Jeremiah and Deuteronomistic Theology}. As Joo is concerned to define the function of כעס in the the hiphil within Jeremiah and Dtr (DtrH1, Pre-Exilic; DtrH2 Exilic). Her work demonstrates the importance of reading texts in light of their possible redaction. Joo’s interaction with Isaiah is limited to 65.5, the only place where the term כעס occurs in the book. Here, she argues, the editor wished to show that the present generation was receiving the punishment due from the sins of their fathers. Joo’s case is built on the hypothesis that “the shift from the third person to second person in v.7a and then back again to the third person in vs.7bc most likely hints at the secondary nature of v.7a.” That being the case, the editor wishes to show that the present generation is receiving the consequence for thei father’s sins detailed in vv.1-5 (“I will pay back . . . your iniquities”).\textsuperscript{40} Alternatively, however, if v.7a is excised from the text, following the LXX, then v.7b gives the reason for the punishment (I will pay back . . . because they burned incense . . .).\textsuperscript{41} In this case, Joo argues, the function of the term כעס is pivotal because it “functions as the motive for divine punishment . . . these very

\begin{itemize}
\item \textsuperscript{37} K. Latvus 1998.
\item \textsuperscript{38} Joo, 2006.
\item \textsuperscript{39} Latvus 1998, 26-35.
\item \textsuperscript{40} Joo, 2006, 141.
\item \textsuperscript{41} Ibid., 141.
\end{itemize}
practices supplied the fuel for the smoke which reaches the divine nose." 42
In some cases, Joo’s redaction theories are too speculative to be helpful. However, her work demonstrates that one must engage with the possibility that theologies of wrath diachronically emerged.

Deena Grant’s work, Divine Anger in Biblical Literature43 seeks to read texts of anger in light of their parallels in Ancient Near Eastern literature and in light of the Hebrew Bible as a whole. Grant's conclusions are a significant contribution to studies that use wrath terminology as a criteria for text-centered reflections on wrath. We will here discuss five results from her study that prove to be most relevant for our work in Isaiah. 44

First, departing slightly from Heschel's ideological commitment that most texts of wrath are restorative in purpose, Grant argues, perhaps with excessive dependence on W. Brueggemann, that texts depicting Yahweh are primarily intended to reestablish the authority of Yahweh over people or creation. Her conclusion is largely drawn from the observation that human wrath in the Bible always describes the response of people in authority: patriarchs, kings or other political leaders. 45 Given that biblical authors use the paradigm of human anger to describe divine anger, the reestablishment of authority is an image extended to describe Yahweh. This leads to the second observation regarding divine wrath in Isaiah, namely: Yahweh tempers his wrath as he reestablishes his authority. The primary motive behind the tempering of divine wrath, Grant argues, is Yahweh's covenantal, familial or political relationship with Israel and with creation. The covenantal motives for tempering divine anger are described by examining differences between the Psalms and prophetic literature on the one hand, and DtrH texts on the other.

In the prophets and Psalms, Yahweh tempers his anger given his “singular effort at maintaining the covenant.”46 The mitigation of his wrath is due to his affection for Israel, his kin or his desire to be praised for the success of the nation. Here, Grant notes that Yahweh acts alone in tempering his wrath and that Israel’s repentance does not pay a significant role in mitigating the wrath of God.47

On the other hand, in DtrH the tempering of Yahweh’s wrath involves the dual effort of both Yahweh and Israel. While Yahweh will mitigate his wrath because of his affection and covenant with Israel, the mitigation of that wrath will be triggered by Israel’s repentance and turning to God. Grant notes that ironically:

42 Ibid.
43 Grant 2009,
44 Though this is a purely pragmatic number used for classifying of Grant's hypothesis.
45 Grant, 2009, 134.
46 Ibid.
47 Ibid.
a breach in covenant induces Yahweh’s anger, it is the very existence of the covenant that turns back Yahweh’s anger . . . . perhaps by attributing the execution and the retraction of Yahweh's anger to Israel's behavior, Deuteronomy offers an exiled nation hope if she commits herself to Yahweh (cf. Deut 4:23-31; Deut 7; Judg 3; Deut 9; Ex 32).48

The third contribution of Grant and one that provides examples of the tempering of wrath in different biblical collections is her synthesis of how metaphors from the human expressions of anger are extended to depict the anger of Yahweh. Examples include texts where Yahweh is described as the spouse/kin, creator or king of Israel. For instance, in patriarchal narratives, sexual offenses are one of the most pronounced triggers for anger in humans. In these cases, human anger is directed toward the outsider who violates the “female ward,” rather than the female herself. Contrary to this, however, Yahweh's wrath triggered by Israel's sexual offenses is always directed to the female ward “Israel” and not to the seducer from outside (i.e., foreign nations) who led Israel into spiritual prostitution.49 The reason that divine anger is aimed at the female ward, Grant argues, is to convince Israel that God is worthy of love. More concretely, God seeks to reestablish his authority as Israel’s spouse.

Nowhere is Yahweh’s desire to reestablish his relationship with his kin more pronounced than in prophetic literature. Whereas, for instance, human anger at kin, as in Gen 4 and Gen 27, is not usually intended to compel remorse from the provoker, Yahweh moderates his anger so that the provoker may feel genuine remorse (i.e., Ezek 16; Jer 2; Is 54). This remorse will lead to repentance and recognition that Yahweh's authority is incontestable.50 The same pattern holds true for texts of anger in Post-Exilic literature where Yahweh will temper his anger in deference to his parental relationship with Israel (i.e., Is 64.7ab), or to his relationship with all of creation (e.g., Jon).51

Paradigms of kingship also provide images that are subsequently extended to texts depicting the anger of Yahweh. Grant notes that the Song of the Sea (Ex 15), Jer 10; Ps 59; Is 13.3-4 (among others) all describe Yahweh's wrath as the anger of a king. In these sorts of texts, which combine wrath terminology with the kingship of Yahweh, the author seeks to compel Israel to recognize Yahweh's rule and renew her loyalty to Yahweh as king (cf. Jer 50; Ezek 22; Mic 7; Pss 7; 69; Job 19).52 According to Grant, the use of terms of wrath to reassert the authority of Yahweh as king derives from

48 Ibid., 533, 562.
49 Ibid., 58-59.
50 Ibid., 418, 439, 462.
51 Ibid., 462, 465.
52 Ibid., 303.
the idea that the locus of both political and religious authority lay with the Judahite king.  

53 Texts of wrath during the Post-Exilic period, likewise, extend the image of kingship to Yahweh, even though Yahweh is not referred to as king in Post-Exilic texts. Nevertheless, Yahweh is pictured as one who fulfills the role of a king in caring for the poor and marginalized (cf. Is 59; 66).  

54 In this way, the Post-Exilic prophets resonated with people who had lived powerlessly under foreign rule but who had now been rescued by the deity who cares for the weak.  

55 Post-Exilic texts depicting Yahweh as fulfilling the role of a king are also motivated by Yahweh’s self-interest to redefine his authority. In Is 26, for instance, Yahweh's deflects his anger from Israel and targets hostile enemies with his wrath so that he might win glory for himself among the peoples (Is 26.15).  

56 A fourth suggestive conclusion offered to us by Grant is that the description of Yahweh’s anger focuses less on the experience Yahweh might have in feeling angry and more on the outcome of Yahweh's anger. While many of the anger terms used to describe human anger emphasize what is experienced by the one provoked to anger, the same term applied to Yahweh will highlight the effect of Yahweh’s anger on its target. This, she argues, is because biblical authors attempt to avoid anything that implies Yahweh’s esteem is diminished by his provokers.  

57 Grant writes: “Yahweh’s anger is depicted, not as a state of being, but instead, as a hypostasized instrument of warfare. As such, the expressive of divine anger texts emphasize the effect of Yahweh’s anger on its victims and not on Yahweh” (cf. Ex 15; Jer 8,10, Ezek 20; Zeph 3; Ps 59).

58 One example of this would be the use of the term hema which in Esther 1.12 expresses the internal experience of the angered person, but when applied to Yahweh the same term refers to a burning of Yahweh’s targets (Jer 4.4). Grant writes:

The change of emphasis may be attributed to the reluctance of the biblical texts to cast Yahweh as vulnerable. At all costs, authors avoided describing Yahweh as being affected by anger so as not to imply that the person or nation provoking him to anger diminished his status in any way.  

59 Ibid., 70-71. Another example would be כעס. When used to describe human anger, the term conveys sadness that undergirds anger and is felt in the body with tears, sorrow. When the term is applied to Yahweh, however, (in the hiphil), the focus is on Yahweh who is provoked to anger and is followed by punishment. See Ibid., 77.

53 Ibid., 280-281.
54 Ibid., 33-34.
55 Ibid., 317.
56 Ibid., 510.
57 Ibid., 190
58 Ibid., 251.
59 Ibid., 70-71. Another example would be כעס. When used to describe human anger, the term conveys sadness that undergirds anger and is felt in the body with tears, sorrow. When the term is applied to Yahweh, however, (in the hiphil), the focus is on Yahweh who is provoked to anger and is followed by punishment. See Ibid., 77.
Here, Grant's approach is a step in the right direction when compared to the sweeping generalizations of Hanson. There are, indeed, texts where authors deemphasized one characteristic of God for ideological reasons. These conclusions, as Grant notes, are textually constrained.

Finally, Grant’s study takes into account how texts of wrath depict Yahweh as the divine warrior. The depictions of Yahweh as the divine warrior are studied in ways that highlight the literary evolution of metaphors. She concludes that in early poetic texts (e.g., Ex 15; Hab 3; Pss 18; 70) Yahweh is depicted as a “solo divine warrior” who fights cosmic and human forces alone. The Pre-Exilic, Post-Exilic prophets and DtrH preserve the same anger language in these early texts of war but rework the “early picture of Yahweh as warrior to explain victories and defeats in Israel.” For instance, while in the earlier poetic texts, Yahweh’s wrath is his weapon that triggers cosmic storms, the Judahite prophets conceive of Yahweh’s wrath as the actual weapon of war (cf. Is 10.5-34).

The transformation of images of anger is evident when examining “Core Deuteronomy” (Deut 4.40-26.19; 28). Here, there is no link between Yahweh and war. However, wrath does bring about destruction that wipes out Israel (6.5) and triggers a plague (9.27-28) even though this wrath is not directly blamed on Yahweh. The exilic redactors of DtrH2, however, identify war as a consequence of divine anger. This, according to Grant, is an “exilic development of a prophetic notion, which itself perhaps adapted from Israel’s earliest poetry, that invasion is the primary expression of Yahweh’s anger.” In this way, with the exilic prophets (e.g., Is 5; 10; 13; Jer 21; 50; Ezek 38), the compilers of DtrH2 understand war as an outcome of divine anger. The assertion that Yahweh’s anger is realized in war, according to Grant, “reaches its height or influence within the Babylonian invasion and exile.” This is particularly stated for two reasons: (1) the theme of Yahweh’s anger as an expression of war is found only in late-monarchic exilic texts (cf. Is 5; 10; 13) and; (2) the absence of the theme (i.e., that Yahweh’s anger is realized in war) in Pre-Exilic Northern prophets and Post-Exilic literature (e.g., Mal, Zech, Joel). For instance, Amos and Hosea mention war but do not highlight that divine anger is the source of war. A further distinction to note between the prophets and DtrH is that Yahweh does not fight the battles alone as he does in the early texts but guides the battles himself (e.g., Is 10; 13:6,8; Jer 50). In other words, the original mythological image of

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60 Ibid., 600.
61 Ibid.
62 Ibid.
63 Ibid., 630.
64 Ibid., 630. It is not helpful that Grant fails to specify which part of Is 5 she thinks is exilic.
65 Grant, 2009, 601.
66 Ibid., 610-618.
67 Ibid., 600.
divine warrior is contextualized into the setting of a real war (cf. Is 10.5-34).\textsuperscript{68}

According to Grant, the motif of war, as the primary expression of divine anger, is rooted in early poetry and exerts a great deal of influence on subsequent texts, particularly, the prophets and DtrH2. Moreover, Grant notes, the theme of anger in war is so powerful that it was even transferred into biblical texts whose \textit{Sitz im leben} are not about war at all (i.e., Job 19; 38.6-11).\textsuperscript{69} In summary, Grant’s study shows how images can be transformed in subsequent appropriations of prophetic texts, though she does not challenge many of the higher-critical theories that inform her conclusions.

1.3.3 Cognitive linguistic approaches

Finally, one of the most promising approaches to understanding the concept of wrath in the Hebrew Bible comes from cognitive linguistics and, in particular, the work of Ellen van Wolde. We will first briefly describe cognitive linguistics and then show its particular application to the concept of wrath in the work of van Wolde. In cognitive linguistics, words are not said to have meanings, but meanings (concepts) have words/phrases that \textit{uniquely} express concepts in culturally embedded ways.\textsuperscript{70} That is, meaning lies in the mind of the speaker and not in a sentence.\textsuperscript{71} As cognitive linguists have demonstrated, the meaning of a word “relates to a concept or set of concepts that people have about an entity or set of entities in the world around them and these concepts may vary from culture to culture.”\textsuperscript{72} Current research leans toward acknowledging that the cognitive capacity to frame concepts is related to our linguistic categories. Therefore, each culture will have a specific way to understand concepts and to linguistically mediating thought. Of particular interest to our study is the contribution of biblical cognitive linguists to understanding emotions such as wrath/anger. E. van Wolde has argued that cognitive approaches to the most common verb for anger (חרה) as well as (אף) with God or Yahweh are unique when compared to prototypical scenarios of anger within other cultures. She writes: “anger is viewed as someone’s or the deity’s hot feeling, as a fire that rises up out of the mouth against someone or something with an immediate devastating effect.”\textsuperscript{73} It is as if once anger comes out of the mouth, lips, face, nostrils, tongue or breath, there is no stopping or controlling anger. Thus, it is always the rage that burns a part of the body, not the person that burns with anger. For instance, the person's nose burns with anger but not the person.\textsuperscript{74} The

\textsuperscript{68} Ibid., 602.
\textsuperscript{69} Ibid., 651.
\textsuperscript{70} E. Van Wolde 2008.
\textsuperscript{71} Shead 2011.
\textsuperscript{72} Mue\textsuperscript{ller} 2015,12.
\textsuperscript{73} E. Van Wolde, 2008,11.
\textsuperscript{74} Ibid., 10.
fact that anger is uncontrolled is the reason that anger is not an attribute for a woman. This Hebrew perspective on anger deviates, E. van Wolde argues, from the prototypical norm where there is an attempt to control anger followed by the loss of control of anger and a consequential act of retribution. The significance for a lexical semantic study of wrath in Isaiah or theology, in general, should not be understated. She notes:

one may even challenge the view that Yahweh (or Elohim) in the Hebrew Bible exemplifies control over his feelings, far more than 500 times he is represented as subjected to the explosive force of fury and aggression leading to violence. Thus, the cognitive research into the language of sentiment may have some theological content as well.\(^{75}\)

Whether van Wolde’s cognitive perspective on anger can be reconciled to texts, such as Is 42.25, where Yahweh obviously controls his anger/wrath will be discussed in sections that follow. Nevertheless, her study does provide evidence that the linguistic descriptions of the sentiment of anger/wrath do, indeed, construe the content of the concept of wrath. Such research indicates a need to move away from J. Barr’s approach to the Hebrew language. For instance, E. Muëller observes that, while Barr proved that the meaning of a word lies neither in its etymology nor does it consistently reflect folk-psychological perceptions, it is incorrect to assume that there are no correlations between thought and language.\(^ {76}\) As regards our study of wrath, we presuppose that the prophetic writer/editors categorized both the idea of wrath as well as the language of wrath in culturally embedded ways. One example of this is that Hebrew writers perceived their bodies as containers of anger.\(^{77}\)

1.3.4 Summary (review of literature)

To recapitulate, our survey of the most relevant literature on the theme of anger in the Old Testament has shown that no significant study has explored the semantics of wrath as it relates to the final form of the book of Isaiah in the Masoretic Text. Texts of wrath in Isaiah have been used to articulate the distinction between wrath and punishment (Heschel), to express dogmas (Luther, Calvin), express the moral tensions in theology (Fretheim), or have been used to define punishment in general (Tasker). Other studies are built on higher-critical hypothesis too speculative to substantiate (Joo), or have privileged rhetorical approaches to the point of marginalizing diachronic dimensions of the text (McGarry). Likewise, Balaoín’s privileging of a synchronic approach to words of wrath neglects diachronic developments

\(^{75}\) Ibid., 11  
\(^{76}\) Barr 1961; Muëller 2009.  
\(^{77}\) C. van der Merwe 2006, 85-95.
that nuance word meanings. The cognitive linguistic approach (van Wolde) is a step in the right direction in that it situates emotion-laded words within the human experience. However, van Wolde does not examine the isaianic use of wrath words from the perspective of the book as a whole. Moreover, following C. van der Merwe, the notion of a “prototypical reading” of a concept does not appear to be an entirely objective task. To date, there is no exhaustive study on the semantic function of wrath-associated lexemes within Isaiah that is sensitive to both the diachronic and synchronic character of the book. Our study seeks to show the potential of applying Frame Semantics to the theme of wrath in Isaiah, which will provide an organizational and pragmatic framework to analyze the diachronic and synchronic aspects of biblical texts.

1.4 Methodological Context

In this section, we will define a methodological approach that orients our approach to the study of wrath in the book of Isaiah. First, we will describe how meaning may be linguistically mediated in texts through the author’s choice of syntagmatic and paradigmatic possibilities. Second, we will clarify how Dressler and De Beaugrande’s standards of textuality enable us to determine the motives behind the author’s choices of lexical units and syntagmatic ordering of utterances. We will then explain how these same standards of textuality will guide our use of the interpretive sciences currently used in biblical studies.

1.4.1 Biblical lexical semantics

Lexical semantics explores how lexical units relate to meaning. Our approach to lexical semantics presupposes that lexical units are vehicles of authorial intended meaning. However, how does that meaning arise? Swiss linguist F. de Saussure (1857-1913) demonstrated that meaning arises through a combination of syntagmatic and paradigmatic relations that the author chooses. We will briefly discuss both of these types of relations. First, syntagmatic analysis asks how lexical units connect with each other in the same phrase or sentence. That is, the interpreter explores how words are bound together in a linear relationship.

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78 Ibid.
The syntagmatic analysis of a text does not require knowledge of the larger literary context or sociological context. It simply charts out the lexical units in a linear fashion. As this is a necessary step to determine the surface structure of the text, we will chart out each text in syntagmatic fashion. This will serve as a point of departure for corresponding the syntactic roles to semantic functions on a surface level as illustrated above (i.e., skewing). Skewing the text will, moreover, enable us to determine if there are syntactic-semantic patterns that emerge in texts where lexemes of wrath are employed. In Chart 1.2, we use standard thematic-semantic roles for the purpose of illustration. Our categories for semantic-thematic roles will be introduced below in our section on FrameNet semantics.

Second, paradigmatic analysis revolves around the principle of the substitution of lexical units. Thus, any study of the semantics must take into account all the possible words/phrases that were at the author's disposal. This is necessary to discern the reason an author chose a particular lexeme. Having noted the possible word choices at the author's disposal, the interpreter must ask why certain words/phrases were chosen over others. Understanding the motive behind lexical choice will enable us to suggest plausible function of lexemes. Hebrew authors were motivated, notes van Wolde, to choose lexemes based on the resemblances the combination of words created. Unlike Indo-European languages, which have a highly differentiated and elaborated paradigm with specific words for everything, in Biblical Hebrew, it is standard for “one word to mean x here but y in another context.” That is, lexemes are specified through isomorphism (i.e., resemblances that are created between different words). Thus, there is an isomorphic dimension to paradigmatic choices.

Additionally, we must ask what contextual (literary or sociological) reasons motivated the author’s choice of a lexical item. Was the motive for poetic or phonological reasons? Were words chosen due to conventional

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79 Cotterell, Turner 1998, 158.
82 Dressler and De Beaugrande 1981.
combinations of lexical units? Why were certain interchangeable synonyms or antonyms preferred over others? How does word choice reveal the emphasis an author intended to communicate? In effect, we seek to ask what guided an author in his/her choice of paradigmatic lexical possibilities and how the syntagmatic ordering of those lexical units mediated the author’s intent.

To ascertain the logical rationale behind the author's paradigmatic choices and syntagmatic ordering of texts we will draw on Dressler and De Beaugrande’s seven standards of textuality: cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality.\(^83\) I have previously argued, though in substantially different ways, that these seven standards of textuality may be synthesized and thereby guide our interpretive approach to the biblical text in four ways: (1) texts must be read in light of their rhetorical unity with the larger literary context, (2) texts must be read in light of other texts, (3) texts will dynamically contribute to the development of themes, and (4) texts must be situated in their socio-historical context. These four perspectives on reading texts ensure that our method in frame semantics (i.e., asking how all the necessary background concepts relate to wrath lexemes) will be a “bottom-up” approach rather than an approach that imposes meaning on words from the “top-down.”\(^84\) We will now clarify exactly how each of our four interpretive guidelines described above accounts for Dressler and De Beaugrande’s standards of textuality and how they will orient our interpretation of all concepts related to lexemes of wrath in Isaiah. Following this section, we summarize the application of our method in concise steps. Here we merely wish to explain our theory of textuality and its relevance for the book of Isaiah.

1.4.2 Semantic analysis in Isaiah requires reading lexical units in light of their larger literary co-text/s (text cohesiveness)

Analyzing the lexical semantics of any word/phrase must be cognizant of the relationship the lexical unit has to its greater literary co-text. The meanings of words may not be derived from theological dictionaries nor, as Barr has shown, from their etymologies.\(^85\) For instance, as we shall see below, the meaning of אַף “anger” in Is 5.25a is nuanced by the phrase מָסָרָה לָשׁוֹן לְיוֹדֵעַ in Is 5.26. However, this would not be clear if 5.25a were to read in isolation. Moreover, neither ראש nor נשא appear as entries under “wrath/anger” in any of the theological dictionaries. The interpreter understands that the expression of אַף “anger,” in Is 5, must be related to the background concepts of raising a standard or whistling. In other words, the

\(^{83}\) Ibid.

\(^{84}\) See the discussion on “top-down” vs. “bottom-up” semantics in D. Gray 2007, 43-59. My summary of these aspects may be found in Moser 2006, 68-79.

\(^{85}\) J. Barr 1961.
meaning of any one lexical unit is developed by its surrounding literary co-text. Words and phrases are linked to other words/themes in their literary co-text phonologically, syntactically, lexically and thematically. In other words, meaning is contingent upon the function of words both within and beyond the sentence level. This corresponds to Dressler and De Beaugrande’s standard of text cohesion. Communicative utterances are, in effect, shaped by their rhetorical unity with the larger literary co-text. As we shall see in the following section, the rhetorical unity of a text does not only extend to the larger literary unit in which it is located but may span the entire Book of Isaiah itself. For this reason, we will now describe how the formation of the Book of Isaiah in its final form sought to intentionally preserve the rhetorical unity with its smaller constituent parts. This will, in turn, enable us to more carefully define how lexical units and themes are linked in a coherent manner with other words/phrases at the book level.

To clarify how the words/phrases “link-up” with other words/phrases within Isaiah (i.e., cohesiveness), we need first to understand how the book of Isaiah evolved over periods of time. It is not enough to have a “pure” synchronic approach to lexical semantics for the following reason: if the reason for linking lexical units with pre-existing material was a historical reason in the first place than the meaning of those words could hardly be ascertained apart from historical knowledge. In other words, understanding the meaning of words in the present form of the Masoretic Text of Isaiah requires knowing why, when and how those words were linked to their present text location. For these reasons, it is important to describe current positions on the literary evolution of the book of Isaiah.

There is a growing consensus among scholars that the parts of the book of Isaiah evolved organically rather than independently from each other. Perhaps the best term to describe the way in which the book of Isaiah developed is the term Fortschreibung: a process of reinterpretation of texts where new material was written either in light of anterior material or on top of the previously written material. Such a view represents a major break from previous paradigms that assumed Proto-Isaiah (1-39), Deutero-Isaiah (40-55) and Trito-Isaiah (56-66) were, for the most part, written independently of one another. Yofre notes:

No se puede hablar del <<libro de Isaías>> como de un libro, pero tampoco como de tres libros pre-existentes e independientes uno de otro, reunidos más o menos al azar bajo un autor único por razones editoriales, y ni siquiera de tres libros, de los cuales los dos más tardíos, procuran interpretar el primero.87

86 For a concise summary of this process in other scholars see J. Stromberg 2011a, 271-279.
It is less certain, however, just how the various sections of the book of Isaiah have evolved into the organic literary phenomena they represent. Nevertheless, there is no doubt that the book of Isaiah references an extensive period of history that ranges from the Eighth Century BCE. on through the Post-Exilic period and that texts redacted throughout its history are written in light of previous texts. For this reason, any hypothesis regarding the organic relationship of the parts of Isaiah must take into account the historical contexts in which these parts were formed. In some cases, a sequential reading of Isaiah shows how later parts of Isaiah drew on previous parts. For instance, Rolf Rendtorff, has argued that Trito-Isaiah unifies distinct concepts found in Proto-Isaiah and Deutero-Isaiah. He notes that while misphat in Proto-Isaiah is often paralleled with sedeqah, in Deutero-Isaiah, it is paralleled with yeshua. Trito-Isaiah, however, combines all three terms (misphat, sedeqah, yeshua) and related concepts together (Is 56.1).

Particularly helpful regarding exploring how redactions may be both sequential and retrospective has been H. G. M. Williamson’s *The Book Called Isaiah* (1994). His study highlights the organic nature of Isaiah and provides a point of departure for our understanding of the text. Williamson suggests that Deutero-Isaiah, the exilic prophet, reads the oracles of Isaiah of Jerusalem as a sealed book (Is 8.13) that is to be opened once the time of judgment has passed and the era of salvation has been inaugurated. Deutero-Isaiah, however, does not merely have a literary interest in the oracles of Isaiah but sees himself as the herald of the new era that has now dawned. Admittedly, Williamson is aware of the speculative nature of his suggestion. Nevertheless, his study clearly shows that Deutero-Isaiah depended on the oracles of Isaiah of Jerusalem and edited them as well. For example, Is 11.11-12 and 12.1-6 are understood to be written by Deutero-Isaiah given that themes therein correspond to themes in Deutero-Isaiah (cf. Is 42.25; 48.9). However, they are retrospectively inserted into “Proto-Isaiah.” Of course, this does not imply that everything in Is 1-39 was edited by Deutero-Isaiah. Williamson suggests that Deutero-Isaiah’s work only included chapters 2-33 while chapters 34-39 are considered to be redactions after his time.

Jacob Stromberg has also suggested the bi-directional phenomena of redactional activity. Not only does Trito-Isaiah draw on the previous material to create new material but the author of Trito-Isaiah also edits previous texts. One rationale articulated by Stromberg to support his conclusion is that Is 1.27-31 gives evidence of a similar hermeneutic to that found in Trito-Isaiah. He argues that if the author/editor of Trito-Isaiah is the editor of the

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89 This does negate, of course, that Trito-Isaiah may have been responsible for other sections within the book as we now have it. See R. E. Clements 1996, 57-68; H. G. M. Williamson 2009b.
90 Parallels between the first and last chapters of Isaiah have been long recognized. See A. J. Tomasino 1993, 81-89.
first and the last chapter, then it is reasonable to assume he intervened in other parts within Isaiah. The intervention of Trito-Isaiah in other parts of the book may be seen, for example, with the insertion of the phrase “there is no peace for the wicked” in Is 48.22 and 57.21.

There is, then, a wide-reaching consensus that the editors of the Book of Isaiah were both inspired by previous texts in the creation of their material but also edited texts at their disposal thereby linking different rhetorical sections of Isaiah. The process of Fortschreibung compels us to ask how texts of wrath exerted influence in subsequent portions of Isaiah and how latter redactors may have retrospectively edited these texts to form a cohesive literary unity. Moreover, this dynamic of text reinterpretation implies, as Williamson notes, the possibility of a certain literary coherence between texts that will emerge at a synchronic level. This leads us to affirm a second aspect regarding the text of Isaiah: all synchronic relationships must necessarily be rooted in the diachronic realities of the redaction process.

Yofre has helpfully noted that an approach that mirrors a canonical interpretation of the text must not ignore the diachronic aspects such as “el grado de identificación que logran los sucesivos receptores (lectores) con la comunidad o las comunidades de los autores y receptores originales de la tradición.” The challenge lies, of course, in how one is to define the level of correspondence between two communities (i.e., authors and readers) divided by history. Two interpretive safeguards are in order. First, there is a need to resist excessively reductionistic interpretations of differences between two horizons or communities. For instance, despite evidence to the contrary, J. S. Croatto assumes that Isaiah’s message of doom was always reversed by a message of salvation in Deutero-Isaiah. A second interpretive safeguard is to resist the tendency to see more continuity between the communities than might exist. Again, we can cite Croatto who argues that, despite the reinterpretation of texts, all reinterpretations within Isaiah preserved the socio-political sense of liberation. We suggest that texts within Isaiah are related to one another, but authors did not always read pre-existing material in the same way. As we will see below, authors linked words/phrases with pre-existing texts within Isaiah in a variety of ways. The important interpretive constraint, at this point, is to note that words and phrases were, indeed, linked to preexisting texts to form a rhetorical unity.

To recapitulate, texts should be read as a rhetorical unity both at the paragraph level and the level of the book as a whole. This enables us to see the relationships between the background concepts necessary to understand

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91 The same argument is made by Miguel Ángel Garzón-Moreno 2011.
92 Ibid.
95 J. S. Croatto 1984, 18-26; Croatto 2000, 8-9; See my critique in Moser 2006, 30-40.
96 Ibid.
the theme of wrath. Once texts are linked to their larger rhetorical, literary co-text, significant thematic developments may be observed that may otherwise be neglected by a highly atomized view of the text. Thus, our dissertation will seek to read words/phrases in light of larger sections of Isaiah and not just at the sentence-syntagmatic level. In noting, as we have above, that the meanings of words/phrases emerge when they are read in light of other literary texts, we demonstrate the validity of Dressler and De Beaugrande’s standard of intertextuality: understanding texts requires knowledge of previous texts. This notion compels us to ask three logically related questions: (1) what type of text is being read? (i.e., genre analysis); (2) which text exerts influence on the other? (i.e., direction of influence) moreover and; (3) how do texts relate to one another? (i.e., intertextuality).

We will now discuss how these questions orient our frame semantic approach to the theme of wrath within Isaiah.

1.4.3 Semantic analysis in Isaiah requires defining the function of literary genres (what type of text is being read?)

Understanding words/phrases in texts is made possible only when the reader is aware of the type of text he or she is reading. The reader’s encounter with previous text types provides clues for how the current text is to be read. This underscores the importance of genre analysis. Tremper Longman III writes:

> Genre may well be the literary concept most important to the interpretative task. Genres are classes of texts grouped according to similarities in structure, content, mood or setting. Authors guide their readers about the proper way to understand their message using genre signals.\(^97\)

The *genre* of a text determines how its words/phrases are to be understood. For instance, Is 5.1-30 is a *prophetic announcement of judgment* identifiable by its recurrent use of the “יִשְׂרָאֵל.”\(^98\) Thus, the lexical units in Is 5.1-30 should be understood as contributing to the prophet's announcement of judgment. At the same time, we should note that authors were not so rigidly confined to the rules of genres to the extent that they did not personalize genres for their theological purposes.\(^99\) An example of this is found in Is 5.1-30, which combines elements of allegory and love poetry (cf. 5.1-4) together with announcements of judgments (5.4ff) in ways that contribute to the overall message of judgment.\(^100\) Lexical semantics must first consider the type of genre that mediates the lexical units under investigation. Identifying the genre (and subgenres) of Is 5.1-30 guides our proposal of the *frame*. In the

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\(^97\) Tremper Longman III 1997, 114.  
\(^98\) Sweeney 1996.  
\(^100\) M. Sweeney 2009.
case of Is 5.1-30, the genres intersect with frame categories of *Emotion* and *Punishment* (discussed more fully below).

### 1.4.4 Semantic analysis in Isaiah requires determining the relationship between texts

Texts do not merely resemble analogous text types (*i.e., genres*) but they also *dialogue* with other texts. Given the compelling evidence showing that texts within Isaiah are written in light of other texts, it is critical to observe the *direction of influence* between two or more texts. In other words, when two texts or traditions are seen to correspond, we must ask: how can we be sure two texts are related? Which text/tradition exerted influence on the other? Does a text of wrath relate to a text or tradition outside of Book of Isaiah?\(^{101}\) How did the scribe nuance the meaning of a previous text? Aside from the obvious citation of an anterior text and parallel syntactic,\(^{102}\) there are other means to determine if texts allude to other texts or traditions. Two guidelines, outlined by Richard Hays, are particularly useful to our discussion.\(^{103}\)

First, the interpreter must ask if a text or tradition could have been *available* to the editor. That is, was the text or tradition circulating at the time in which the editor was writing? It is here that we may draw on the results of historical-critical research. For instance, the oracles of Isaiah of Jerusalem would have circulated at the time of Deutero-Isaiah and were available to him. In instances of alleged glosses, however, the case may not be so obvious. For that reason, scrutiny must be paid to determine whether or not a gloss may be part of an original text.\(^{104}\)

A second guideline for determining if texts are related is what Hays calls “*Volume.*” *Volume* refers to many literary aspects that texts share in common. In Old Testament/Hebrew Bible studies, however, there are many ways in which texts make reference to one another. Much of the discussion, naturally, revolves around the amount of shared lexical stock and verbal parallels.\(^{105}\) For instance, an initial association between two words or phrases may lead the interpreter to assume that two texts are related. This, however, may be misleading. Sommer has noted that one must allow for the possibility that shared words may not involve a reuse of texts but may simply be a drawing from a common lexical reservoir.\(^{106}\) Addressing a similar concern,

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\(^{101}\) This does not imply that there are no other influences in the book of Isaiah. For instance, Sommer has made a convincing case that Deutero-Isaiah is influenced equally by Jeremiah as he is by parts of Proto-Isaiah. Moreover, he proposes that Isaiah 40-66 was meant to have originally continued the scroll of Jeremiah. See Benjamin Sommer 1998; Sommer 1996, 156-180. Equally significant is the extent to which texts in Isaiah draw on the Fourth Book of the Psalter.

\(^{102}\) R. Schultz 1999.

\(^{103}\) R. Hays 1989.

\(^{104}\) See the discussion in Yair Zakovitch 2003, 833-849.

\(^{105}\) R. Hays 1989.

\(^{106}\) Sommer, 1998.
James Nogalski has highlighted five aspects to rule out random recurrence: frequency, pairings, motif development, literary homogeneity and specific text contexts. On the other hand, the sharing of uncommon words between two texts could be a good indication that the new text may be reinterpreting an anterior text. R. Schultz suggests that both verbal and syntactic correspondences must be present to prove that texts are related. Moreover, he suggests that the new text must explicitly show that the anterior text is vital for the new context.

We agree that some texts will provide evidence of verbal, syntactic and thematic parallels but this is not necessarily the case for all types of intertextual references. M. R. Stead notes: “an intertextual approach requires that we recognize a much broader range of textual interplay.” Thus, to draw on Hays’ notion of “Volume,” there may be other ways of measuring the extent to which texts refer to other texts/traditions. For instance, while we agree that some texts and traditions were intentionally used in the context of a new text, there may have equally been unintended echoes of traditions that shape new texts. Patricia Willey points out authors and editors may “unconsciously share” a theological tradition. At the same time, Willey studies how the sequences of consecutive words resonate with other texts. In other words, Willey’s method shows how texts can refer to other texts in both implicit and explicit ways. Newer approaches also indicate ways in which texts are written in light of other texts. For instance, Nielsen has explored the way in which textual “markers” can point to other texts. G. Hepner has argued for “verbal resonances such as Hebrew partial homonyms based on two or more shared consonants, anagrams, numerical resonances and other word play.” M. H. Floyd has shown how shared rhetorical structures in genres can evoke analogous texts. In summary, there are many ways in which texts evoke other texts or traditions. Our work draws eclectically upon these principles. To recapitulate, when there are signs of redaction within a text we will ask what traditions or texts consciously or unconsciously influenced the work of the redactor. Finally, in exploring the relationship between two or more texts, we will need to explore the way the author/editor interacts with another text or tradition.

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110 Stead 2012, 361.
111 Such as the wrath of Yahweh and the children of Zion motif in Lam 4 and Is 51:17-23. Patricia Tull Willey 1997.
112 Ibid.
113 Ibid., See the summary in Stead 2012, 361.
114 Ibid.
115 Ibid.
116 See the summary in Stead 2012, 361; Floyd 2003, 225-244.
1.4.5 Determining how texts relate to one another (intertextuality)

Ever since Julia Kristeva coined the term “intertextuality” in 1966, definitions of this literary phenomenon have been more plentiful and varied than theories regarding the redaction of Isaiah itself. Nevertheless, the concept has been particularly useful in biblical studies given its capacity to express the way texts are influenced by other texts.\(^\text{117}\) In essence, the idea of intertextuality is that the meaning of a text is generated in *dialogue* with other texts.\(^\text{118}\) Our particular exegetical application of intertextuality draws eclectically on the contributions of a wide number of scholars we have mentioned above (e.g., Fishbane, Willey, Nielsen, Hepner, Stead and Sommer).\(^\text{119}\) Sommer's categorizations of intertextual relationships are especially useful.

Sommer distinguishes five basic types of intertextual relationships at work within Isaiah: \(^\text{120}\) (1) text or phrase quotation, (2) allusion, (3) influence, (3) echo and, (4) exegesis. The latter three are more complex than the first and therefore merit a brief explanation. *Allusion*, Sommers observes, is “a tacit reference to another literary work, to another art, to history, to contemporary figure or the like.”\(^\text{121}\) Regarding biblical literature, allusion refers to the activity in which the redactor of a text refers to another author or text for his purposes. In alluding to another text, the author will frequently provide textual markers to alert the reader. The ability to determine these markers depends upon the capacity of the reader, both ancient and modern. According to Sommers, in allusion, the redactor intends for the reader to activate the anterior text in its totality.\(^\text{122}\) Various intentions may motivate text activations, such as the need for the redactor to establish his authority, the desire to distance himself from the previous message of the text or, simply to demonstrate that the author and the reader share common knowledge regarding a previous text.\(^\text{123}\) The second category, *influence*, plays a role in allusion but is also distinct from allusion. *Influence* need not

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\(^{117}\) For a concise history and summary of intertextuality as applied to biblical studies see Stead, 2012, 355-364; The term was originally implemented by Julia Kristev 1969; L. Eslinger 1992, 47-58; Barton 1998, 33-37.

\(^{118}\) Stead, 357.

\(^{119}\) Fishbane prefers the term inner-biblical exegesis. See Fishbane 1995.

\(^{120}\) He is primarily interested in traits that are unique to Deutero-Isaiah, though his categorization of terms and traits ascribed to Deutero-Isaiah are equally relevant for other sections of Isaiah. See Sommer 1998.

\(^{121}\) Ibid., 10.

\(^{122}\) Examples of allusions include Is 66.12-24 restating the prediction in 30.27-33; Is 35.1-8 (a passage from Deutero-Isaiah) bases itself on Is 32.1-6; Is 60.1-7 alludes to Isa 2.14; Is 53.1-12 alludes to Is 11:1-10. Though Sommer seems to distance himself from a perspective that Isaiah developed organically by looking at other isaianic passages. He argues that Deutero-Isaiah was not attempting to complete Proto-Isaiah. Nevertheless, he quite adequately highlights the way in which Deutero-Isaiah reads such as Jeremiah (e.g., Is 48.10-11 uses Jer 9.6 and Is 35 uses Jer 30-31 and 33). Sommer 1997, 156-180.

\(^{123}\) Eslinger 1992, 47-58.
make an explicit reference to a text but is more general in nature. Words, authors or theological traditions may influence an author implicitly.

*Echo*, according to Sommer, is used to describe the reuse of specific literary phrases with no attempt by the redactor to change the meaning of an earlier text. Finally, the redactor may be engaging in the *exegesis* of an anterior text. Here, the redactor will either seek to explain or give meaning to an anterior text without necessarily evoking the entire context of the evoked text (as in *allusion*). One example of this would be the insertion of a gloss that attempts to clarify or transform the meaning of a previous text.

Sommer also notes the techniques that redactors use in re-interpreting texts. While he is particularly interested in Deutero-Isaiah, the insights are relevant for other parts or redactors of Isaiah. These techniques, many of which can occur simultaneously, include: “split up pattern,” “sound-play,” “word play,” “historical recontextualizations,” “re-predictions,” and typological links.

Of course, it would be misguided to say that the application of these techniques is a concrete science. Presuppositions regarding historical-critical hypothesis of text evolution, ideological tendencies of authors or editors may influence the interpreter's conclusions relating to the use of techniques. Nowhere is this trend more pronounced than in the interpretation of “reversals” or “historical recontextualizations.” For instance, does a reversal of a text of judgment always imply Deutero-Isaiah's reversal of the prophet of doom? The application of intertextual analysis will be critical when

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124 Fishbane's inner-biblical exegesis is quite helpful in this respect. He asks how the “*traditum*” is absorbed into the “*tradito*” which transforms it. Types of exegesis that structure his work include: (1) scribal exegesis, (2) legal exegesis, (3) aggadic exegesis, and, (4) mantological exegesis. Fishbane 1985.
125 Sommer, 1998.
126 Ibid.
127 Ibid.
128 Ibid. In sound play. Deutero-Isaiah alludes to a word from his source, not by repeating it but, by using a similar sounding word. That is, he borrows consonants and the sound of his predecessor’s words, but not the word itself. Ibid.
129 One example of a historical recontextualization would be that of Is 28.1-5. Here, Sommer notes that the “figures that served to rebuke and to predict doom reappear in 40.1-10 to show hope. Such a recontextualization is noted by the use of word-play. Deutero-Isaiah repeats words from his source but uses them in a different sense. Other examples of historical recontextualizations include the reversal of Is 6.10-12 in Is 49.19-20 and Is 62.14; Is 40.28-31 reverses Is 5.27. In Is 29.10 the Assyrians are a tool, but Deutero-Isaiah uses the same language in Is 51.17-22 to say that the Babylonians will bring punishment. That which previously referred to the Assyrians now refers to Babylon. Sommer 1998, 9-10.
130 For instance: the figure of Nebuchadnezzar is reversed in the figure of Cyrus (cf. Jer 27.5-6 with Is 45.12-13. Ibid.
131 For Sommer, not all predictions came true, so they are re-predicted. One example he notes is the re-prediction of Is 2.1-4 in Is 51.3-5. Other times, older prophecies are confirmed. For instance, Is 42.19-25 confirms Is 30:9-14 through the use of a shared vocabulary, split-up patterns, and sound play. Sommer 1997; Croatto, has, though in a different vein, articulated some of the different styles employed by redactors reading texts by using the terms *re-lectura* and *actualización*. For Croatto, a “*re-lectura*” refers to the subsuming, absorbing or erasing a previous text whereas “*actualización*” preserves the original core meaning of a text. Croatto, 2001; See my summary in Moser 2006.
132 Also see Croatto 2006, 35-46.
categorizing the diachronic patterns that our use of Frame Semantics requires. The reuse of texts could imply that the frame element in one text will be changed by a reading of a subsequent text. Thus, the ‘extended hand’ metaphor functions as an expressor in the Punishment frame of Is 5.25-30 but as the means of generating reassurance in the Cause Emotion frame of Is 11.11-16.

To recapitulate, the way an author related to a previous text or tradition will shed light on the meaning of words/phrases within the texts we are investigating. Therefore, our interpretive approach to the semantics of wrath takes into account various methods of intertextual dialogue, such as quotation or allusion, influence, echo or exegesis. Understanding the editor's method when referring to another text will provide us with a point of departure for clarifying the way authors developed particular themes that relate to the lexemes of wrath.

1.4.6 Semantic analysis in Isaiah requires determining the relationship between themes

Given that a text is cohesively bonded to its larger literary co-text and related to other texts, we should expect there to be a continuity of themes that unite parts of the book at a notional level. The exploration of the thematic unity of texts corresponds to Dressler and De Beaugrande’s notions of coherence, acceptability and informativity: texts link notions in meaningful ways (i.e., coherence), are communicated in ways that readers will find them to be relevant (i.e., acceptability) and, will always reveal information that is previously unknown or underdeveloped (i.e., informativity). These textual standards compel us to ask how themes are first introduced and subsequently developed. In effect, text-centered frame semantics must understand that meaning is construed in dynamic and progressive steps. Helpful categories to ascertain the progression of meaning is the Prague school’s Theme-Rheme perspective. Here, the Theme refers to the topic that is introduced and the Rheme is the development or “predication” of the Theme. The predication/comment, or the development of the theme, will always be informative and non-redundant. For instance: the theme of wrath of Yahweh against his people is introduced as the theme in Is 5.25 and commented (predicated) on in vv.26-29, where Assyria is implicitly noted to be the agent of divine wrath. This theme is sustained until Is 10.4 where Assyria is then explicitly noted to be the agent of wrath. However, in Is 10.5-34 there is an informative and surprising twist regarding this theme (i.e., topic): the same wrath is now kindled against Assyria and not at Israel (e.g., Is 10.5-34; 14).

In this example, we can see how the “comment/predication” of a “topic/theme,” (e.g., Yahweh's wrath against Assyria) has emerged as a new

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133 Jeanrond 1984, 55–66; See my summary of a similar approach in Moser 2006, 30-40.
This new theme of Yahweh’s wrath against Assyria, in turn, develops into a theme of Yahweh’s wrath against the nations (Is 13:23) and against the cosmos as a whole (Is 24-27). The categories from frame semantics are useful in categorizing the development of themes. For instance, while the Evaluee (object of punishment) in the Punishment frame are the nations, in Is 24-27 the Evaluee is the entire cosmos.

The above discussion illustrates, to some extent, how the dynamic development of themes can only emerge when texts are read in light of their larger literary co-text. As regards our approach to texts, we will ask how texts of wrath in particular literary units contribute to the theme of wrath in Isaiah. We will do this by paying close attention to syntactical, lexical and thematic elements shared between two or more different texts. As we progress, it will become apparent that words/phrases were chosen, to a degree, based on their ability to either comment on an existing theme or introduce a new one.

1.4.7 Semantic analysis in Isaiah requires determining the socio-historical context of texts

Finally, it must be noted that themes/topics respond to specific historical-sociological realities. Given that all communication has a particular “situationality,” our final methodological presupposition is to ask how the situational context of the utterance shapes the meaning and function of a text. As M. R. Stead notes: “a text engages in a dialogue with other texts at the time it was written.” Likewise, frame semantics also requires that the time of an utterance be defined.

Meaning does not emerge from syntagmatic and paradigmatic choices independently from cultural considerations. As cognitive linguists have shown, contra Chomsky, language is not an “autonomous” faculty but rather represents conceptual categories that arise out of human experience. By implication, the understanding of language must be situated in a particular socio-historical and cultural context. As Dressler and De Beaugrande noted, an utterance is meaningful because it is always uttered in a certain context. The “situation” gives the reader the contextual information to understand the text. What then, are the “situations” of any one text within the book of Isaiah? The answer is complex given that Isaiah was not just written in one historical moment. Isaiah spans from the Eight Century BCE well up to the beginning of the Second-Temple Era (516 BCE) and beyond. As such, locating the socio-historical context of any given text can prove to be a daunting task.

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135 Though note that L. Eslinger argues that it is illegitimate to assume an intersection between intertextuality and diachronic innerbiblical interpretation. Eslinger 1992, 47-58; Stead 2012, 355-356.
137 C. van der Merwe 2006, 85-95.
In light of the historical references within the book of Isaiah itself, this dissertation assumes a four-fold model of growth that has received broad consensus among biblical scholars. These redactions must not, of course, be categorized into blocks of texts (e.g., Is 1-39; 40-55; 56-66) as if each subsequent book was seamlessly added to the previous section. This is especially true because retrospective editing has occurred. Nevertheless, there are certain epochs of growth manifested in the book of Isaiah.

A four-fold model of redaction considers that the first texts of wrath in Isaiah originated with the prophet Isaiah ben Amoz of Jerusalem (740-698 BCE). Isaiah’s message was first redacted during the years of King Josiah’s religious reforms (641-609 BCE). It is unlikely that the oracles of the prophet whose words weighed so heavily in Jerusalem would not have been reinterpreted until the time of Deutero-Isaiah. As Barth and Sweeney have noted, there appears to be a period after the death of Isaiah ben Amoz but before the redaction of Deutero-Isaiah in which the oracles of the prophet were edited.

The next historical era of redaction is that of the exilic period following the destruction of Jerusalem (597-538 BCE). Texts written during this period have been pragmatically attributed to an unknown “Deutero-Isaiah.” Finally, there is wide agreement that the final phrase of redaction occurred after the return from Exile during the Post-Exilic period (539 BCE) by a prophetic scribe referred to as “Trito-Isaiah.” Incidentally, Jacob Stromberg has argued that “Trito-Isaiah” may have been the final redactor of the entire book in its present form.

While we assume that these were basic stages in the redaction of Isaiah, the four-fold model does not negate other influences upon the book of Isaiah that may be traced to an even later date. At the same time, it is naïve to assume that only four hands were involved in the shaping of the book of Isaiah. We do not presume that the redactions were done in one sitting, or that there were not multiple redactions of a text during one of the “four” periods. This implies that terms such as “the Josianic redaction,” “Deutero-Isaiah” and “Trito-Isaiah” will serve less as a reference to an individual prophet or scribe and more as a pragmatic category to label writing during a specific historical era.

To recapitulate, then, we have noted how the elements of textuality guided the author/editor's choice of syntagmatic and paradigmatic possibilities. We have also noted how these aspects help understand the realms of knowledge that are needed to understand lexemes of wrath. These elements of textuality require us to ascertain the literary cohesion of a text.

139 As Tomasino and others have observed. See Tomasino 1993; See Stromberg, An Introduction to the Study of Isaiah, 2011.
140 Sweeney 1996.
141 Stromberg 2011b; Croatto 2001.
142 For instance, Stromberg notes Is 56.9-59:21 was added to 63.1-6 before adding 56.1-8 to 63.7-66.24. Though the historical data provides virtually no evidence, the literary argument appears to hold some weight. Stromberg 2011b, 34.
the syntactic-semantic relationship of texts and the socio-historical contexts that gave rise to prophetic oracles. Once we have applied the above methods as a means to determine the most plausible meaning of words/phrases, we will then be in a position to classify our observations in frame semantic categories.

1.4.8 Textual data

The criteria that we use for text selections will be those texts in Isaiah which use the following anger terms: אנף anger; אף wrath; זעם curse, be angry; חמה rage; be hot, be angry; הזע נזע רגז shake, agitate. Once the words within the Masoretic Text have been situated within their immediate and larger literary context, they will be analyzed in light of our interpretive perspectives defined above. Consequentially, it will become apparent that the theme of wrath is not limited to these words alone but is developed in conjunction with other words/phrases that are syntactically and thematically linked to wrath words. For instance, נקם is not classified as a wrath word though its clear parallelism with the wrath lexeme קנאה in Is 59.17. In this way, our study of the lexical semantics is rightly considered a frame semantic approach. It seeks the relationships between concepts within a text.

1.5 Methodological Application

The steps that follow demonstrate how our lexical semantic assumptions shape our interpretation of wrath-associated lexical units within the Book of Isaiah. These steps do not necessarily imply a chronological order because they are interrelated.

1.5.1 Introduction of original literary unit in which lexical unit occurs

The focus of our study is the relationship of wrath-associated lexemes to their larger literary contexts and themes within the Book of Isaiah. Nevertheless, as our theory of textuality dictates, sentences must not be isolated from their larger environment. For this reason, each section will include a brief review of relevant studies related to the history, redaction, genre and function of each text. This will provide a point of departure for our discussion of how wrath-associated lexical unit function in their larger literary environment. It should be noted that our study does not propose new redaction critical or historical critical solutions. Rather, we critically assume the consensus of biblical scholarship as a basis for relating lexical units to their background concepts.

143 These terms have also been recognized by Baloian 1992. Moreover, they serve as criteria for the works of McGarry 2009; Grant 2009; Joo 2006.
1.5.2 Surface structure and syntactical-semantic tagging

We will diagram the surface structure of the phrase/verse containing each wrath-associated lexical unit. In each case, the text diagramed will reflect the Masoretic Text. For the sake of consistency in categories, we label each lexical unit using the thematic/semantic tags of Andersen-Forbes. It should be noted that the thematic/semantic tags at the sentence or verse level do not necessarily correspond to the role of a text within a larger literary context.

1.5.3 Establishing the “Frame” and “Frame Elements”

Based on the genre of each literary unit, we will propose a Frame/s from FrameNet that best represent the thematic function of the text associated with the literary unit. The classification of “frames” are fluid and may change when the text is reactualized in subsequent contexts.

1.5.4 Literary genre as “Event”

In each literary unit examined, we identify the genre when discussing the category of ‘Event’ in FrameNet. FrameNet defines Event as the “occasion or happening that Experiencers in a certain emotional state participate in.” [FNI]. For instance, in the sentence: “The end of the film was filled with jubilant scenes,” the word “scenes” signifies the occasion or happening. The identification of “scenes” as the Event, we propose, corresponds to both the identification of a literary genre and literary forms. A “scene” implies both a type of film (literary genre) as well as the shape and structure of a film (literary form).

1.5.5 Proposing the function of frame elements.

Once the genre of each text and its corresponding frame is determined we will propose how the wrath-associated lexical unit relates to each one of the “frame elements” in the original literary unit. Our exegetical methods will draw eclectically on relevant interpretive methods used in biblical studies.

1.5.6 Diachronic analysis of frames and frame elements.

Following our analysis of frames in the original literary unit, we will account for and explain changes that occur to frame elements when the text when is

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144 For instance, Is 5:25-29 depicts the Emotion-Directed Frame with the following frame elements: Experience; Physical Expressors; State; Frequency; Degree; Topic; Stimulus; Explanation; Circumstance; Manner; Stimulus.
145 For theoretical definitions behind terms used in semantic role indexing see Josef Ruppenhofer et al. 2015. We will consistently use the abbreviation [FNI] when referring to the FrameNet Index.
146 Ibid.
147 To determine how words/phrases depict each “frame element” we will draw on a variety of interpretive sciences (i.e., source, genre, redaction criticism; syntagmatic-paradigmatic analysis, etc.).
read in a new historical and literary context. In accounting for shifts in the function of texts, we will clarify the nature intertextual references throughout Isaiah. For instance, the \textit{Evaluee} in the \textit{Punishment} frame of Is 13-14 has shifted from being Assyria to Babylon.

1.5.7 Synchronic analysis of frames and frame elements.

Finally, we will examine the literary and logical relationship between wrath-associated lexical units and the larger literary contexts of Isaiah. This will enable us to propose specific ways in which wrath-associated lexical units contribute to literary strategies at work within the Book of Isaiah.

1.6 Organization of Study

For organizational purposes, our research proceeds according to the order in which texts appear sequentially in Isaiah. This does not imply that texts were written in the order that they are analyzed in our study. Finally, we have divided each chapter into sub-sections that broadly reflect key pivotal literary junctures within the Book of Isaiah. This organization will enable us to critically explore how wrath-associated lexemes function synchronically \textit{within} and \textit{across} the larger literary divisions.
CHAPTER 2: WRATH IN ISAIAH 1-12

2.1 Introduction to Isaiah 1-12

There is broad consensus that Is 1-12 functions as a rhetorical unity. In particular, Is 12 functions as a conclusion to Is 1-11. Blenkinsopp writes:

If 12:1–6 recapitulates the first segment of the book, it could not have been composed as an introduction to the sayings directed against foreign nations, especially Babylon, in 13–23 (pace Vermeulen 1977, 280–82). Furthermore, MT 12:1–6 is followed by a pētūḥā (ג) and both 1QIsa 9 and 4QIsa 9 have a blank space two-thirds of a line long before 13:1. Isaiah 12:1–6 does, notwithstanding, make a fitting linkage between chs. 1–11 and the anti-Babylonian poems that follow (13:1–22; 14:3–23; 21:1–10), and the linkage serves to emphasize once again how reflection on the experience of Judah faced with direct and potentially terminal threat from the Assyrians informed the interpretation of events during the rise, heyday, and decline of the Neo-Babylonian Empire. It is also noteworthy that the mention of consolation after anger and punishment (1) anticipates the opening theme of the exilic section of the book (40:1).

As it relates to the theme of wrath in Isaiah, Is 12 celebrates the end of the wrath of Yahweh that was first introduced in Is 5.25 and used as a refrain throughout 1-11.

Is 5.25; 9.11,16,20; 10.4: שַׁלְמֵךְ נָתַן אַָּלֶּהָ יְהוָ֥ה בֶּן מְשַׁקָּל
Is 12.1: נָתַן יְהוָ֥ה בֶּן מְשַׁקָּל לָּךְ

We will now turn our attention to the utilization of the wrath refrain in Is 5.1-10.4, which, we propose, functions as a point of departure for understanding the theology of wrath in Isaiah as a whole.

2.2 Isaiah 5.1-10.4

The phrase הַיּוָ֥ה בֶּן מְשַׁקָּל located in 5.25a forms part of a literary unit that begins in 5.25 and extends until 5.29/30. There is less agreement regarding the original placement of 5.25-29/30 within the Book of Isaiah. H. G. M. Williamson notes that most proposals stem from the assumption that the Isaiah Memoir (Is 6-8) circulated independently from its surrounding chapters (Is 5; Is 9). The portions (i.e., Is 5.25-30 and Is 9.7-20) that come

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148 Blenkinsopp 2000, 270.
before and after the Memoir respectively have the similar recurring refrain "היוו טו וּפּא בֿשׁ א־8 (5.25; 9.11.16.20; 10.4) which suggests that 5.25-29 and 9.7-20 + 10.4 may have once stood together.\(^{149}\) However, there is no agreement as to the original ordering of these texts. Wildberger suggests the following pattern: 5.8-24 → 10.1-4 → 9.7-20 → 5.25-30.\(^{150}\) Blenkinsopp sees 5.6-30 as a conclusion and argues that the original order was 10.1-4 → 5.8-24 → 9.7-20 → 5.25-29/30. M. Sweeney, on the other hand, proposes that 5.25-30 functioned to introduce the series of oracles in 9.7-10.4.\(^{151}\) Regardless of the exact ordering, most see that the combination of texts preserves the series of seven woe oracles when read together. Obviously, each proposal would render different results regarding how 5.25-30 develops the theme of wrath within Isaiah. For reasons outlined in our section on methodology, we will proceed to explore the lexical function of אַף־יְהוָ֨ה חָרָה֩ in light of its present literary placement which we assume functions as a conclusion to the larger unit of Is 5.1-30 and as an introduction to themes in Is 9.7-20 and 10.4ff.\(^{152}\)

### Structural Outline of Is 5.25\(^{153}\)

| 5.25a: | 'al-kēn | hārāh | 'aḇ-yēhwā | bē ammō | [mnr] |
| 5.25b: | wayyēt | yāḏō | 'ālāyw | | |
| 5.25c: | wayyakkē | …………………………………hū |
| | wayyirgēzū | behārīm |
| 5.25d: | wattēhi | niblātām |
| | kassūhā beqereḵ hūṣōt | [comp.] [loc………..] |
| 5.25e: | bēḵol-zō ’ | lō ’-šāb | ‘appō | [rsn………..] |
| 5.25f: | we ’ōḏ yāḏō | nēṭūyū | [QSVPr] |

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\(^{149}\) Williamson 2006, 141-142. Is 5.30 is held by nearly all to be a later redaction of the text from the Babylonian period. See Wildberger 1991, 226.


\(^{151}\) Sweeney 1996, Loc 2309.

\(^{152}\) Ibid.

\(^{153}\) Throughout the dissertation we use syntactical/discourse labels developed by Andersen, F. I., & Forbes, A. D 2006 (AFPM). Our adaption of tags are as follows: Verbs; Subjects; Subject Complements: Direct Object; Indirect Object; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls].
Frame Elements

*Event (Literary Genre)*

M. Sweeney labels the larger unit of Is 5.1-30 as a *prophetic announcement of judgment*. The text employs various literary features allegory in 5.1-7. Allegory is not, precisely, a genre but a figure of speech calling for interpretation. The allegorical judgment speech leads to the announcement of judgment (vv.5-6; vv.25-30) Is 5.8-24 may be seen as an indictment speech before the announcement of judgment. This guilt then becomes the basis for divine judgment. An *audition report* is used in vv.9-10, characterized by elements of hearing and beholding the presence of Yahweh in an event vision. Finally, woe oracles (vv.8,11,18,20,21,22), typically are introduced with "ויהי", are followed by third person descriptions. The seven-fold repetitive woe oracle (5.8; 5.11; 5.18; 5.20; 5.21; 5.22; 10.1) creates a literary environment of lament.

Sweeney helpfully observes two patterns that lead to the overall classification of 5.1-30 as a *prophetic announcement of judgment*: 1) the series of woe oracles introduce *reasons* for judgment. 2) the presence of *logical connectors* (והי in vv.3,5 and וּבִֽא in v.25) link the reasons for judgment to the *announcement of judgment*, elaborated in vv.5-6 and vv.26-30 respectively. Uniquely, this announcement of judgment merges with the self-identified genre of ‘song’ (vv.1-3) resulting in a form that some (Graffy, Yee, Niehr) have termed a ‘juridical parable’. The text rhetorically traps (vv.1-3) the audience in a self-indictment (cf. Is 5.10; 65.21 or Deut 28.30), which legitimizes divine wrath בְּעַמּוֹ אַף־יְהוָ֨ה חָרָה from the author’s perspective. The analysis of speech genres/forms points clearly to the category of the *Punishment* frame and the *Emotion-Directed* frame. We will first discuss the relationship of 5.1-30 to the *Emotion-Directed* frame. These roles are as follows: Event; Experiencer; Expressor; State; Stimulus; Topic; Circumstance; Degree; Explanation; Frequency; Manner. The frame element *Time* has been added from the *Emotion-Stimulus* frame. Following our discussion the *Emotion-Directed* frame we will suggest the relationship of the text to the *Punishment* frame. Several of the frame elements will be seen to overlap.

*Time*

While it is widely accepted that 5.25-29 stood together with 9.7-20 and 10.1-4, it is less sure if the text was written before or after the Syro-Ephraimitic

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155 Ibid.
156 Ibid.
157 Williamson 2006, 44.
158 Blenkinsopp 2000, 209.
invasion of Judah (736-732 BCE). On the other hand, most scholars agree that Is 5.30 was written during the Exilic period. As regards vv.25-29, Wildberger favors a date before the Syro-Ephraimite invasion arguing that the reference to a מֵרָח֔וֹק “people from afar” in v.26 suggests a time when Assyria was not yet a provincial authority. The military invasion had not yet happened. Thus, the text originally followed 9.7-20 and came from the early part of Isaiah’s ministry.  

Wildberger believes the phrase “people from afar” is of no geographical significance and only serves to heighten the frightening experience. In our opinion, however, it would seem odd to describe a people who are nearby as being summoned from afar. Moreover, the yiqtols that describe the military event seem to be set in the context of the future.

A second opinion is to understand that the text was written after the Syro-Ephraimite Invasion when Assyria had already captured the Northern Kingdom. This is largely based on the association of Is 9.13 with Tiglath-Pileser after he had defeated Damascus in 732 BCE and reduced Israel to a colony. In this case, the text would have been used as a public announcement regarding the significance of the Syro-Ephraimite War and its consequences for Israel. At this time, the threat of Assyria would have still been perceived as real for both Israel and Judah.

A further consideration for the dating of the 5.25-29 is the mention of an earthquake (v.25). While some have interpreted the earthquake as a mere figurative description of a theophany, it seems more likely that this was a reference to the literal earthquake that occurred sometime between the time of Uzziah of Judah (783-742 BCE) and Jeroboam II of Israel (786-746 BCE). Blenkinsopp has suggested that the desire to rebuild with bricks and trees (Is 9.7-9) is a likely reference to the earthquake of v.25 and originally functioned as an incusio with 5.25. Minimally, the evidence suggests that the text originated sometime before the death of Uzziah (742 BCE) and before the Syro-Ephraimite Invasion (736 BCE). At the same time, the lack of explicit historical referencing makes it clear that the language of wrath אַף־יְהוָ֨ה חָרָה֩ in v.25a was free enough to be reapplied to subsequent global realities such as subsequent Assyrian invasions.

**Experiencer**

FrameNet’s category of Experiencer identifies “the person or sentient entity that experiences or feels the emotion.” [FNI]. In the text of 5.25-30, the

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159 Wildberger 1991, 227-228.
160 Williamson 2006, 34.
161 Wildberger 1999, 228.
163 Williamson 2006, 34.
164 Blenkinsopp 2000, 204.
Experiencer of ḳ is הַקָּדֶשׁ is the subject of the clause הַקָּדֶשׁ אַפּוּבּוּא הַקָּדֶשׁ 5.25a. Within the unit of 5.25-29, הַקָּדֶשׁ is anaphorically referred to four times with the 3ms suffix on the nouns לִדִידִּ֔וּל, וּלִדִידִּ֔וּל, וּלִדִידִּ֔וּל (v.25) and is the implied subject of the four verbs לאָ דַּ֝וּלָה, לאָ דַ֝וּלָה (v.25), לאָ דַ֝וּלָה (v.26). The phrase לאָ לִדִידִּ֔וּל binds 5.30 to the larger literary context of 5.1-30. This further identifies הַקָּדֶשׁ as the Experiencer of wrath in 5.25 as יְהוָ֨ה, יְהוָ֨ה, יְהוָ֨ה, יְהוָ֨ה and as the condemnatio (v.25). As regards the identification of the Experiencer we observe two items of interest. First, anaphoric references to הַקָּדֶשׁ in 5.2, together with the cataphoric direction of pronouns beginning in v.3, generate suspense in the mind of the reader that is not fully resolved until v.7. In v.7 the identity of the owner of the vineyard is finally revealed to be הַקָּדֶשׁ. The suspense of not knowing the identity of the proprietor of the vineyard functions to endear the listener to the plight of the owner. This, in turn, lures the listener into self-condemnation when the הַקָּדֶשׁ is eventually identified as the vineyard. Secondly, the bondedness of the name הַקָּדֶשׁ with the identification of the same God in 5.1-24 brings the weight of God’s covenant relationship (‘משנה’), his power (תִּועֶלֶת), uniqueness (וֹת), and holiness (שִׁירִים) to bear upon the expression יְהוָ֨ה of in vv.25-30. These aspects form the relational basis for legitimized wrath. Moreover, the emphasis given to the identity of God as the Holy One of Israel (יְהוָ֨ה נָבָ֤הוּל) implies that Judah has provoked God to wrath in their capacity as the people of God.166

Chart 2.1
Identity of the Experiencer of יְהוָ֨ה in Is 5.1-30

<table>
<thead>
<tr>
<th>5.1-2</th>
<th>1st person reference (Indirect &amp; Direct Object)</th>
<th>יְהוָ֨ה (v.1)</th>
<th>יְהוָ֨ה (v.1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.3-4</td>
<td>1st person reference</td>
<td>יְהוָ֨ה (v.3)</td>
<td></td>
</tr>
<tr>
<td>5.7-11</td>
<td>3rd person reference</td>
<td>יְהוָ֨ה (v.7)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>יְהוָ֨ה (v.9)</td>
<td></td>
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<td></td>
<td></td>
<td>יְהוָ֨ה (v.11)</td>
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</tr>
<tr>
<td>5.12</td>
<td>1st person reference</td>
<td>יְהוָ֨ה (v.12)</td>
<td></td>
</tr>
<tr>
<td>5.16-26</td>
<td>3rd person reference</td>
<td>יְהוָ֨ה (v.16)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>יְהוָ֨ה (v.16)</td>
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<td>יְהוָ֨ה (v.19)</td>
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<td>יְהוָ֨ה (v.24)</td>
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<td>יְהוָ֨ה (v.24)</td>
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<tr>
<td></td>
<td></td>
<td>יְהוָ֨ה (v.25)</td>
<td></td>
</tr>
</tbody>
</table>

Expressors

An Expressor is that which “marks expressions indicating a body part, gesture or other expressions of the Experiencer that reflects his or her emotional state.” [FNI]. Expressors describe the presentation of the

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165 For exegetical reasons some interpret the subject of the verb שָׁנָה as a reference to Yahweh. Williamson, 2006, 54.
166 Wildberger likewise sees the mention of Israel and Judah as a reference to the entire people of God. Wildberger 1991, 214.
experience or emotion. Given the rhetorical unity of the text, expressors of wrath in 5.25-30 should be linked with expressors of wrath in 5.1-24. In this light, four observations are in order. First, the sequence of expressors of wrath alternate between expressors of divine action and expressors of divine states, as seen in Chart 2.2. Secondly, it may be noted that, except 5.6c, which was structurally arranged to preserve parallelism with 5.6b, expressors depicting divine action have the verb in the first position. In contrast to this, expressors of divine states contain the verbal idea in the second (v.16b; v.25a) or third position (v.25ef). The exception to this would be the wayyiqtol, which appears in the first position in v.16a. However, this exception may be attributed to the resultative function that a wayyiqtol has in descriptions of God, as observed by Javier del Barco.167 Third, expressors of action tend to use yiqtols/infinitives while expressors of states tend to use the qatal, exceptions noted. Finally, the sequence of interchanges between yiqtols/infinitives (action clauses) and qatals (state clauses) suggest that the qatal expresses a state of emotion (v.25a; v.26ab) that serves as an emotional basis for actions in the yiqtol that follow (v.25bc; vv. 26c-30). It remains to be seen how these patterns hold true for other texts depicting expressors of wrath.

Chart 2.2
Expressors of wrath in 5.1-30 (5.5-6; 5.16; 5.25-26)

<table>
<thead>
<tr>
<th>Divine Action (5.5a)</th>
<th>infinitive + D.O</th>
<th>Take away its hedge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divine Action (5.5b)</td>
<td>infinitive + D.O</td>
<td>Break down its wall</td>
</tr>
<tr>
<td>Divine Action (5.6a)</td>
<td>wayyiqtol + D.O</td>
<td>I will make it a waste</td>
</tr>
<tr>
<td>Divine Action (5.6c)</td>
<td>w+IDO+Yiqtol</td>
<td>And the clouds I will command</td>
</tr>
<tr>
<td>Divine State (5.16a)</td>
<td>wayyiqtol + pr.n + prp noun</td>
<td>And will be exalted Yaweh in justice</td>
</tr>
<tr>
<td>Divine State (5.16b)</td>
<td>w+pr n. + qatal + prp noun</td>
<td>And the Holy God will show himself holy in righteousness</td>
</tr>
<tr>
<td>Divine State (5.25a)</td>
<td>prp + qatal + pr. n + D.O.</td>
<td>Therefore the anger of the Yahweh is kindled against his people</td>
</tr>
<tr>
<td>Divine Action (5.25b)</td>
<td>wayyiqtol + noun + prp wayyiqtol +D.O.</td>
<td>And he stretches out his hand upon him and he strikes him</td>
</tr>
<tr>
<td>Divine /Cosmic Action (5.25c)</td>
<td>wayyiqtol + noun wayyiqtol + noun</td>
<td>And the mountains quaked And there were corpses</td>
</tr>
<tr>
<td>Divine State (5.25ef)</td>
<td>prp-noun + adj + n. qatal + noun</td>
<td>And yet the midst of all of this his anger is not turned away And still his hand is stretched out</td>
</tr>
<tr>
<td>Divine Action (5.26a)</td>
<td>weqatal + DO + IDO</td>
<td>And he will raise a banner for the nations</td>
</tr>
<tr>
<td>Divine Action (5.26b)</td>
<td>weqatal + IDO + prp + noun</td>
<td>And he will whistle to it from ends of the earth</td>
</tr>
</tbody>
</table>

167 I am here drawing on a comparable use of the verb as noted by Del Barco 2001, 254.
Given our focus on the phrase הָמַּה בְּעַמּוֹ in v.25, we will explore how expressers of divine wrath in vv. 25-26 nuance its function.

1. The anger of the Lord is kindled against his people

In light of the literary unit (Is 5.1-30), the image of a kindled fire in v.25 was introduced in v.23 where the wicked are engulfed in flames for their crimes against Yahweh. While this image of fire typically depicts wrath, the construction followed by a preposition (Ex 32.11 where destruction follows the kindling of wrath) is not used elsewhere in Isaiah to describe the wrath of God. Nevertheless, the verb and its corresponding subject is not uncommon lexical stock. It refers to:

anger being kindled or the act of becoming angry. This verb for burning is most commonly used with the meaning of “burn with anger.” Sometimes this is made explicit with a phrase like “his anger (‘ap) was kindled” (Gen 39:19), but on other occasions, the verb occurs alone with the sense of burning with anger or becoming angry (Gen 31:36). The expression is used for both human and divine anger . . . burns in response to sin and rebellion (Ex 22:23; Num 11:1), usually the sin and rebellion of Israel.\(^{168}\)

While this particular construction followed by a preposition\(^ {169}\) is only used in Isaiah once, it closely resembles Num 11.33 where the same verb (strike/ masc), which appears in 5.25b “and he,” follows the phrase אַפּוֹ בְּעַמּוֹ. The phrase in Is 5.25a also resembles that of Ex 32.10-11 where destruction follows the kindling of wrath (נִשְׁמָח וְנֶאֱמָר לָהֶם). Here, too, the phrase is followed by a preposition (Ex 32.11: נִשְׁמָח לְזֹאת נֶאֱמָר לָהֶם). Thus, when אַפּוֹ בְּעַמּוֹ is followed by זָא there appears to be an association with the kindling of anger (זָא בְּעַמּוֹ) as an expression of Yahweh’s wrath in the wilderness experiences.\(^ {170}\) 2 Kings 23.26 describes Yahweh’s rage against Judah because of Manasseh’s sin with similar lexical stock and imagery. In particular, Yahweh’s kindled anger, here too, does not turn away (רָאָב וְנֶאֱמָר לָהֶם). In 2 Kings 23.26, the threat of Yahweh not “turning” (שׁוּב) from his wrath comes despite Josiah’s turning (שׁוּב) to Yahweh.\(^ {171}\) In Is 5.25, however, the wrath of Yahweh has not turned away despite the fact that punishments have already begun. In both texts (Isaiah and Kings), God’s wrath is provoked because his people are not genuinely committed to the terms of the covenant in the Torah. Moreover, in

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\(^{168}\) West 2014, LTW, 94.

\(^{169}\) קִשׁוּפָא is followed by זָא in Ps. 124.3; 2 Sam 24.1; Hos 8.5; Zech 10.3; Job 32.2.3; 42.7.


\(^{171}\) שׁוּב in v.26 stands in contrast with זָא in v.25. Josiah turned to Jehovah, but Jehovah turned not from his wrath. Lange 2008, 265.
Is 5 and 2 Kings 23 kindled wrath results in exile. Cognitive linguists inform us that in other cultures anger is pictured as being under the control of the experiencer. However, this particular image of kindled wrath (נזהר) is out of Yahweh’s control once it is kindled.\(^{172}\) Just like it is impossible not to deliver a conceived baby, so it is impossible to restrain kindled wrath indefinitely (Is 42.13-14).\(^{173}\) It may be restrained or postponed but cannot be ultimately controlled. Like a fire, it must run its course once kindled. Not even “turning” (shuv) in repentance can “turn” (shuv) the fire of wrath away once it is lit (cf. Is 5.23). Is it perhaps for this reason that there is no call to repentance in Is 5?

2. Outstretched hand of Yahweh

And He stretched out His hand against them and He struck them (5.25b)

His hand is still outstretched (5.25f)

The verb נָטָה frequently occurs as within Deutero-Isaiah (Is 40.22; 42.5; 44.24; 45.12; 51.13) where it has a more positive function. In Is 5-10 נָטָה, as the subject of the verb (5.25bf; 9.11,16,20; 10.4), relates to themes of judgment (i.e., against Assyria in Is 14.26-27; Zeph 1.4; 2.13 and Ezek 6.14).\(^{174}\) Yahweh smiting his people has already resulted in judgment in Is 5.25a (וּהְוִי לְךָ נָטָה), the refrain of the hand still outstretched in v.25f (נָטָה) implies that there is more judgment to come.\(^{175}\)

The image of an outstretched hand in Is 5.25 is also present in Jer 51.25-27. Here judgment, with its cosmic aftermath, is applied to Babylon and not to the people of God (cf. Is 5.25c; 5.5-6 // Jer 51.26). Curiously, the image of setting up an ensign for the nations (i.e., the Medes) to come in judgment reverses the image in Is 5 (cf. Is 5.26 // Jer 51.27). As we shall see below, the images are likewise inverted by Isaiah and applied to Israel’s enemies in subsequent periods.

Regarding the thematic development of the outstretched hand in Isaiah, three observations are in order. First, the sequence of images of wrath functions to depict human rage as inconsequential in light of divine wrath. While the נָטָה results in an unavoidable judgment for Jerusalem with cataclysmic consequences (vv. 25-30), the rage of Rezin and Pekah (פֶּקָה) in Is 7.4 is of little consequence to Yahweh and the throne of David (Is 7.7). This, in turn, serves to boost confidence in

\(^{173}\) Ibid.
\(^{174}\) G-T 2003, 545-546.
\(^{175}\) Williamson 2006, 404.
unbelieving King Ahaz. There is a marked difference between the effectiveness of Yahweh's anger and human anger. Our observation confirms the lexical insight of J. Creach who writes:

It is interesting to note the particular way חָרוֹן and its derivatives express divine anger vis-à-vis human indignation. The phrase חָרוֹן communicates human anger exclusively (Is 7.4). The related term חָרָה always refers to divine wrath (Is 13.9,13; cf. Ex 32.12).¹⁷⁶

A related observation to the sequence of wrath is the way in which the anger of humans in the Isaiah Memoir (Is 6-8) is contrasted with the anger of Yahweh is in Is 8.21. In Is 5.25 Yahweh raises a hand in wrath (אַף חָרָה) against his people with cataclysmic consequences (v.25-30). On the other hand, Is 8.21 depicts the enraged (וְהִתְקַצַּף) community, following Assyria's invasion of the Northern Kingdom. In all likelihood, we are to imagine that the people with a raised face against God and king have also raised their hands/fists in defiance against God (cf. Job 15.25).

While no lexical association exists between these texts, the thematic development is clear as the text is read sequentially: Yahweh’s wrath has prepared the reader of the Denkschrift (Is 6-8) to esteem the wrath of kings who invade Jerusalem (Israel and Syria) as inconsequential, thus boosting confidence in Yahweh's ability to defend Jerusalem and the throne of David. When a human raises a fist/face in wrath, there may or may not be consequences. When Yahweh raises his fist/hand, the consequences are unavoidable.

Second, as noted above, the image of God’s outstretched hand in judgment and the use of נָטָה to depict Yahweh as the agent of creative action (Is 40.22; 42.5; 44.24; 45.12; 51.13) do not seem entirely unrelated. Rather, both uses result in either the ordering or disordering of the cosmos. While the hand stretched out in judgment destabilizes the cosmic order (Is 5.25 “earthquake,” cf. 23.11) the verb also depicts Yahweh preparing a secure place in which his people may dwell.

Finally, the motif of the outstretched hand not only functions to depict divine judgment on Judah but is used to describe judgment upon Egypt (Is 31.3), Assyria (Is 14.26-27) and Babylon (cf. Jer 51.25-27) as well. This contributes to the general pattern of inversion of themes in Isaiah. The object of Yahweh’s wrath shifts from Judah to the enemies of the people of

¹⁷⁶ Creach 1997a, “חָרָה (חָרוֹן)”, NIDOTTE, 266.
God who executed Yahweh’s wrath. In this sense, Yahweh, as the Lord of history, is depicted as both the judge and restorer of his people.

3. He raises a banner for the nations

יָרֵא לִמְדֹּף לְעַמּוֹ
(v.26a)

He whistles to it

וְלֹא לֵעָשׂ נָא־לָה
(v.26b)

The image of Yahweh raising a signal to the nations and whistling “for it” in v.26ab are in syntactical parallelism: two weqatal verbs followed by the indirect object (the direct object יַנְמַלְמוּ is affixed to the verb in v.26a). Moreover, both clauses grammatically depict movement/origin. The indirect object in v.26b has shifted from the plural “לַגּוֹיִם” to the singular “לֹא”. The third person singular suffix anaphorically refers to the plural לַגּוֹיִם in v.26a to describe the invading military army throughout vv.26-30. As the text stands, the suffix would need to be understood in the distributive sense. Both the raising of the banner for the nations and the whistling to “it” should be seen as sequential actions. The shift from the plural “nations” to the singular “to it” requires some explanation. Some propose that “לַגּוֹיִם” (plural) is a corruption due to dittography, following the proposed emendation based on Jer 5.15. That is, the original reference was to a single nation. In our opinion, the shift from singular to plural references to Assyria does not require an emendation, as a similar grammatical inconsistency occurs regarding Assyria in Is 7.18-19. In Is 7.18ff, however, the singular reference to Assyria precedes the plural references. Williamson has suggested that the editor of Is 5.25-29 intentionally changed the original singular to plural with the intent to show the reversal of judgment in Is 11.12; 49.22; 62.10. This shift, he argues, was motivated by a tendency to dehistoricize Isaiah’s time-bound statements. Whatever the motive may have been, it is clear that the language in 5.26 is fluid enough to be radically inverted in historically subsequent situations. Even in its present location, the text, which functioned originally as an oracle against Israel, given that the

177 The MT is supported by Isa(Qa), V and Targum. However, the LXX reads “αὐτοῖς.” The Syriac harmonizes this making it a plural throughout. Jan de Waard 1997, 24; Others propose an emendation based on Jer 5,15 where dittography resulted in a faulty division in the original singular word resulting in a plural (cf. Deut 28.49). Keil and Delitzsch note, “The plural changes into the singular because those who are approaching have all the appearance at first of a compact and indivisible mass; it is also possible that the ruling nation among the many is singled out.” Keil and Delitzsch 1996, 118. Ibn Ezra noted: “It will be as if He lifted up a banner to all nations to come and to fight against Israel.” I. Ezra 1873, 32.
178 GKC 1910, 464.
179 Williamson notes that 7.18 shows that the antecedent must be the one to whom the Lord whistles; it cannot be that he whistles for someone to come to him. Williamson 2006, 396.
180 Ibid. In my opinion, appealing to morphology to make a case for the dehistoricization of Isaiah’s time-bound statements is as problematic as associating temporal value to morphological forms.
reference to the army is clearly Assyria, has now been applied to the southern kingdom of Judah.

The parallel phrase (ם יגּוֹנֶס, v.26a) that precedes Yahweh’s whistling to Assyria is also a physical signal of judgment that expresses Yahweh’s wrath.\textsuperscript{181} The image (נס נשרא) is used as a standard collocation in Isaiah and Jeremiah to signal judgment and war. Syntactically, the image is mostly expressed in a \textit{qal imperative}: “Raise a standard” in Is 13.2; Jer 4.6; 50.2; 51.27 (cf. \textit{infinitive construct}, Is 18.3). The image depicts Yahweh summoning his agent of wrath against his people. Moreover, the raising of a standard also represents judgment upon other nations (e.g., Cush in Is 18.3 and Babylon in Jer 50.2; 51.12,27). While Yahweh is the explicit agent of the verb in Is 5.26, he is not the direct agent who raises the banner when summoning armies against foreign nations.

While in Is 5.26 the image of raising a banner expresses Yahweh’s wrath, in Is 11.12 the image radically inverts the notion of wrath against his people. Is 11.12 maintains Yahweh as the agent of the verb phrase, but now raising the banner signals Yahweh’s personal restoration of the exiles (cf. Is 11.10.12; 49.22; 62.10). Curiously, Zech 10.8 depicts Yahweh “whistling” for the return of the exiles as well, though it does not include the image of raising a banner.

To recapitulate, the physical \textit{expressors} of raising a banner and whistling suggest the following: 1) the language of setting up a banner and whistling for the nations as an expression of judgment is characteristic language for the early part of Isaiah’s ministry. Both images function as \textit{expressors} of judgment within the context of the Syro-Ephraimite invasion (5.25; 7.18).\textsuperscript{182} (2) The depiction of Yahweh as the subject/agent underscores that Yahweh personally initiates both the historical events that express his wrath and the events that signal the end of his wrath (11.12). Finally, (3) as the text stands in its present location, the language of 5.26 introduces a new \textit{theme} (i.e., \textit{Yahweh summons of the nations to judge his people}) that will be \textit{commented} on in radically inverted ways when Yahweh restores his people (Is. 11.10.12; 49.22; 62.10).

\textbf{State, Frequency, and Degree}

FrameNet’s categories of \textit{State}, \textit{Frequency}, and \textit{Degree} merge in the refrain of v.25ef. The \textit{State} is the “abstract noun that describes a more lasting experience by the experiencer.” The \textit{Degree} refers to “the extent to which

\textsuperscript{181} “Standards, with divine or animal images on their topos, were often used in ancient Mesopotamia to muster and lead troops in battle (cf. for example, the depiction of forces with standards standing behind Naram-Sin in the famous “Victory Stele” in the Louvre; see \textit{ANEP} fig. 309). They are directly comparable to the standards of the Israelite tribes mentioned in Num 2:10.” D. Pardee 1997, \textit{COS}, 246-247.

\textsuperscript{182} “Comparison with the topographically specific account of the approach of a hostile army in 10:27b-32 suggests that 5:26-29 may have been written somewhat earlier.” Blenkinsopp 2000, 221.
the Experiencer feels the emotion.” Frequency is the “number of times the Experiencer feels the emotion.” [FNI]. The refrain reads as follows:

Yet in the midst of all of this, His anger is not turned back
And His hand is still outstretched
בְּכָל־זֹאת֙ אֲלֵא־עָשָׂ֔ב אָפּוֹ וּלְיַעֲנֵ֖יהּ.
(v.25ef)

State

The state of wrath depicted in v.25a (אַף־יְהוָ֨ה חָרָה֩) has led to the smiting and death of his people (םָתָלְבֵּלָֺּ֣רָה יָהְדַ֔וִּיָּ֖ה נָכְלָֽה). Even in the midst of the tangible divine judgments, Yahweh's anger is not turned away, and his hand is still outstretched. The refrain signals that Yahweh’s State of emotion is still one of wrath, which will result in more judgment. Thus, Wildberger notes: “If Yahweh’s wrath cannot ‘turn away’ this time, a final settlement of the account is due to be paid.”183 Or, as B. Childs puts it: “Even though he smote them . . . . and their corpses were like refuse, this judgment is still insufficient.”184

Frequency

How frequent is the אַף of Yahweh? The particular emotion (אַף) of Yahweh is repeated in the refrain, which occurs in 9.16.20 and 10.4. The word אַף also recurs in a context of threatening judgment against Assyria in 10.25. However, Yahweh ceases to feel the emotion of anger (אַף) against his people in 12.1. Then, Yahweh’s אַף is stimulated against Babylon in 13.3,9,13 and/or Assyria in 14.6; His אַף results in the destruction of his enemies in 26.11; expresses judgment against Egypt in 30.27; אַף expresses the rage of the divine warrior defending his people in 42.25; אַף is held back from his people for the sake of his praise in 48.2 (cf. 12.1); אַף depicts Yahweh’s emotion against Edom in 63.3,6 and remains unabated against his enemies at the end of the book in 66.15. Thus, we see the word is used in various places throughout Isaiah.

In the Hebrew Bible, the image of wrath not turning away “בְּכָל־זֹאת אֲלֵא־עָשָׂ֔ב אָפּוֹ וּלְיַעֲנֵ֖יהּ” in v.25e occurs with reference only to Yahweh (except in Gen 27.45). As in Isaiah, the momentary nature of אַף against his people is also emphasized in other sections of the Hebrew Bible (cf Job 14.13; Hos 14.5). Yahweh’s אַף may be abated because of his character of justice (Dan 9.16), the act of human repentance (2 Chron 12.12) or the accomplishment of Yahweh’s purposes in history (Jer 2.35; 23.20). This is in contrast to kindled

183 Wildberger 1991, 239.
wrath in Isaiah (אַף־יְהוָ֨ה חָרָה) which cannot be restrained. What may be concluded, then, about the word in Isaiah?

In Isaiah, the momentary nature of אַף is contrasted with the אַף that Yahweh expresses toward his enemies. When directed against his people (5.25; 9.11.16.20; 10.4) אַף implies an experience that is limited or momentary (Is 12.1; cf. 27.4; 48.2). The same cannot be said for the instances where Yahweh’s אַף is unleased against the wicked who are not his people. In fact, it is of interest to note that אַף is used to define divine wrath at the beginning of Isaiah (Is 5.25) and sets the tone for the end of the book (66.15ff), thereby serving as a macro-literary strategy given to the final form.185 By the end of the Book of Isaiah the reader is left with the impression that Yahweh’s אַף against Israel has lasted for only a moment in history, though his אַף at his enemies will never cease.

Degree

The adjective בְּכָל־זֹאת and the adverb דָוֵו underscore the degree to which Yahweh’s wrath is experienced.186 Even “in the midst of all of this”187 (i.e., smiting and the earthquake), his אַף has not turned, and his hand is still outstretched. The adjective connotes the image that, despite the present judgments, wrath is still momentarily unabated. The adverb דָוֵו implies that wrath has not yet been expressed in the to the fullest degree.

Topic

FrameNet defines the topic as the general area “in which the stimulus occurs, indicating a range of possible stimulus.” [FNI]. The general topic is Yahweh's anger is his covenant people (בְּעַמּוֹ v.25a). More specifically, Yahweh is angry with the residents of Jerusalem and the men of Judah (בֶּשָּׁו וּלְבָדְוָי).188 As in 5.3 the terms are frequently used collectively. Cf. 8.14; 9.8; 22.21; cf. 20.6).189 However, it is their religious capacity of the community of Judah that is in view. This religious capacity is underscored by the use of the following terms: “house of Israel” (בֶּשָּׁו וּרְאֵה);190 The Holy One of Israel “הַקּוֹדֶם׃ יְהוָ֥ה” (i.e., 19,24), “people” (בּ, cf. 1.3,8,10; 3.7,12-15) and; the depiction of violations against the Torah (v.24). Thus, the Topic of wrath is the residents of Jerusalem in their capacity as the people of Yahweh.

While the present text condemns the religious community of Judah, the original text may have had the Northern Kingdom in mind. This is undoubtedly the case as the invading army (vv.26-30) is a reference to the

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185 In a similar way, Garzón-Moreno sees the theme of “alegría” as functioning as an inclusion for the entire book. Garzón Moreno 2011.
187 Ibid.
188 “Every man of Judah around about Jerusalem,” as noted I. Ezra 1873, 27.
189 Keil and Delitzsch 1996, 106.
190 See discussion above under Experiencer.
Assyrian invasion of Israel. This applies in particular if Is 9.7-20 (esp. v.11) is addressed to Israel and was situated before 5.2-30.\textsuperscript{191} In the present form of the Masoretic Text, however, it is the community of Judah in their capacity as the people of God that is the \textit{Topic} of divine wrath. It is this community that has stimulated the wrath of Yahweh.

\textit{Explanation and Stimulus}

In FrameNet, \textit{Explanation} describes “why the stimulus evokes a certain emotional response.” [FNI]. \textit{Stimulus}, on the other hand, is “the person, event, or state of affairs that evokes the emotional response in the Experiencer.” [FNI]. In other words, the \textit{Explanation} is the general reason whereas the \textit{Stimulus} refers to the specific events that provoked the emotion. A similar distinction between general and specific reasons may be found in the present literary context. Is 5.24a provides a general summary that explains why Yahweh’s wrath has been stimulated; namely, the people reject his \textit{Torah} and the words of the Holy One.\textsuperscript{192} As Williamson has shown, the general nature of the 5.24a is characteristic of a move from more specific (as in Is 5.8-23) to a more deuteronomic style of judgment that characterizes the redaction of woe oracles during the Exile.\textsuperscript{193} Thus, the text has only been subsequently read as a generalization of the specific \textit{Stimulus} to wrath in the exilic period. This further confirms the nature of the text to shift the \textit{Stimulus} from the sins of Israel to the sins of Judah.

In the final form, the specifics of each \textit{Stimulus} to wrath in 5.1-23 more fully develops what it means to reject the \textit{Torah} and spurn the words of the Holy One of Israel (v.24a):

\begin{quote}
\textit{כִּי} נָאָסִיָּה הָאִישׁ הָהוֹיָה מָאָס

\textit{For they have rejected the Torah of Yahweh of Host}

וְגַם אתֵ֥ה דֶּרֶךְ-שֵּׁלֶג הַיָּהָהּ מָאָס

\textit{and the Words of the Holy One of Israel they have spurned}

(v.24)
\end{quote}

The inverted parallel structure in v.24a \((qatal \rightarrow D.O \rightarrow \leftarrow D.O \leftarrow qatal)\) functions to underscore the centrality of God’s \textit{Torah/Word}. An image emerges of the \textit{Torah} that is surrounded by those who repudiate and despise it.

The use of the word \textit{מָאָס} in 5.24 is used elsewhere to describe men rejecting God and his laws (1 Sam 15:23; 2 Kings 17:15, Amos 2.4).\textsuperscript{194} Within Isaiah, \textit{מָאָס} depicts God’s people rejecting the waters of Shiloh (Is 8.6), or an appropriate rejection of idols (Is 31.7). \textit{מָאָס} can also refer to

\textsuperscript{191} Ibid.
\textsuperscript{192} Williamson 2006, 394.
\textsuperscript{193} Williamson, 2014.
\textsuperscript{194} G-T 2003, 445.
Yahweh’s rejection of his people (Is 33.15) or his refusal to reject them as his people (Is 41.9). The principle focus in Is 5.24, as noted in the syntactic structure above, is the people’s rejection of the Torah of Yahweh (cf. אֶת—הָיָה תּוֹרַת יָהּ, cf. Am 2.4), a theme also developed later in Is 30.12 and Is 33. The near synonymously parallel word נָאַץ (cf. Jer 33.24) occurs in Is 1.4, 5.24; 60.14 and is consistently used in the piel (as in Num 14.11, 23; 16.30; Deut 31.20; 1 Sam 2.17; 2 Sam 12.14; Pss 10.3,13; 74.10, 18; Jer 23.17). In every instance, the word נָאַץ implies the act of despising a person or object or treating someone or thing with contempt. Despising the Torah/word is the reason that the fire of Yahweh’s wrath has been kindled (לָכֵן). We will detail the various ways in which the Torah/word of Yahweh has been repudiated in the section on Stimulus below. At a larger literary level, the text prepares the reader to see a contrast between the corrupt leaders who reject and spur the Torah of Yahweh and the child Emmanuel who will understand how to choose (bḥr, an antonym מָאַס, that which is good (Is 7.15).

Circumstance

The Circumstance under which the Stimuli evokes the response of wrath is depicted in the Is 5.1-2, 4,7: Yahweh is expecting/hoping that his vineyard would produce good grapes. This, of course, is a metaphor for Yahweh’s expectation/hope that his people would produce both justice and righteousness in the world:

In Is 5.1,2,4,7 the operative verb is קָוָה, which always occurs in the piel. In Isaiah, קָוָה describes one who looks “forward with confidence to that which is good and beneficial (cf. Is 5:2, 4, 7; 8:17; 25:9; 26:8; 33:2; 51:5; 59:9, 11; 60:9; 64:2).”198 With the exception of our present text (Is 5.2,4,7), קָוָה expresses human expectations in God or divine realities. Here, however, the verbs are used to depict what Yahweh expects from humanity: justice and righteousness. In conclusion, we may say that the Circumstance under which

195 Wildberger 1997c “נאץ nʾs to disdain,” TLOT, 695.
196 SWA 1997.
197 Wildberger 1997b, “מאיס mʾs to reject,” TLOT, 653.
198 SWA 1997.
the Stimuli evoke a feeling of wrath in Yahweh is his expectation that his people would produce justice and righteousness (moreh נֶפֶלֶת and קָוָה).

This theme of expecting justice and righteousness (moreh נֶפֶלֶת and קָוָה) is recontextualized in radically different ways in Is 59 where the people of Yahweh are now said to expect (תָּפְרִישָׁה) justice and righteousness (moreh נֶפֶלֶת and קָוָה). In contrast to Yahweh, in Is 59 the lack of moreh נֶפֶלֶת and קָוָה leads people to utter despair whereas the lack of moreh נֶפֶלֶת and קָוָה provokes Yahweh to wrath. We suggest that the volume of shared lexemes and themes suggest Is 59 was edited in light of Is 5.1-30.

<table>
<thead>
<tr>
<th>Isaiah 5</th>
<th>Isaiah 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yahweh hopes for justice and righteousness (v.7)</td>
<td>People hope for light, in parallel with hope for justice and righteousness (v.9; cf. v.14)</td>
</tr>
<tr>
<td>People of God sin (5.1-24)</td>
<td>People of God confess sin (59.12-13)</td>
</tr>
<tr>
<td>Wrath of Yahweh unleashed against His people (5.25)</td>
<td>Wrath of Yahweh unleashed against the enemies of His people (59.17-18)</td>
</tr>
<tr>
<td>No light (v.30)</td>
<td>No light (v.9)</td>
</tr>
<tr>
<td>No deliverer from agents of Yahweh’s wrath (v.29)</td>
<td>No salvation (v.11)</td>
</tr>
<tr>
<td>No one to intervene (v.16)</td>
<td>No one to intervene (v.16)</td>
</tr>
<tr>
<td>Yahweh Delivers (vv.16-17)</td>
<td>Yahweh Delivers (vv.16-17)</td>
</tr>
</tbody>
</table>

The logical pattern that unfolds in Is 5.1-30 is as follows: the people of God do not do the works of justice and righteous that Yahweh expects. Consequently, the inescapable wrath of Yahweh is unleashed and deliverance does not come from Yahweh. Conversely, in Is 59.9-17 the hope for the realities of justice, righteousness, truth and salvation that people expect only occurs when there is confession of sin. Moreover, Yahweh is appalled that there is no one to intervene and so he intervenes personally (unlike in 5.30). This underscores that confession reverses the effects of divine wrath.

**Manner**

FrameNet describes Manner as “the way the Experiencer experiences the stimulus that produces the emotion.” [FNI]. The expectation for moreh נֶפֶלֶת and קָוָה is met with great disappointment. The woe-oracle genres depict the great lament of Yahweh because Israel did not meet his expectations (5.8; 5.11; 5.18; 5.20; 5.21; 5.22; 10.1). The emotion is generated as Yahweh
contemplates his “failed expectations.” The function of the allegory of the vineyard is to underscore the surprise element. The lover/gardener (ה園ני) has done everything possible (i.e., 5.2) for his vineyard to produce good grapes (justice and righteousness).

Yahweh justifiably exclaims, “what more could I have done for my vineyard? ( מי הל(using) ויעקב ואלך עטפי ב) v.2). His expectations are not unreasonable. The clause, as Wildberger puts it, underscores that “God has fulfilled his responsibilities in every way and gives reasons why expecting yield is not unreasonable.” So, too, Alonso-Schökel and Sicre-Diaz note “la implicación es que tenía derecho a esperar el pago de su esfuerzo.” The result is that Yahweh justifiably complains of “un amor mal pagado.” In summary, Yahweh is provoked with intense disappointment and utter frustration because of his failed expectations. Moreover, given that the woe oracle indicators are used, the manner in which the Experiencer experiences the emotion is a lament.

**Stimulus**

FrameNet defines the *Stimulus* to the emotion as the “person, event or state of affairs that evokes the emotional response in the Experiencer.” [FNI]. In Is. 5.24a we noted that a general *Explanation* for Yahweh’s wrath was the people’s rejection of Torah and the word of the Holy One of Israel, a deuteronomistic perspective. In the final form, however, this verse generalizes in summary fashion the particular *Stimuli* to Yahweh’s wrath outlined in 5.1-23. In this fashion, Judah is made culpable of the sins of Israel, and the experience of Israel serves as a warning for Judah.

Toward the beginning of the literary unit (5.7) there is another summary statement that describes the general reason for Yahweh’s wrath: no yield of justice or righteousness (אין נתיי נטפים והנה תקלה עצה v.7). Read in its present location, this phrase may be understood as a near *particularization* that moves from the general (no justice and righteousness) to the particulars (several stimuli, vv.8-23). The particulars (vv.8-23) are then *generalized* in the summary statement that describes the people’s rejection of the Torah and words of the Holy One (5.24a). The logical connector in v.25a (ענביה ב) demonstrates that Yahweh’s

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201 Alonso-Schökel and Sicre-Diaz 1987, 133.
wrath is provoked by both the lack of justice and righteousness (v.7), the particular stimuli (vv.8-23) and the summary statement explaining that the sins of the people are a result of their disregard for the Torah (v.24). As the Stimuli fall outside the bounds of the Is 5.25-30, we will not do an exhaustive analysis of each of them. Rather, we will merely highlight aspects within each category that show their relationship to the concept of wrath in 5.25-30.

Regarding the literary structure, the Stimuli are couched within a series of six (6) woes (וֹיַּב) introduced in 5.8,11,18,20,21,22. The entire section describing the Stimuli for wrath is characterized by a recurring use of ten qotels and ten yiqtols (vv.8-23)\textsuperscript{202} with the summary statement in v.24 expressed with two qatals. M. Sweeney notes that the six woes are best understood as being presented in two series. The first series runs from vv.8-17 and the second from vv.18-24.\textsuperscript{203} The following chart visualizes the Stimuli of Yahweh’s wrath in Is 5.25.

<table>
<thead>
<tr>
<th>Generalization (5.7)</th>
<th>Particularization (5.8-23)</th>
<th>Generalization in 5.24</th>
</tr>
</thead>
<tbody>
<tr>
<td>-no justice/righteousness-</td>
<td>-6 woe oracles- (*ָּֽלֵֽוְּ)</td>
<td>-reject Torah / despise Word</td>
</tr>
<tr>
<td>yiqtol (1x)</td>
<td>vv.8, 11, 18-19,20,21 &amp; 22. Qotel (10x) Yiqtol (10x)</td>
<td>qatal (2x)</td>
</tr>
</tbody>
</table>

1. General stimulus: Bloodshed and cries: יְנַחְּמָה לָּטַשָּׂא חַיָּה לִפְּרַעְּא וֹאָהָה יִבְּרַע (v.7)

Having categorized this Stimulus as “general” we do not imply that v.7 is deuteronomical, as is the ‘general” stimulus in 5.24a. Here, the first provocation of Yahweh’s wrath is that the men of Judah were shedding the blood of others (מִשְׂפָּ֔ח) and provoking cries of oppression (צְעָקָֽה). It is quite obvious that these two terms were chosen because of their phonetic parallelism with the antonymous terms לְמִשְׁפָּט and הָיֹא.\textsuperscript{204} In Isaiah, מִשְׁפָּט and הָיֹא are used to describe a world that functions according to the design of Yahweh (2.2-4; 8.16ff; 42.1-3; 50.4-10). The prophetic text uses these terms to describe what it means to be a people who abide by the Torah (cf. 5.24). מִשְׁפָּט and הָיֹא depict a society that eliminates the causes of

\textsuperscript{202} Williamson notes that the terms are parallel in 1.21, 27; 5.7,16; 16.5; 28.17; 32.1,16; 9.33.5; 26.9. Mishpat always coming first expect in 32.1 Williamson 2006, 54; W. A. M. Beuken 1972, 1-30.
oppression,\textsuperscript{205} violence (Is 1.27; 5.7; 9.7; 28.17; 32.16; 33.5; 58.2; 59.9,14), governmental or legislative corruption. Justice and righteousness are also closely associated with the need to protect property rights, especially of the poor. While there is no disputing that מִשְׁפָּט is related to legal decision making,\textsuperscript{206} that is certainly not the only meaning the term evokes. As Beuken notes, מִשְׁפָּט is also a state of being and not just a decision.\textsuperscript{207} Together with אֱמֶת (Is 1.26-27; 11.4-5; 16.5; 28.10-17; 33.5-6),\textsuperscript{208} truth, justice and righteousness function to depict the state that should characterize Israel. This includes putting an end to oppression and the misuse of property rights (vv.8-10).\textsuperscript{209}

The essential reason for the implementation of מִשְׁפָּט and הָקְדֵּמָה (as well as אֱמֶת) is because these characteristics reflect the essence of Yahweh (cf. Is 12.2; 45.8; 52.7; 59.12-13,15). Consequently, at the book level, a rejection of justice and righteousness is an assault, not only on the Torah (v.24) but is an attack on Yahweh himself. For this reason, the lack of justice and righteousness is a personal affront to Yahweh, who feels as though his love has been rejected. To reject justice and righteousness in society is to reject Yahweh personally!

As regards the antonyms of מִשְׁפָּט and הָקְדֵּמָה (that is, מִשְׂפָּח and צְעָקָה), מִשְׂפָּח is a reference to bloodshed and violence. The term is used nowhere else in the Hebrew Bible and is, of course, chosen for its parallel assonance with מִשְׁפָּט. Swanson defines מִשְׂפָּח as having a “focus on evil [in] contrast to the order and civility of justice and righteousness; as a figurative extension of bleeding or pouring out of blood.”\textsuperscript{210} While we concur that bloodshed can be read metaphorically, literal bloodshed may have also been in view (cf. Is 1.15,19). In any case, the presence of bloodshed functions to highlight the disregard for the Torah (Is 5.24; cf. Ex 3.7).

Regarding the parallel word, which blames leaders for causing cries of oppression (צְעָקָה), there is no single issue in view. Rather, the phrase depicts any oppression that stems from extortion within society that causes people to cry out for aid (cf. Ex 3.9; Job 34.28; Gen 19.13).\textsuperscript{211} While the term is reminiscent of the oppression in Egypt (Ex 3.9), in light of the literary cohesiveness with the prologue of Isaiah, the term functions to associate the leaders of Judah with the oppressive leaders of Sodom (Is 1.10).

Lack of specificity within the text raises questions as to who is causing cries of oppression and enabling the shedding of blood. In Is 3.13-15 the injunction is clearly against the elites of Jerusalem and not the general public.\textsuperscript{212} On the other hand, to associate culpability only with the ruling

\begin{footnotes}
\footnotetext{205}{J. P. Miranda, 1974.}
\footnotetext{206}{P. Bovati 1994, 347-348.}
\footnotetext{207}{Beuken 1972, 1-30.}
\footnotetext{208}{Williamson notes this association but leaves out Is 59. Williamson 2006, 74.}
\footnotetext{209}{Alonso-Schökel and Sicre-Diaz 1987,185-186; Carroll-Rodas 1989, 92-96.}
\footnotetext{210}{SWA 1997.}
\footnotetext{211}{Williamson 2006, 74.}
\footnotetext{212}{Sheppard 1982, 45-47.}
\end{footnotes}
class seems to limit a passage, which addresses the entire community in their religious capacity. There is no reason to think that the whole population would be excluded from the condemnation, even though the primary responsibility for justice in Is 1-39 is the task of the king (Is 9.7; 16.5; 32.1 cf. 2 Sam 8.15). Moreover, while the task of implementing justice is a democratized task in Isaiah from Isa 40ff, justice does not cease to be an expectation for the people of God. Finally, given the fact that Yahweh’s anger burns against all his people (בְּעַמּוֹ), we should understand that it is the whole of society provoking Yahweh to wrath and not just the ruling class.

2. Stimulus: Abuse of property (vv.8-10)

While the lack of justice and righteousness is a crime of the entire population, the abuse of property is a crime of the ruling elite. To abuse land rights is to violate the land that Yahweh had given as a gift. Land in Israel was a safeguard against poverty and could not be sold indefinitely (Lev 25-28; Ex 46.16-18). As H. F. Marlow observes, the exploitation of the poor by the “complacent and decadent elite in society provokes the prophet’s condemnation (Is 3.13-15) and results in God’s judgment on the people and their exile from the land (Is 5.11-14; Am 6.4-7).” This is very much in line with Eighth-Century BCE prophets in general. Blenkinsopp notes that the heart of Eighth-Century prophetic protest was to protect “members of peasant households eking out a precarious subsistence on the ancestral plot of land.” It seems, especially given the corrupt legal system denounced in First Isaiah, that the elite are manipulating the legal system. Blenkinsopp continues:

the first unit [vv.8-10] takes aim at the practice of manipulating the legal system by those in a position to do so, namely, royal officialdom, in order to facilitate the sequestration of property and the enclosure of peasant holdings. From the prophetic perspective, legality is not the same as justice, and the legal transfer of property can be tantamount to robbery.

In line with the above observation, those saying וֹ טָעֲרֵנֵיהֶם לְעֵזֶר וָוָא in Is 5.20, understood their manipulation of the legal system as a moral good. Not only has the ruling elite manipulated the real estate laws but, in so doing, they have exiled Yahweh from his land. Both Ibn Ezra and Redak noted that the particular crime of property abuse is not only against the poor but it is a

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213 Williamson 1998, 57-64.
214 Cf. Jer 34; It is unclear if the Jubilee laws were ever actually practiced, but they are, nevertheless, an ideal.
216 Blenkinsopp 2000, 212.
217 Ibid.
crime against Yahweh himself. Rashi comments: “You think that neither the Holy One, blessed be He, nor the poor, have a share in the land.” The aim of the greedy stated in verse 8: הַשְּׂרַדֹּת הַקָּרֹת בָּשָׁם (v.8) makes this clear: to leave no room for Yahweh. The land, which the Holy One of Israel was to fill with his glory (Is 2.11,17,18; 12.6; 45.24) has now expelled the Holy One from his own dwelling place. There is no room for Yahweh! In effect, to violate the poor of their property rights was tantamount to banishing Yahweh from His own land.

3. **Stimulus: Drunkenness and leisure blur the perception of Yahweh’s work (vv.11-13)**

Drunkenness is a frequent theme in the prophets and wisdom literature (Amos 2.8; 4.1; 6.1-7; Hos 4.11; 7.5; Mic 2.1; Is 28.7-8; Prov. 21.17; 23.19-21, 29-35). Here, drunkenness and a life of leisure take priority over recognizing the work of Yahweh in the world (vv.11-13). While the effects of strong drink are described in metaphorical terms elsewhere in Isaiah (cf. Is 51.17), here the condemnation is for literal drunkenness. The reason is not that drink and leisure are wrong in themselves but, as Oswalt notes, because they have become “all-absorbing to the point where spiritual sensitivity has become dimmed. The revelers no longer have any interest in or ability to recognize how God is at work in the world.” They are unable to perceive Yahweh’s hand in history: יִשָּׂרָאֵל חֲדָשָׁי לֹא יִתֵּן הָאֱלֹהִים יְהֹוָה (v.12).

Following Wildberger’s suggestion, we note that in failing to perceive Yahweh’s work in history, the revelers also fail to recognize that Yahweh possesses a unique power other gods do not. He notes that the words for Yahweh’s work (ִלעַד, הָאֱלֹהִים יְהֹוָה and see Is 5.19; 28.21; 14.24-27) are unique in that they are always in the singular. Wildberger thereby suggests that the use of the singular is not a reference to the number of works but an emphasis on the “unique power of the one God, acting according to the plan which he determined beforehand.” Moreover, Yahweh’s “exercise of lordship in history” is not “a matter of indifference.” If one would look at the activity of Yahweh, then one would have the insight (ְנָאַר), which they do not have in v.13. Moreover, it is this lack of insight that leads to Exile.

Thematically, the Stimulus for Yahweh’s wrath provides an appropriate background context for chapters 6-8. In Is 6.9ff Isaiah is commissioned with the ministry of divine hardening. As a result of their commitment to drunkenness and revelry, the people will not be able to see the works of Yahweh because they have not made it a priority in 5.11ff.

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218 In A. J. Rosenberg 1995, 44.
219 Strong drink is condemned in Amos 2.8; 4.1; 6.1-7; Hos 4.11; 7.5; Mic 2.1; Is 28.7-8; Prov 21.17; 23.19-21, 29-35.
221 Wildberger 1991, 202-204.
As Alonso-Schökel and Sicre-Diaz note: “turbados por el vino no saben leer los signos del tiempo, la mano de Dios que actua en la historia.”

4. **Stimulus: Pulling sin, falsehood and magic**

The image of men dragging sin along with cords is not altogether clear in Is 5.18, though it appears in association with abominable cultic practices in 1.13, and is associated with legal abuses Is 59.4. Mowinckel was first to suggest that “cords” referred to the magical practices of tying ropes in ways to manipulate history. Others have followed this interpretation such as Wildberger, Phillips, and Klopfenstein, though magic is not implied in most descriptions where similar lexemes are used (cf. Pss 12:3; 26:4; 41:7; etc.).

That being the case, it is not unreasonable that a *Stimulus* for wrath could be dependence on magic to control history (cf. Is. 2.6-9). The people are now acting out what they have already been declared to be in 1.4: a people laden with sin.

5. **Stimulus: Mockery of Yahweh**

While in vv.11-18 drunkenness has led to a dulling of the people’s ability to perceive Yahweh in history, v.19 depicts people mocking Yahweh for his inability to intervene in history. Both the drunkenness and mockery of Yahweh culminate in the divine hardening of the people in Is 6.9ff, which can be seen in the repetition of key lexemes and themes.

Thematically, the theme of mocking Yahweh takes on a new form in 29.15. Here, mockers are described as those who imagine that Yahweh cannot see or know (אֲרַע אֵל שׁ) their works (אֲשֶׁר מַעֲשֵׂיהֶם) of wickedness. Mockers likewise spur the word of the prophet in 30.11. In each case, mockers are severely punished (cf. 29.15-20; 30.11-15). The exilic context, however, inverts the theme of mocking in radical ways. While mocking of Yahweh in 5.18 led to exile and a lack of knowledge in Pre-Exilic periods, Yahweh reverses these punishments in 41.20-22. In Is 41, those who suffer in the Exile will “see and know” that Yahweh alone intervenes in history (וַיַּכְפֹּר אֵל שׁ, 41.20). The exiles can “see and know” precisely because Yahweh has *mocked* the idols that have legitimated their captivity. Moreover, he has mocked the gods in the same way that his people have mocked him in 5.18!

In the exilic context, Yahweh is the one mocking the works (אֲשֶׁר מַעֲשֵׂיהֶם) of the idols that are unable to make people know (יִרְאֶה) the things to come (אֲשֶׁר יִרְאֶה) (41.22).

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223 Alonso-Schökel and Sicre-Diaz 1987, 136-137.
6. **Stimulus: Reversal of moral realities (v.20)**

The themes of *good*→*evil*; *light*→*dark*; *sweet*→*bitter* are associated with salvation and/or disaster. For instance, it is clear that the reversal of moral realities (v.20) results in darkness and the lack of salvation (5.30). The reversal of moral realities stems from a rejection of the principles of wisdom literature. In Isaiah, the lack of wisdom results in the inability to call things by their real name. A fool may be called a nobleman and vice-versa (32.5). The incorrect naming of reality (5.20) stimulates the wrath of Yahweh (5.25). However, the end of wrath in the exilic period (40.2) is marked by the ability to name things as they really are (32.5) and is also characterized by the reversal of divine ethical standards. Thus, ethically crooked “Jacob” is made straight (גוֹרֶחָה, 40.4).

7. **Stimulus: Self-aggrandizement** (v.21)

In Isaiah, haughtiness and pride are consistently condemned. This is because Yahweh alone is lifted up. To challenge this at any level (personal, societal or cosmic) kindles Yahweh’s wrath and divine punishment (Is 2.9,11-20; 3.16; 4.2; 5.15-16; 10:33; 6.5; 52.13; 57.15). Being wise in one's one eyes is equally condemned. The wisdom tradition seems to influence v.21, as it portrays self-aggrandizement as a clear challenge to God himself (Prov 26.12; 26.5,16; 28.11). In Isaiah, wisdom plays a particular role: wisdom is seen as coming directly from Yahweh. Any other forms of “wisdom” are directly overturned by Yahweh himself (Is 10.13; 19.11-12; 29.14; 44.25). The purpose of Yahweh’s overturning of human wisdom is to show that he alone controls the affairs of history and rules history. Thus, to be wise in one’s eyes is tantamount to compete with Yahweh. It consistently results in divine wrath.

8. **Stimulus: Drunkenness and a perversion of legal system**

In vv.11-13 strong drink and leisure dulled the senses of those from seeing Yahweh’s work in history but in vv.22-23 strong drink results in unjust...
government (cf. Prov 31.4-5).\textsuperscript{231} Here, too, we see the influence of wisdom literature in Isaiah. The denial of justice for the innocent and the payment of money in the courts (cf. 1.23) echoes the lack of justice and righteousness described first in Is 1.7. Watts has noted that the three-fold repetition of righteousness (ךֵּדָ֣ד) in v.23 underscores the contrast between the people and God himself who is קֵדָ֣ד.\textsuperscript{232} Therefore, just as drunkenness blurs the ability to see Yahweh’s work in history, it also blurs the ability to see Yahweh’s righteousness expressed in the courts of law. Again, we see how the Stimuli to divine wrath is consistently portrayed as acts that violate the expression of Yahweh’s character. To recapitulate, the Stimuli for the kindling of the חָרָה֩ אַף־יְהוָ֨ה may be summarized as follows:

**General: Absence of justice and righteousness (v.7)**

**Particulars:**
- Bloodshed and causing cries of oppression (v.7)
- Abuse of property (vv.8-10)
- Drunkenness that blurs seeing Yahweh’s reign in history (vv. 11-13)
- Pulling sin/magical manipulation of history (?) (v.18)
- Mockery of Yahweh’s ability to intervene in history (v.19)
- Reversal of moral realities (v.20)
- Self-aggrandizement (v.21)
- Drunkenness that blurs the justice of Yahweh in the courts (vv.22-23)

**General: Rejection of Yahweh’s Torah (v.24) (exilic)**

As we noted in our chapter on methodology, frame semantics seeks to understand all background concepts related to the use of a lexeme. Consequentially, a text may be associated with more than one frame. The above discussion has focused on the how background concepts in 5.25-30 relate to the Emotion-Directed frame (i.e., wrath is the emotion). However, it is evident from the theme of the text that 5.25-30 also activates a Punishment frame. For this reason, we will now detail how 5.25-30 relates the wrath of Yahweh to the theme punishment by drawing on a different set of frame element roles. In some cases, categories will overlap with the Emotion-Directed frame and do not require further interpretation (e.g., the Reason for Punishment is identical to the Stimulus for the emotion of wrath in 5.25-30. The categories for the Reward-Punishment frame which we will now discuss are as follows: Agent; Evaluate; Reason; Response-Action; Degree; Depiction; Instrument; Manner; Means; Place; Purpose; Result; Time.

\textsuperscript{231} Williamson 2006, 104.
\textsuperscript{232} Watts 1985, 54.
Isaiah 5.25-30
Lexical Focus: אַף־יְהוָ֨ה
Punishment-Rewards Frame

Event

As discussed above, the surrounding woe-oracles lead to an indictment of guilt, which results in the Response-Actions (punishments).

Agent

FrameNet defines the Agent as the one doing the rewarding or punishing. In the case of Is 5.25-30, there is the Divine Agent and a Human Agent. The divine agent is the same as the Experiencer in the Emotion-Directed Frame above. Additionally, a Human Agent is summoned by Yahweh and executes his punishment: namely, they are the nations from afar. The nations are anaphorically referred to eight times as the implied subject of verbs and nine times using the 3ms suffix in nouns in vv.26-30. The implied military aggressor in view is Assyria.

Evaluee

In the Punishment frame, the Evaluee is “the person about whom a judgment has been made and to whom the punishment is dealt.” [FNI]. The exilic editing relates the sins of Israel to the sins of Judah. This category corresponds to the Topic role in the Emotion-Directed Frame: the people of Judah in their religious capacity as the covenant people of God.

Reason

Reasons for the Punishment are identical to the categories of Explanation and Stimuli in the Emotion-Directed Frame above.

Response-Action & Results of Punishments

Punishment is given to the Evaluee by the Agent. Here, we combine the two FrameNet categories: punishment and the results of the punishment. The Response-Action was taken, and the Results of the sanctions are expressed together in the following verbal forms:
Chart 2.5
Verbal Sequence of Punishment in Is 5.1-30

<table>
<thead>
<tr>
<th>Verse</th>
<th>Action Description</th>
<th>Verb Formation</th>
</tr>
</thead>
<tbody>
<tr>
<td>v. 6</td>
<td>I make it a wasteland</td>
<td>weyiqtol</td>
</tr>
<tr>
<td>v. 6</td>
<td>Not pruned</td>
<td>neg + yiqtol</td>
</tr>
<tr>
<td>v. 6</td>
<td>Not hoed</td>
<td>neg + yiqtol</td>
</tr>
<tr>
<td>v. 6</td>
<td>Briers grow</td>
<td>weqatal</td>
</tr>
<tr>
<td>v. 6</td>
<td>command clouds</td>
<td>yiqtol</td>
</tr>
<tr>
<td>v. 9</td>
<td>Houses desolate</td>
<td>wayyiqtol (shall be)</td>
</tr>
<tr>
<td>v. 10</td>
<td>No agriculture yield</td>
<td>yiqtol + yiqtol</td>
</tr>
<tr>
<td>v. 13</td>
<td>will go into exile</td>
<td>qatal</td>
</tr>
<tr>
<td>v. 13</td>
<td>Die of hunger</td>
<td>nominal predicator</td>
</tr>
<tr>
<td>v. 13</td>
<td>Parched of thirst</td>
<td>nominal predicator</td>
</tr>
<tr>
<td>v. 14</td>
<td>Sheol enlarges</td>
<td>qatal</td>
</tr>
<tr>
<td>v. 14</td>
<td>Mouth opens beyond measure</td>
<td>weqatal</td>
</tr>
<tr>
<td>v. 14</td>
<td>Go down (to Sheol)</td>
<td>weqatal</td>
</tr>
<tr>
<td>v. 15</td>
<td>Bowed down</td>
<td>wayyiqtol</td>
</tr>
<tr>
<td>v. 15</td>
<td>Brought low</td>
<td>wayyiqtol</td>
</tr>
<tr>
<td>v. 15</td>
<td>Humbled</td>
<td>yiqtol</td>
</tr>
<tr>
<td>v. 17</td>
<td>Sheep graze on ruins of rich</td>
<td>weqatal + yiqtol</td>
</tr>
<tr>
<td>v. 24</td>
<td>roots will decay / flowers blow</td>
<td>yiqtol + yiqtol</td>
</tr>
<tr>
<td>v. 25</td>
<td>corpses lie in the street</td>
<td>wayyiqtol</td>
</tr>
<tr>
<td>v. 26</td>
<td>military invasion</td>
<td>yiqtol</td>
</tr>
<tr>
<td>v. 29</td>
<td>seized as prey</td>
<td>weqatal</td>
</tr>
<tr>
<td>v. 29</td>
<td>Carried off</td>
<td>weyiqtol</td>
</tr>
<tr>
<td>v. 29</td>
<td>No rescuer</td>
<td>quasiverbal predicator</td>
</tr>
<tr>
<td>v. 30</td>
<td>looks to the land / sees darkness</td>
<td>weqatal + hyh</td>
</tr>
</tbody>
</table>

The pattern suggests that concrete actions of punishment are depicted, overwhelmingly, with yiqtol verbs (i.e., destruction of agricultural production, vv. 6, 10; desolation of houses, v. 9; laying low the arrogant, v. 15; the extinction of the wicked, v. 24; death from the earthquake, v. 25; the military invasion, v. 26). On the other hand, qatal verbal forms are used when depicting the results of the punishment (i.e., ruins of the rich are now pasturelands; v. 17; being held captive by a lion, v. 29; utter darkness, v. 30; overarching punishments (i.e., exile, v. 13 and death, v. 14); or the human agent of punishment (i.e., army as a lion, v. 29).

Regarding the nature of punishment that expresses Yahweh's wrath, two observations are in order: first, it is evident that every punishment is related to the reason that provoked the wrath of Yahweh. Second, the results of punishment are inverted or shift when read in the Exilic and Post-Exilic contexts. We will discuss these aspects simultaneously in the following paragraphs.

Punishments are linked to the crime: “el castigo está en el mismo plano.” The very essence of the crimes of the people: a rejection of נָשָׁתָה and חֲרַסָּה, is met by Yahweh’s expression of righteous and justice: יָד הַיָּדוֹת נְשָׁתָה (v. 16). Yahweh's punishments are concrete expressions of his righteousness and justice that are presently absent in society. The textual vision of the “castigo en el mismo plano” (Lex Talonis) is also seen in the metaphorical extension of a garden. The garden

has not yielded the expected harvest of righteousness and justice. While this is a metaphor for justice and righteousness, the punishment emerges as a literal poor agricultural harvest. Only 1/10th of what was planted will be harvested (Is 5.6, 10; cf. 6.13; Deut 28). Thematically, agricultural drought as an expression of Yahweh’s wrath is reversed in Exilic and Post-Exilic texts, which associate the end of wrath with an eschatological banquet (cf. Is 55.1-2; 25.6-8).

Yahweh responds to the manipulation of a legal system that abused the poor by removing them from their property rights (Is 5.8-10) by exiling the people from their land and by destroying the homes and fields of the rich (5.9-10,13). The theme of being exiled (5.13) is best taken as an exilic addition to the description of punishment. In the Exilic and Post-Exilic period, however, Yahweh restores people to the land he gave them and they dwell in security within their land (32.18; 65.21). Even Yahweh is depicted as dwelling in the land that had expelled him in the Pre-Exilic period (12.1-6; 60-62).

The priority that the men of Judah have placed on drunkenness and leisure (vv.11-13) has resulted in Sheol itself feasting and spreading out a banquet for the revelers who refuse to understand Yahweh’s work in history (5.14). As Alonso-Schökel and Sicre-Diaz summarize: “a los banquetes responden el hambre y sed, el tumulto de los festejos, la veracidad del abismo mortal; a la ceguera ante el plan de Dios, el destierro.”234 The crime of not wanting to see and perceive the works of Yahweh in history (v.12), becomes the punishment in Isa 6.6ff (cf. 5.30). This situation sets the background for understanding King Ahaz’s inability to perceive Yahweh’s work in history (Is 7).235 Thematically, blindness and lack of perception will be inverted as Yahweh intervenes in liberating his people from Babylon (Is 29.18; 32.3; 35.5; 42.7).

In terms of the crime of mocking Yahweh and challenging him to act quickly in history in Is 5.18 “הספד ות essaו מפ indifference לשנאת ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסッド ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה יסdds ותותא ותותא מהתהוה אתה ي
we note that here also the punishment matches the sin. The mockers request for Yahweh to show his work in a speedy manner (v.18). Yahweh responds by sending enemies with great speed! לארה יבש
In the Pre-Exilic period, the promised reign of the Davidic ruler reverses the effect

234 Ibid., 135-136.
235 Childs 2001, 44.
of darkness in the Northern Kingdom (cf. 9.2-3). The inability to name reality because of a lack of wisdom is also inverted in later texts with descriptions of godly leaders that name reality correctly (11.9; 32.3-8). Moreover, being proud in one's own eyes is tantamount to making oneself equal to God (5.21). The punishment in 5.13-14 appropriately humbles the proud. Williamson has suggested that 5.15-16 is likely a universal application (all men will be brought low, “םָדָא”) of a topical punishment (Jerusalem in 5.9). Conversely, in Exilic/Post-Exilic texts Yahweh exalts and lifts up the one who does his will (cf. 52.13). Finally, one may note that despising and rejecting the Torah and words of Yahweh (v.24, an exilic redaction) results in the inability to understand Yahweh’s words (28.10-12; 29.11-12). However, in Deutero and Trito-Isaiah there is hope for those who listen to Yahweh and his word (50.4-10; 66.2).

In conclusion, we may note that the thematic development of themes related to punishments evidences the following trends. First, punishments that express Yahweh's kindled wrath emerge within the same realm as the crime. At times, there is a convergence between metaphorical extensions that define the crime and the literal source of the metaphor. Second, the consequences of punishments that express the wrath of Yahweh are reversed once the era/emotion of wrath has ended. The most outstanding of these passages is 27:1-5, which signals the end of Yahweh’s wrath toward his vineyard. Finally, texts such as 10.5ff (and Is 13-23) show that human agents of wrath become the evaluatee (i.e., object or persons punished). While the punishment of Yahweh’s people is temporary (12.1ff; 27.1-5), Yahweh’s punishment of his human agents of wrath is eternal (48.20; 66). Finally, the association between 5.30 and 10.1 is of interest. If 10.1 precedes 5.30, then the rationale is as follows: because they made widows their prey, they will become prey.

**Degree**

There is only one adverb that syntactically functions to depict the extent of the Response-Action (i.e., Punishment), namely: קֵבָלָהּ הָאָדָם, (5.1). This phrase describes the mouth of Sheol as being opened without limit in the same way that there was no limit to the consumption of food or drink (5.11-13).

**Depictive and Manner**

The FrameNet Depictive category focuses on the description of Agent doing the punishment. Manner describes the method of preforming the punishment. Here, the two categories will be treated as one as they merge in Biblical Hebrew. As regards the divine agent, depictive phrases of manner are

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236 Williamson 2006, 104.
identical to those described as Expressors in the Emotion-Directed frame. We note here observations regarding the human agent of punishment. The verbal sequence describes the military advance with yiqtols (vv.26-27) and uses a sequence of qatal verbs to depict their characteristics.

Chart 2.6
Assyrian Military in Is 5.26-30

<table>
<thead>
<tr>
<th>Depiction of Military Advance</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>26c: comes swiftly and speedily</td>
<td>w + adv. + adv + yiqtol</td>
</tr>
<tr>
<td>27a: no one is weary or stumbles</td>
<td>quasiverbal predictor</td>
</tr>
<tr>
<td>27b: no one sleeps / slumbers</td>
<td>neg yiqtol + w-neg +yiqtol</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Depiction of Military Armament (Clothes &amp; Equipment)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>27c belts not loosed</td>
<td>werd + neg + qatal</td>
</tr>
<tr>
<td>27d sandals not loosed</td>
<td>werd + neg + qatal</td>
</tr>
<tr>
<td>28a arrows sharp</td>
<td>qotel (pass)</td>
</tr>
<tr>
<td>28b bows bent</td>
<td>qotel (pass)</td>
</tr>
<tr>
<td>28c hooves of horses like flint</td>
<td>qatal (functions for 28d)</td>
</tr>
<tr>
<td>28d wheels like whirlwind</td>
<td>[......]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Depiction of Military Manner (Similes: Lion / Sea)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>29b roar</td>
<td>Weqatal</td>
</tr>
<tr>
<td>29c grows &amp; seizes prey</td>
<td>weqatal + weqatal</td>
</tr>
<tr>
<td>29d drags prey away / no one to rescue</td>
<td>weyiqtol + qotel</td>
</tr>
<tr>
<td>30a growl</td>
<td>Weqatal</td>
</tr>
</tbody>
</table>

The army in 5.26-30 is not specified though there is good evidence that it could only refer to Assyria. As we have argued above, the most likely time frame is before the Syro-Ephraimitic invasion (before 736 BCE). Peter Machinist has noted that the presentation of Assyria in Isaiah is very much influenced by Assyria’s own propaganda about herself as an Empire. The military’s speed, archery and the depictions of a lion are characteristically Assyrian. First, the speed of Assyria which is highlighted in v.26 (יִרְדָּה הַמַּלֶּךָ בִּנְעֵבְךָ) equals the description of Tiglath-Pileser I who “boasted that he had been able to march from Suhi-land to Carchemish in a single day and Ashurbanipal conquered Elam in a month.” Is 5.26ff matches Assyrian propaganda in depicting Assyria as a ruthless and speedy military machine. This functions to create an image of an unstoppable imminent terror.

237 Language regarding Assyria is reapplied to future contexts as observed by Yem Hing Horn 2009, 316-331.
238 Other references P. Machinist notes are Isaiah, passim, especially Is 1.7-8; 3.18-26; 5.26-30; 7; 8.1-10; 23; 10.5-19, 24-27a, 27b-34; 11.11-16; 14.4b-21; 24-27, 28-31; 17.1-3; 18; 19.23-24; 20; 23.13; 27.12-13; 28.11-12; 14-22; 29.1-8; 30.1-7, 27-33; 31.1-3, 8-9; 33.1, 19; 33-39. The texts, while fluid in their presentation of Assyria do seem to specify some concrete historical references. For instance Is 7-8 (Assyria in 734-733); Is 14.28-31 (Assyria in 716); Is 20.1-6 (Assyria in 712); Is 36-39 (Assyria in 36-39). Machinist 1983, 719-737.
Thematically, the image of Assyria as being unstoppable is drastically inverted in 14.24-27. In Is 14 the ruthless military machine is not able to turn back the hand of Yahweh that is now extended against them (וֹדֵּרְךָ, נָעַמְתָּם, יִשְׂרָאֵל; v.27)! This text, moreover, continues to develop the theme of inverting the objects of Yahweh’s wrath. While Assyria is the Agent of Yahweh’s wrath against his people in 5.26-30 and 10.1-4, she is the object of divine wrath in 10.5-14. The wrath of Yahweh upon Assyria climaxes in Is 36-39 where Assyria’s forces are decimated. In this way, the presentation of the Assyrian military in 5.26ff functions as part of a strategy to depict the unique power of Yahweh over Assyria. Moreover, the theme highlights that Yahweh’s wrath (i.e., response-actions) is momentary when directed toward his people (cf. 5.25; 12.1ff) but irreversible when directed toward Assyria and pagan nations (14.24ff).

Second, the text of 5.26-28 further undercuts Assyrian propaganda about her role in archery. It has been noted that Assur, the Assyrian deity, was pictured as an archer himself and that the archers were prized as the most valuable troops in Assyria.241

Third, the image of the lion242 in vv.29-30 is a well-known image depicting the power of Assyria and has been found in several Neo-Assyrian inscriptions.243 This image of a roaring lion merges in v.30 with that of a roaring sea (םָיָּתָם, נַחֲלַת, יִשְׂרָאֵל; v.29). Most scholars concur that v.30 was edited in the exilic context to depict the role of Assyria had in bringing back a state of cosmological chaos.244 The image of Assyria as a roaring sea does not appear to be explicitly inverted later in Isaiah but is influenced by the general motif of chaos in the theologies of Israel.

**Instrument and Means**

In FrameNet, *Instrument* refers to the “instruments with which the punishment is carried out.” *Means*, on the other hand, refers to “the action taken that resulted in the punishment.” [FNI]. In our present text, these categories are accounted for in clauses that depict the agent of punishment discussed above. The Agent is Assyria in the Eighth-Century but the exilic redactor, in changing ‘nation’ from singular to plural, saw Babylon as the agent. So, too, the use of the chaos motif and mythological image of the sea in 5.30 is evidence of an exilic redaction whereby the agent of punishment is seen as Babylon and not Assyria. An additional Instrument/Means of punishment is the earthquake (וֹרָם, יִשְׂרָאֵל; v.25c), which should be taken in a historical, literal sense rather than an expression of theophanic language.

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244 I do not take this to be a change in subject so that it God roaring over Assyria. In my opinion, Isaiah would not associate God with Assyria.
Place of Punishment

Given that the advance of the army is clearly that of the Assyrian army, the location must be that of the Northern Kingdom. This is all the more evident if we understand, as Wildberger and others do, that 9.7-20 (esp. v.11) is addressed to Israel and formerly preceded 5.25-30. Historically, the Assyrian Empire crushed both Israel and Syria, effectively putting an end to the coalition threatening Judah in 736-732 BCE (cf. territories annexed by Assyria in 9.1). By 721 BCE Assyrian Shalmanezer V and Sargon had invaded and conquered Israel. In 671 BCE Esharhaddon had colonized Damascus and Samaria. The present text, however, emphasizes the surprising unstoppable nature of the attack rather than its geography.

Purpose of Punishment

The present text suggests that the overall purpose of punishment is the exaltation of Yahweh. More concretely, Yahweh is exalted by showing himself to have the characteristics that Judah (Is 5.7) does not possess, namely: justice, righteousness, and holiness (וַיִּלֵּא הַיָּדוּעַ הָעֵצָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹウェָה יְהֹ웨

Time of Punishment (Theological)

The text states that the punishment will occur “אָוּה.” There is broad consensus that this phrase is evidence of editorial activity that sought to apply the prophetic text to future events (Is 2.20; 3.18; 4.2; 7.18, 20, 21, 23; 10.20; 11.10,11; 13.9,13; cf. 10.1-4), though it need not only be from an Exilic or Post-Exilic period. Thematically, the phrase suggests that any historical judgment of Yahweh in history may function as an index of “אָוּה.” Moreover, the theme can evoke images of judgment and restoration at the same time. The Assyrian incursion would have meant judgment for Israel but hope for the Davidic monarchy in Judah (cf. 9.1ff).

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245 The yiqtol verbs function to describe the manner of Yahweh’s exaltation. Thematically, the text links Yahweh’s exaltation to his acts of judgment in history (cf. Is 2.2,11 6.1; 12.4; 30.18; 33.5,10; 37.23; 49.11; 52.13,15,17).
246 Blenkinsopp 2000, 222.
2.3 Isaiah 9.7-20 + 10.1-4

Is 9.7-20 + 10.1-4
Lexical Focus: אֶת (9.11,16,20; 10.4) (9.18)
Emotion-Directed; Rewards-Punishment Frames

Introduction to Is 9.7-20 + 10.1-4

This section explores the function of the refrain אֶת (9.11,16,20 and 10.4) its present placement within Isaiah. The review of relevant literature for this section and the relationship of the refrain to the Emotion-Directed frame have been previously summarized in our section on 5.25-29/30. Therefore, we will only analyze elements from the Rewards-Punishment frame that nuance the use of the refrain in 9.7-10.1 in ways that differ from its function in 5.25-29/30. The Rewards-Punishment frame categories will also account for the function of the phrase קָשָׁר אַף which occurs in 9.18.

Surface Structure Is 9.11,16,18,20 + 10.4

9.11248
9.11a ʾārām miqqedem
[geog] [geo prep....]
app.........................]

9.11b wayyô kêlû ʾet-ysiʿrāʾ ēl bêkol-pe
[inst ]

9.11c bêkol-zôʾt lōʾ-šāb ʾappô
[loc.........]

9.11d wē ʿod yâdô nêtyûâ

248 AFPM: Legend: Verbs; Subjects; Subject Complements: Direct Object; Indirect Object; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origin [mpt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Quoter [Qtr...]; End of Quotation...[EndQtr]; Infinitive of utterance [inf utt]; Nomilized Infinitive [nom inf...]; End of nomilized infinitive […end nom inf]; Geography [geog]; Geographical preposition [geo prep]; Spatial adverb [spat adv].
In this section, we will discuss the relevance of the verbal sequence in Is 9.7-11; 9.16-20 and 10.1-4 for understanding the function of wrath lexemes. This

Verbal Sequence in Is 9.7-11; 9.16-20 and 10.1-4

In this section, we will discuss the relevance of the verbal sequence in Is 9.7-11; 9.16-20 and 10.1-4 for understanding the function of wrath lexemes. This

Verbal Sequence in Is 9.7-11; 9.16-20 and 10.1-4

In this section, we will discuss the relevance of the verbal sequence in Is 9.7-11; 9.16-20 and 10.1-4 for understanding the function of wrath lexemes. This

Verbal Sequence in Is 9.7-11; 9.16-20 and 10.1-4

In this section, we will discuss the relevance of the verbal sequence in Is 9.7-11; 9.16-20 and 10.1-4 for understanding the function of wrath lexemes. This
will, in turn, serve as a basis for our discussion of the FrameNet categories for *Emotion-Directed* and *Rewards-Punishment* frames that follow.

**Chart 2.7**

**Verbal Sequence in Is 9.7-10.4**

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>qatal (9.7a)</td>
<td>בַּלַּת</td>
<td>Word has been sent…</td>
</tr>
<tr>
<td>weqatal (9.7b)</td>
<td>יְבִּיא</td>
<td>And it has fallen…</td>
</tr>
<tr>
<td>weqatal (9.8a)</td>
<td>יָשִּׂי</td>
<td>And the people knew…</td>
</tr>
<tr>
<td>weqatal (9.8b)</td>
<td>יָשִּׂי</td>
<td>…and those dwelling…</td>
</tr>
<tr>
<td>intro D.Speech (9.8c)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qatal (9.9a)</td>
<td>בָּלָת</td>
<td>Bricks have fallen…</td>
</tr>
<tr>
<td>yiqtal (9.9a)</td>
<td>מָלַת</td>
<td>We will rebuild…</td>
</tr>
<tr>
<td>qatal (9.9a)</td>
<td>בָּלָת</td>
<td>…have been cut down…</td>
</tr>
<tr>
<td>yiqtal (9.9a)</td>
<td>מָלַת</td>
<td>…we will put in its place…</td>
</tr>
<tr>
<td>wayyiqtal (9.10a)</td>
<td>יְמַצְּא</td>
<td>Yahweh raises up…</td>
</tr>
<tr>
<td>wayyiqtal (9.10b)</td>
<td>יְמַצְּא</td>
<td>He stirs up…</td>
</tr>
<tr>
<td>wayyiqtal (9.11b)</td>
<td>יְמַצְּא</td>
<td>Will devour [Israel]</td>
</tr>
<tr>
<td>neg. qatal (9.11c)</td>
<td>לא</td>
<td>Not turned</td>
</tr>
<tr>
<td>qatal (9.11d)</td>
<td>בָּלָת</td>
<td>Hand still stretched out</td>
</tr>
</tbody>
</table>

**Verbal Sequence in 9.12-16**

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>neg. qatal (9.12a)</td>
<td>לא</td>
<td>Not turned</td>
</tr>
<tr>
<td>qatal (9.12a)</td>
<td>בָּלָת</td>
<td>He who smites them</td>
</tr>
<tr>
<td>neg. qatal (9.12b)</td>
<td>לא</td>
<td>Have not sought</td>
</tr>
<tr>
<td>wayyiqtal (9.13a)</td>
<td>יְמַצְּא</td>
<td>Yahweh will cut off…</td>
</tr>
<tr>
<td>w+qatal (9.14a)</td>
<td>נַשָּׁם</td>
<td>&amp; Men of rank</td>
</tr>
<tr>
<td>qatal (9.14b)</td>
<td>בָּלָת</td>
<td>One teaching lies</td>
</tr>
<tr>
<td>wayyiqtal (9.15a)</td>
<td>יְמַצְּא</td>
<td>&amp; It will be</td>
</tr>
<tr>
<td>qatal (9.15a)</td>
<td>בָּלָת</td>
<td>Ones guiding this people</td>
</tr>
<tr>
<td>qatal (9.15a)</td>
<td>בָּלָת</td>
<td>Leading them astray</td>
</tr>
<tr>
<td>w+ qotel (9.15b)</td>
<td>נַכְּל</td>
<td>&amp; Those led by them</td>
</tr>
<tr>
<td>qotel (9.15c)</td>
<td>נָכְל</td>
<td>Are swallowed up</td>
</tr>
<tr>
<td>neg.yiqtal (9.16a)</td>
<td>לָכַּטְּא</td>
<td>Lord will not rejoice</td>
</tr>
<tr>
<td>yiqtal (9.16a)</td>
<td>מָלַת</td>
<td>Will not have compassion</td>
</tr>
<tr>
<td>q+yqatal (9.16c)</td>
<td>לַכַּטְּא</td>
<td>And does evil</td>
</tr>
<tr>
<td>qatal (9.16d)</td>
<td>בָּלָת</td>
<td>Speaks (folly)</td>
</tr>
<tr>
<td>qotel (9.17e)</td>
<td>לא</td>
<td>Not turned</td>
</tr>
<tr>
<td>qotel (9.16f)</td>
<td>נָכַּל</td>
<td>Hand stretched out</td>
</tr>
</tbody>
</table>

**Verbal Sequence in 9.17-20**

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki+ qatal (9.17a)</td>
<td>בָּלָת</td>
<td>Wickedness burns</td>
</tr>
<tr>
<td>yiqtal (9.17b)</td>
<td>מָלַת</td>
<td>It will consumes</td>
</tr>
<tr>
<td>wayyiqtal (9.17c)</td>
<td>יְמַצְּא</td>
<td>And it kindles</td>
</tr>
<tr>
<td>wayyiqtal (9.17d)</td>
<td>יְמַצְּא</td>
<td>And they roll upward</td>
</tr>
<tr>
<td>qatal (9.18a)</td>
<td>בָּלָת</td>
<td>Earth has been scorched</td>
</tr>
<tr>
<td>wayyiqi (9.18b)</td>
<td>יְמַצְּא</td>
<td>And people will be [fuel]</td>
</tr>
<tr>
<td>neg. yiqtal (9.18c)</td>
<td>לא</td>
<td>Will not spare [his brother]</td>
</tr>
<tr>
<td>wayyiqtal (9.19a)</td>
<td>יְמַצְּא</td>
<td>Will scavenge…</td>
</tr>
<tr>
<td>weqatal (9.19a)</td>
<td>יָשִּׂי</td>
<td>And be hungry</td>
</tr>
<tr>
<td>wayyiqtal (9.19b)</td>
<td>יְמַצְּא</td>
<td>And will devour</td>
</tr>
<tr>
<td>w+neg+qatal (9.19b)</td>
<td>לא</td>
<td>And not be satisfied</td>
</tr>
<tr>
<td>yiqtal (9.19c)</td>
<td>מָלַת</td>
<td>Will eat [each other’s flesh]</td>
</tr>
<tr>
<td>qotel (9.20c)</td>
<td>לא</td>
<td>Not turned</td>
</tr>
<tr>
<td>qotel (9.20d)</td>
<td>נָכַּל</td>
<td>Hand stretched out</td>
</tr>
</tbody>
</table>
Verbal Sequence
10.1-4

<table>
<thead>
<tr>
<th>Verb</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>gotel (10.1a)</td>
<td>Those who decree</td>
</tr>
<tr>
<td>gotel (10.1b)</td>
<td>Those writers of oppression</td>
</tr>
<tr>
<td>qotel (10.1b)</td>
<td>Who keep writing</td>
</tr>
<tr>
<td>inf. (10.2a)</td>
<td>To turn aside…</td>
</tr>
<tr>
<td>inf. (10.2b)</td>
<td>&amp; To rob…</td>
</tr>
<tr>
<td>inf. (10.2c)</td>
<td>To take spoil</td>
</tr>
<tr>
<td>qatal (10.2d)</td>
<td>They make prey</td>
</tr>
<tr>
<td>yiqtol (10.3a)</td>
<td>&amp; what will you do?</td>
</tr>
<tr>
<td>yiqtol (10.3b)</td>
<td>That is coming [storm]</td>
</tr>
<tr>
<td>yiqtol (10.3c)</td>
<td>Will you flee? [to whom]</td>
</tr>
<tr>
<td>yiqtol (10.3d)</td>
<td>[where] will you leave?</td>
</tr>
<tr>
<td>qatal (10.4a)</td>
<td>Nothing but to crouch</td>
</tr>
<tr>
<td>yiqtol (10.4b)</td>
<td>Fall [among the dead]</td>
</tr>
<tr>
<td>qotel (10.4c)</td>
<td>Not turned</td>
</tr>
<tr>
<td>qotel (10.4d)</td>
<td>Hand stretched out</td>
</tr>
</tbody>
</table>

Verbal Sequence
10.5-6

<table>
<thead>
<tr>
<th>Verb</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>yiqtol (10.6a)</td>
<td>I will send him</td>
</tr>
<tr>
<td>yiqtol (10.6b)</td>
<td>I will command him</td>
</tr>
<tr>
<td>inf. (10.6c)</td>
<td>To take spoil</td>
</tr>
<tr>
<td>w+Inf. (10.6d)</td>
<td>To plunder</td>
</tr>
<tr>
<td>w+Inf. (10.6)</td>
<td>To set them down [tread]</td>
</tr>
</tbody>
</table>

Is 9.7-11

In Is 9.7-11, the overall sequence indicates that actions depicted with wayyiqtol or yiqtol verbs express the consequence of actions depicted with weqatal or qatal verbs. In 9.7a-8a, the clause (חֶרֶב שֵּיר) “Yahweh sent a word” in v.7a is linked to two subsequent weqatal verbs in v.7b (יָשַׁל) and v.7b (יָשָׁל). The weqatal verbs here functions to link sequential events that are presented as having occurred in the past. In effect, the word that Yahweh has sent has fallen, and the people have fully experienced it (i.e., “they have known it,” סִפְרַנְנוּ וְיָדְנוּ). The direct speech report following in vv.8c-9b depicts the earthquake as having occurred (יָשַׁל, גֻּדָּ֔עו) as a result of the ‗sent word‘ (חֶרֶב שֵּיר).

The emphasis in vv.8-9 is on the consequences of the arrogant discourse and attitude of the people introduced by the direct speech object marker (לֵאמֹר). The speech depicts the self-sufficiency of the people to rebuild with the 1st person plural “we.” The yiqtol הָעָבָדָה (“We will build bricks”) in v.9a is a consequence of the qatal הָעָבָדָה (“bricks have fallen.”) So, too, the yiqtol הָעָבָדָה (“we will plant”) in v.9b responds to the disaster of the fallen trees in expressed in the qatal (וִיהֵן) of v.9b.

250 VNK 2000, 282.
Chart 2.7

Verbal Sequence in Is 9.7-10

<table>
<thead>
<tr>
<th>Qatal</th>
<th>weqatal</th>
<th>weqatal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word Sent: תְּפִלְתִּים שְׁלֹשִׁים → and fell (8c-9b)</td>
<td>Infinitive: הֵלֶל → and the people experienced it (9.9a) qatal</td>
<td>עָבָר לָהֶם → to underscore that the purpose Yahweh has in (9.10a) wayyiqtol</td>
</tr>
</tbody>
</table>

earthquake report: לַאִשָּׁר (9.11c) Infinitive | have fallen (9.9a) qatal | raising up enemies: בְּכָל־זֹאת (9.11b) wayyiqtol |

have been cut (9.9b) qatal | we will rebuild | stirring up adversaries: בָּאָלָה (9.10b) yiqtol |

we will plant | devouring Israel | devour Israel |

The refrain in 9.11cd uses two qotel verbs (פֹּלְשֵׁים לָאִשָּׁר אֶפְתַּח) that function to emphasize the link between the present experience of wrath and the threat of more judgment to come. This link is seen in the lexical and phonological parallelism between 9.11b (בָּאָלָה בָּאָלָה) with 9.11c (בְּכָל־זֹאת). The past/present judgment expressed with the sequential wayyiqtol (“enemies that devour Israel”) is linked to the present and future experience of wrath depicted with the qotel.

9.11b

בָּאָלָה אֶפְתַּח

9.11c

בָּאָלָה לָאִשָּׁר אֶפְתַּח

The refrain also looks forward to vv.12-16 by means of the repeated parallel collocation expressed in v.11c (qotel) and v.12a (qatal) (לָאִשָּׁר אֶפְתַּח). The effect is to underscore that the purpose Yahweh has in not turning his anger away (לָאִשָּׁר) is so that the people will turn to Yahweh. However, the desired effect is not accomplished. The people do not turn to the one whose hand is presently smiting them (לָאִשָּׁר). The waw conjunctive+subject in v.12a (לָאִשָּׁר), is thereby set in continuity with the previous setting and functions to contrast v.12a with the last clause of v.11c (i.e., anger has not turned away but the people still do not turn. . .).251

9.11c

בָּאָלָה לָאִשָּׁר אֶפְתַּח

9.12a

לָאִשָּׁר עֹדְבֵימוֹת

Is 9.12-16

The qatal in the clause of v.12a (לָאִשָּׁר עֹדְבֵימוֹת) is set in parallel relationship with the qatal in Is v.12b (:דְּפַתַּח בִּשְׁפִּיק). Together, the clauses heighten the description of the unrepentant state of the people. The fronting of the direct object for emphasis in v.12b (בְּכָל־זֹאת), rather than placing

251 W-O 1990, 651.
the subject first (םבּולאֲנִים) in v.12a, emphasizes the name of Yahweh. The recurring series of *litotes* (ונכ, 3x) adds both literary cohesion to vv.7-11 and vv.12-16. They also highlight that divine wrath (הש) will remain so long as there is no turning to Yahweh.

The structure of v.12ab, interestingly, parallels that of 5.24-25. In 5.24 the deuteronomic explanation for divine wrath *preceded* the refrain. However, in 9.11-12 the general explanation for divine wrath *follows* the refrain. In both texts, three aspects remain the same: (1) the *qatal* → *D.O.* → ← *D.O.* ← qatal ordering where Yahweh’s name (היהוההיהוה) as Lord of Hosts is at the center; (2) the *qatal* verbs provide a general summary description of the state of rebellion that stimulates divine wrath and; (3) the *qatal* verbs depict the offense and the *yiqtol* verbs describe Yahweh’s response to the offense (i.e., 5.26ff, ‘raises a signal’; 9.13, ‘cuts off leadership’).

The summary statement in 9.12 is followed by *sequential-consequential wayyiqtol* (ןָּדָּבָרְךָּֽוָּרָּםָּו) in v.13. The emphasis of the text is as follows: because the people have neither turned to (כָּלֲאָלָם) nor sought Yahweh (כָּלֲשָׁלָם), in the past and present, those who are presently acting as corrupt leaders will be cut off (v.13).

The present state of corrupt leadership is emphasized by a series of four *qotel* forms that stand in contrast to the *qotel* form that emphasizes the present retributive activity of Yahweh in v.12a (כָּלְשָׁלָם). The ongoing sins of the leaders of Israel are matched by the continuous striking of Yahweh! The object of Yahweh’s striking (כָּלְשָׁלָם) are clearly the leaders of the people who will be “cut off” (כָּלֲאָלָם). The present offenses of the leaders that provoke the striking include: teaching lies (כָּלֲשָׁלָם), v.14a; guiding (כָּלֲשָׁלָם) and leading people astray (כָּלֲשָׁלָם) and; ‘swallowing up’ those whom they lead (כָּלֲשָׁלָם), v.15c. These present abuses of leaders in Israel express what it

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means to not turn to (בְּכָל) or seek Yahweh (שָׁמַע). As a result, the Lord will not rejoice (יֹנֶדֶת) nor have compassion (יְרַחֵם) over corrupt leaders or the speakers of folly (רַב). The litotes at the beginning and end of the literary unit contrast the present rebellion of the people (qotel forms) with the present physical expressors of Yahweh’s wrath (yiqtol; qotel). In summary, so long as there is no turning to Yahweh, the present expression wrath will not cease.

Chart 2.8
Use of Litotes of in Is 9.12-17
Human Stimulus vs. Divine Response/Expressors

<table>
<thead>
<tr>
<th>neg. qotel (9.12a)</th>
<th>Human stimulus to wrath</th>
</tr>
</thead>
<tbody>
<tr>
<td>neg. qatal (9.12b)</td>
<td>Human stimulus to wrath</td>
</tr>
<tr>
<td>neg. viqtol (9.16a)</td>
<td>Divine response / Expressor of wrath</td>
</tr>
<tr>
<td>neg. viqtol (9.16b)</td>
<td>Divine response / Expressor of wrath</td>
</tr>
<tr>
<td>neg. qotel (9.17c)</td>
<td>Divine response / Expressor of wrath</td>
</tr>
</tbody>
</table>

The unit is cohesive utilizing a recurring phonological parallel prepositional structure. The recurring similar sounding prepositions (בְּכָל) occurs in 9.11b and 9.16d.

In v.11bc Yahweh’s wrath is poetically linked to his response of punishment (i.e., “sending the enemy who devours”) while in v.16 Yahweh’s wrath is linked to the Stimulus that provoked his wrath (i.e., “folly”). The overall effect is that the Punishment/result of wrath is described in proportion to the Stimulus. Yahweh’s punishment is neither random nor unfair but is equal to the crime. Divine Response lexically and phonologically matches the Stimulus.

Is 9.17-20

As with previous sections, the results of Yahweh’s experience of wrath are typically expressed with yiqtol, wayyiqtol and qotel forms. Moreover, they describe consequences of actions depicted in the qatal form, as seen in the chart below:
Chart 2.10
Verbal Sequence of Wrath in Is 9.17-18

<table>
<thead>
<tr>
<th>Hebrew Word</th>
<th>English Translation</th>
<th>Verbal Sequence</th>
</tr>
</thead>
<tbody>
<tr>
<td>personal wrath of Yahweh</td>
<td>qatal</td>
<td>(v.18a)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(v.18b)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(v.18c)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(v.19a)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(v.19b)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(v.19c)</td>
</tr>
</tbody>
</table>

9.18 parallels the structure of v.17 in three ways: (1) both sections are introduced with a qatal verbal form that is followed by a series of wayyiqtol and yiqtol verbs; (2) נקמה חיה in v.18a phonologically echoes נקמה חיה in v.17a and associates wickedness in society with the wrath of Yahweh. This is further underscored by the intentional fronting of נקמה חיה in v.18a that emphasizes Yahweh’s wrath. In effect, Yahweh’s wrath does the same thing wickedness does: it “scorches and burns the land” (נוקמה חיה, v.17a; נקמה חיה, v.18a). Therefore, civil war, hunger, and self-destructive patterns in society are depicted as manifestations of Yahweh’s wrath. That is, self-inflicted behavior is an expression of Yahweh’s wrath. Yahweh’s wrath can be “impersonal” (cause-effect in history) and “personal” at the same time. This suggests approaches that seek to exempt Yahweh from having personal wrath (e.g., Dodd) or to limit ‘impersonal’ expressions to the Second-Temple Era (e.g., Hanson, Dodd) are unwarranted.

Finally, the imagery of wickedness (v.17) and wrath (v.18) depicted as a fire highlights the impossibility of restraining the effects of wickedness/wrath once the ‘fire’ has been kindled. Wrath, like fire, must run its course. This concurs with the insight of cognitive linguists who propose that, in biblical Hebrew, wrath is often depicted as being out of Yahweh’s control once it is unleashed.254

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253 The state of affairs is referred to by means of the nominal clause “fuel for fire.” VNK 2000, 332.
Is 10.1-4

The next section in Is 10.1-4 introduced with יָרָה is the last in the series depicting Yahweh’s wrath against Israel/Judah. 10.5ff will mark the shifting of Yahweh’s wrath from Israel/Judah onto Assyria (10.5-15). As in 9.13-15, the text of 10.1-4 depicts the sinful actions of leadership with qotel forms. Moreover, the structure of the text depicts the purpose of these corrupt actions using a series of three infinitives as noted below.

Chart 2.11
Qotel-Infinitive (Stimulus to wrath in Is 10.1-4)

<table>
<thead>
<tr>
<th>Present action</th>
<th>Purpose of action</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.1a יָרָה תִּקְוַתּוֹ</td>
<td>לָבֵד בְּנֵי־אֶרֶץ</td>
</tr>
<tr>
<td>decree decrees of iniquity</td>
<td>to turn aside the rights of the needy</td>
</tr>
<tr>
<td>10.1b בָּרָה נַפְלָה</td>
<td>לָבֵד בְּנֵי־אֶרֶץ</td>
</tr>
<tr>
<td>writing of oppression</td>
<td>to rob justice from the poor of my people</td>
</tr>
<tr>
<td>10.2a מַה־תַּעֲשׂוּ</td>
<td>לָבֵד בְּנֵי־אֶרֶץ</td>
</tr>
<tr>
<td>to turn aside the rights of the needy</td>
<td>to make widows their spoil / fatherless prey</td>
</tr>
<tr>
<td>10.2b מַה־תַּעֲשׂוּ</td>
<td>לָבֵד בְּנֵי־אֶרֶץ</td>
</tr>
<tr>
<td>to rob justice from the poor of my people</td>
<td></td>
</tr>
<tr>
<td>10.2c מַה־תַּעֲשׂוּ</td>
<td>לָבֵד בְּנֵי־אֶרֶץ</td>
</tr>
<tr>
<td>to make widows their spoil / fatherless prey</td>
<td></td>
</tr>
</tbody>
</table>

The present actions of corrupt leaders result in future consequences that express the Manner in which wrath will be experienced by the Evaluee in the future (vv.3a-4b).

As depicted below, the events that are described with a series of three yiqtols (יִקְּטַלְוִי) and one qatal (כָּרַע) are presented as events that will occur in a definitive future.255 The three leading rhetorical questions (וּמַֽה־תַּעֲשׂוּ, וְסַעֲדַֽו, וְבָּרָה, נַפְלָה, נַפְלָה, נַפְלָה) express a negative value judgment.256 I suggest that the clustering of these questions serves to heighten the inability of escaping the wrath of Yahweh because they summarize the totality of human life (i.e., what we do; who we interact with; where one lives).

Having shown that the purpose of Yahweh striking (9.12a) his people was to move them to repentance (cf. שָׁב in 9.11c with 12ab), this text functions as the final appeal before life is definitively extinguished (10.4ab). The finality of death in 10.4b echoes back to 9.7ff. In effect, the use of נפל in 10.4b functions as an inclusio with 9.7. The arrogant attempt to rebuild what Yahweh had brought down (נפל, 9.7, 9a; cf. 5.25) has had the reverse effect: Yahweh will bring down rebels who will never be restored (נפל, 10.4b)!

255 V/NK 2000, 146.
256 Ibid., 325.
As in previous instances, the refrain indicates the abiding nature of Yahweh’s wrath. However, in Is 10.4cd the refrain anticipates the culmination of Yahweh’s wrath in the day of punishment (פְּקֻדָּה). At the same time, the wrath refrain (10.4cd) anticipates that the Instrument of Yahweh’s wrath (i.e., Assyria) serves as a new Stimulus to Yahweh’s wrath (i.e., Assyria’s arrogance). Assyria will now become the object of Yahweh’s wrath in 10.5-15ff.

Chart 2.11
Manner of Experiencing Yahweh’s Wrath in Is 10.3-4a

10.3a הָֽדְּקֵקָ֣ו לִ֥בְּךָ מָפַ֥לֶת What will you (yiqtol) do on the day of visitation?
10.3b לָשָׁא֣הּ מַכְרֵקָ֖כּ מָפַ֥לֶת And in the storm from afar that comes (yiqtol)?
10.3c שְׁמַרְתָּ֣הּ מַלֶּ֔חַ To whom will you flee (yiqtol) for help?
10.3d אִ֛ם תְּנוֹנִ֖י כֵּ֑בָּדוּ And where will you leave (yiqtol) your wealth?
10.4a בַּל תְּכוֹ֥ן תְּכוֹֽן Nothing remains [for you] but to crouch (qatal) down among the prisoners
10.4b וְלֹ֣א תַרְגָּ֔ים יַרְגָּ֖ים And fall (yiqtol) among the slain dead

Having summarized the verbal sequence in 9.7-10.4, we now have a basis to discuss the patterns and themes of each of the FrameNet categories for the Emotion-Directed Frame and the Rewards-Punishment frame.

Frame Elements

Event (Literary Genre)

Several genres and speech forms are employed throughout Is 9-10. It is only necessary, at this point, to describe the overall forms to establish the semantic categories. As in 5.25, the recurring wrath refrain reinforces the notion of punishment and serves to link vv. 9-10 with 5.1-30. Sweeney notes the final placement of the wrath refrain after Is 7 functions to reinforce the threat that Yahweh’s anger will punish Israel for actions related to the Syro-Ephraimite war as well. Moreover, the refrain helps the reader anticipate that Israel’s punishment prefigures Assyria’s punishment as they are involved in the same sin such of plundering the weak. 257 Is 9.7-20 is a historical review of Israel’s attempt to rebuild and revolt under Assyria vv.7-11; her refusal to

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turn to Yahweh despite the loss of leadership (vv.12-16) and; the internal conflict and civil war (vv.17-20). These literary genres and forms correspond to the Punishment frame.

**Punishment Frame**

**Time (Historical)**

The Syro-Ephraimite conflict (Is 7), along with the description of the earthquake in 5.25 and 9.10, help establish the date of the original oracles in Is 9.7-10.4. As Klein suggests, the earthquake in the days of Uzziah must have been “so frightening that it held a place of prominence in Judah’s corporate memory generations later.” A date between 765-760 BCE is a likely historical setting.

**Yahweh as Agent: Actions that result from Yahweh’s יָּהֵו and הֶּלֶּכֶת**

1. *Adonai has sent a word of judgment* (9.7-11)

FrameNet’s category of Experiencer identifies “the person or sentient entity that experiences or feels the emotion.” [FNI]. In 9.7-11, the Experiencer of יָּהֵו is יֵּלֵד (the subject of the verb רִבַּע in v.7a) and יֵלֵד, who is the subject of the verbs רִבַּע and רֳבֵעַ in v.10ab (referred to in the 3rd person). Yahweh (יֵלֵד, in v.10.a) is anaphorically referred to with the 3ms suffix on the nouns in the wrath refrain of v.11c (יֵלֵד) and v.11d (יֵלֵד). The unity of the text (9.7-11) underscores that יֵּלֵד and יֵלֵד refer to the selfsame God. יֵּלֵד is frequently associated with the sending of a prophetic word (e.g., Jon 1.1). In this text, however, the Lord does not send (שלח) his דבר through an intermediary prophet but sends his word directly. This underscores the direct relationship between the one provoked to wrath and those who stimulated the wrath.

2. *Yahweh, the one who strikes his people* (9.12-16)

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258 Ibid.
261 Within Isaiah, the use of יָּהֵו as a reference for God is relatively rare. However, it is employed in אֶל, אֲלֵי and יֵלֵד in Is 1.24 and other texts of judgment (Is 3.1; 10.16; 10.33; 19.4; 22.18; 24.2). In Is 36.8,9,12; 37.4 the title יָּהֵו is used for the Assyrian invader. Though this appears to be of no exegetical significance here. In Is 51.22 יָּהֵו with הֶּלֶכֶת is used to announce the removal of the cup of wrath (חֵמָה) from his people and the redirection of Yahweh’s wrath to Babylon. Finally, the recurring use of יֵּלֵד (Is 9.10a,12b,18a) highlights that it is the covenant God who has been stimulated to wrath.
This covenantal relationship is underscored by the use of the word ***עם*** (9.12), which evokes a covenant framework (cf. 5.24). While in 5.24 the people despised the *Torah*/Words of Yahweh in 9.12-16 there is no such distance between Yahweh and his people. They reject Yahweh directly and fail to seek him (9.12ab).

As we noted above in our comparison of 5.24 and 9.12, the *Experiencer* of wrath is depicted in similar ways. The *Experiencer* is identified, as in 5.24, as **וֹתִּי** though the direct object marker and the direct object is not interrupted by a noun (e.g. **תּוֹרַת֙**). In 5.24a, the object marker and direct object is: **rejected + Torah of Yah**.

5.24b: **Words of Holy One + spurned**

9.12a: **not turned + Smiter**

9.12b: **Yah + not sought**

**Thematic progression of the theme of נכה in Isaiah**

**Past threats actualized**

The use of נכה in 9.12a in the *qotel* form ("the one who strikes") combines the identity of the *Experiencer* with his *expressor* of wrath (i.e. striking (**נכה** in 1.5; 5.25; 9.13; cf. 11.4). Its function in the present ordering of the text emphasizes the progression of punishment. In 9.12 נכה echoes back to the refrain in 5.25 where the **ו** of Yahweh’s resulted in him "striking" with his "outstretched hand" (5.25; 9.11; 9.16; 9.20; 10.4). While the smiting hand of Yahweh resulted in an earthquake depicted in the past, in 9.12 the *qotel* form describes the striking as present continuous activity. Thus, Yahweh has struck in the past and is striking his people now showing that he has made good on his threat for future punishment in 5.25.

**The purpose of striking: punishment, atonement**

Clearly, breaches in the covenant obligation lead to beating and sickness (1.5ff). However, the punishment of Yahweh’s people is intended to move them toward repentance (57.17, cf. 9.12). The purpose in striking Israel is also related to atonement (**כפר**) and to the removal (**הסר**) of sin from Israel.

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262 Here is the only place the *qotel* form depicts Yahweh. However, God is the explicit subject of the verb in 7 passages: Is 5.25; 9.12; 11.15; 27.7; 30.13; 57.17; 60.10.

263 The word (**נכה**) is often associated with wrath words in Is 5.25; 9.11,13 **ו**; 57.17; 60.10 **ו**; 14.6 (**נכה** and always accompanies expressions of divine judgment/punishment or human rage (37-38). The verb is used to depict God’s acts in smiting the river Euphrates in a new exodus for his people (11.15) and in striking down the Assyrians (30.31).
(27.7-9; cf. 40.1-2). Striking is linked to the atonement in Is 53.4-5 (חֲשַׁבְנֻ֔הוּ יִ֖הָ֝א לָֽוֵ֣דֶ֖ה יִֽ֖֝רֶשֶׁ֥א).

Yahweh’s justice in striking

Yahweh’s striking (נכה), unlike the merciless striking of oppressors (10.24; 14.6), is neither endless nor capricious. Apocalyptic literature affirms that Yahweh’s striking of Israel is fair (27.7-9). Moreover, Yahweh’s striking (נכה) in wrath (קצף) serves as a contrast to highlight his great compassion (רחם) in 60.10. The threat of Yahweh not showing compassion upon the widows or orphans (םַחְרָ֣י אָ֣ל, 9.16b) is resolved in Trito-Isaiah. Yahweh’s anger was momentary and purposeful. Trito-Isaiah also reverses the role of the nations with regards to the theme of wrath. While in Is 5-10, Yahweh withheld his compassion (מותְרָ֣י אָ֣ל) by using Assyria as his Instrument of wrath (5.26; 10.4ff), in 60.10-11 Yahweh uses foreign nations as his Instrument of compassion (רחם).

To recapitulate, Yahweh’s striking (נכה) in wrath is depicted as having at least four purposes. First, the literary cohesion between Is 5 and 9 shows that Yahweh has made good on his threat to punish by striking. Second, Yahweh’s striking in wrath anticipates the link between punishment by striking and atonement in Is 10 and 53. Third, Yahweh’s punishments are linked to his justice. His striking is not capricious. Finally, Yahweh’s striking his people provides a thematic backdrop to depict his mercy.

3. Yahweh’s עבְרָה is the instrument of geo-political destruction (Is 9.17-20)

In 9.18a the Experiencer referred to in the third person, is associated with the Instrument of wrath (כַּעֲשֵׂנֵרַ הַכְּנֶרֶת). The paradigmatic choice of the word עבְרָה (9.18a) to define Yahweh’s wrath was likely chosen because of its phonological parallelism with הָעַרְבֶּרֶת in 9.17a. The association of Yahweh with עבְרָה, contra Hanson, implies that wrath was not depersonalized. In 9.20cd, the repeated refrain refers to Yahweh (יהוה) with the 3ms suffix on two nouns (וֹדֶי, פָּנֶה) and links the present literary unit to the Experiencer of wrath in 5.25; 9.7-11, 12-17 and 10.1-4.

4. Yahweh’s rhetorical questions urgently plead with his people to avoid exile and death (10.1-4)

The Experiencer in 10.4c is referred to with the 3ms suffix on two nouns (וֹדֶי, פָּנֶה, cf. 5.25; 9.7-11,12-17). The nearest preceding reference to the name of Yahweh was in 9.18a. However, the use of the 1st person pronoun on the noun in 10.2b (יהוה) indicates that it is Yahweh who is now speaking in the first person. Yahweh is the one asking the three rhetorical questions that
express his negative judgment (יהוה שלח עלมา, רש עמי וגו, מיפשך השם). The use of יְשָׁכַס יֶנֶשׁ "my people," evokes the covenant relationship but also suggests that the Experiencer has now discriminated between those who do not repent and seek him and those who are oppressed. Read in its present literary location, the first person discourse (10.1a-4b) heightens the sense of urgency. It is Yahweh himself who makes the final appeal for repentance. The result of not turning to Yahweh is exile and death (10.4ab)!

Chart 2.12
Identity of Experiencer in Is 9.7-10.6

| 9.7a | 3rd person reference (subject) | יְשָׁכַס |
| 9.10a | 3rd person reference (subject) | יְשָׁכַס |
| 9.11b | 3rd person reference (subject 2 verbs) | יָדְעוּ וְיָדְעוּוּ (וְיָדְדוּ) |
| 9.11 | 3rd person reference (suffix –nouns) | יָדַע וְיָדַע וְיָדַע |
| 9.12a | 3rd person reference (Direct Object) | יִנָּשֶׂק |
| 9.12b | 3rd person reference (Direct Object) | יִמָּשֵׂק |
| 9.16a | 3rd person reference (subject of verb) | יֵשְׁכִּס |
| 9.16b | 3rd person reference (subject of verb) | יִשָּׁכְס |
| 9.18a | 3rd person reference (subject of noun) | יָדַע |
| 10.1-4 | 1st person reference (subject of 1 noun) | יִנָּשֶׂק |
| 10.4c | 3rd person reference (subject of 2 nouns) | יִנָּשֶׂק |

**Expressors of יְשָׁכַס**

In Is 9.7-11, four Expressors depict the action of Yahweh: (1) sending a word against Jacob (יהוה שלח עלמה יְשָׁכַס, 9.7); (2) stirring up/raising up enemies of Rezin (יהוה שלח עלמה יְשָׁכַס, 9.10); stirring up ‘their’ enemies against them (יְשָׁכַס רשא, 9.10); (3) stretching out his hand (יהוה שלח עלמה יְשָׁכַס, 9.11). The other Expressor depicting Yahweh as smiting has been discussed above because it merged with the depiction of the expericner. So, too, the image of Yahweh’s outstretched hand was previously discussed in our section on 5.25; (4) Yahweh asks rhetorical questions that warn of judgment in 10.3.

Expressors in Is 9.7-11

1. **Yahweh sent a word/judgment**

“A word has been sent by the Lord to Jacob” (יהוה שלח עלמה יְשָׁכַס (9.7a), and it has fallen upon Israel (יהוה שלח עלמה יְשָׁכַס (9.7b) (cf. 1.11; 28.13-14). The leaders of Judah (i.e., Sodom and Gomorrah) did not hear the ‘word’ of the Lord. In the final form, the divine revelation of Yahweh/word that has not been obeyed has now become the expression of judgment that they experience (יִנָּשֶׂק). The word is described as being sent and falling (יהוה שלח וגו).
is nearly always used in Isaiah in the context of divine judgment: men fall by the sword (10.4; 13.14; 37.7); Assyria and Babylon fall (21.9); the earth falls (24.20) and its inhabitants fall because of sin (26.18); נפל is associated with general evil or disaster (47.11) and the “day” of slaughter (30.25). Thus, it is clear that נפל evokes images of divinely expressed wrath in Isaiah. So, too, שלך is also used in the context of judgment, particularly in Yahweh’s sending of Assyria (10.6) as an expression of his wrath.

The falling of the word upon Jacob also functions to bind the present section to the last woe oracle in 10.4. נפל forms an inclusion with 9.7 and 10.4. This implies that the word/judgment not only resulted in the earthquake (vv.8c-9b), the raising up of enemies (10ab) and, the devouring of Israel (v.11) but will ultimately result in the death by the sword (10.4). The general progression indicates the escalating nature of judgment and thereby serves the purposes of the refrain.

**Thematic progression/inversion of (דבר) and (דבר) in Is 55.11**

I suggest that the text of 9.7 may have provided the imagery for the inversion of themes in 55.11.

**Chart 2.13**

<table>
<thead>
<tr>
<th>Word (דבר) of Judgment (Is 9.7)</th>
<th>Word (דבר) of Restoration (Is 55.11)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yahweh Sends (שלח) Word Personally</td>
<td>Yahweh Sends (שלח) Word Personally</td>
</tr>
<tr>
<td>Judgment</td>
<td>Restoration</td>
</tr>
<tr>
<td>Destruction of Landscape (Trees) (9.8-9)</td>
<td>Renewal of Landscape (Trees) (55.11-13)</td>
</tr>
</tbody>
</table>

2. **Yahweh stirring up the adversaries of Israel’s allies**

The two phrases in 9.10a and v.10b emphasize the direct object of both verbs in A and A’: the adversaries of Rezin; and his enemies. Both yiqtols (A/A’) are consequences of actions described with qatal verbs (Yahweh sent a word; it fell upon Jacob).

A and Yahweh will stir, 9.10a נַעֲשַׁב יְשַׁעְלֵב, יֵרֵצַע אֶל הָאֱלֹהִים לְשׁוֹאֵל אֶל הָאֱלֹהִים: B the adversaries of Rezin, 9.10a נַעֲשַׁב יֵרֵצַע אֶל הָאֱלֹהִים לְשׁוֹאֵל אֶל הָאֱלֹהִים; B’ and his enemies, 9.10b נַעֲשַׁב יֵרֵצַע אֶל הָאֱלֹהִים לְשׁוֹאֵל אֶל הָאֱלֹהִים: A’ he will raise up, 9.10b נַעֲשַׁב יֵרֵצַע אֶל הָאֱלֹהִים לְשׁוֹאֵל אֶל הָאֱלֹהִים.

The MT text (9.10a-b) reads “adversaries of Rezin” and suggests that the alliance that Israel has with Rezin of Damascus is a hazardous one.264 Yahweh will raise up (i.e., ‘make them great’) Rezin’s enemies265 and stir

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265 HOLS 2000, 349.
them (יְסַכְּסֵֽ) thereby inciting them to destroy Rezin (cf. Is 19.2). The anti-Assyrian coalition led by Damascus will fail.

The distinction between רָע and בָּשׂא should not be pressed, as Wildberger has done. He argues that while בָּשׂא refers to a mental attitude, רָע describes the one who brings trouble and death. Elsewhere, where the terms occur in the same order, they function in synthetic parallelism (cf. Is 1.24; 52.8). While the terms do complement each other, רָע has been selected, apparently, given the phonological sound-play with Rezin:

<table>
<thead>
<tr>
<th>Text</th>
<th>Identity of the Enemy/Foe</th>
<th>Stimulus/Reason of Wrath</th>
<th>Yahweh’s Action &amp; Associated Wrath Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.24</td>
<td>Leaders of Israel/Judah: רָע, בָּשׂא</td>
<td>Leaders are corrupt</td>
<td>Vents his wrath (נים); Avenges himself (זָרַע)</td>
</tr>
<tr>
<td>9.10</td>
<td>Assyria: רָע, בָּשׂא (foes of Rezin)</td>
<td>Israel’s is trusting in Syro-Ephraimite Coalition</td>
<td>Strengthens (raises up יְסַכְּסֵֽ) Assyria against Rezin/Damascus (רָע בָּשׂא) (expressor of אֶפְּא v.11)</td>
</tr>
<tr>
<td>42.13</td>
<td>Foes of Yahweh who keep his people in Exile: בָּשׂא</td>
<td>Remove obstacles to new exodus from Babylon to Jerusalem</td>
<td>Goes into battle; Stirs (וֹרִיעָה) his fury (חֲמָה); Cries (רֶעֶשׁ) &amp; shouts (צרע); Shows his might (גֵּבָּר) (Divine Warrior)</td>
</tr>
<tr>
<td>59.17-18</td>
<td>Israel/Judah &amp; heathen nations: רָע, בָּשׂא</td>
<td>God’s people do not work for justice; Evil</td>
<td>Yahweh’s arm (וֹרִיע) intervenes, works justice; salvation; vengeance (וּנְקָם) and fury (חֲמָה); repays (שָלָם) deeds (גָּמָל)</td>
</tr>
<tr>
<td>62.8</td>
<td>Foreigners: בָּשׂא</td>
<td>(rebuilding of Zion, foreigners will not eat grain / drink wine of God’s people)</td>
<td>-</td>
</tr>
<tr>
<td>63.10</td>
<td>God himself: בָּשׂא</td>
<td>God’s people rebelled, grieved the Holy Spirit</td>
<td>Yahweh turned גָּמָל to be his people’s enemy בָּשׂא and fought them בָּשׂא</td>
</tr>
<tr>
<td>66.6</td>
<td>Israel/Judah: בָּשׂא</td>
<td>Those within Israel cast out and oppose the godly</td>
<td>Yahweh renders גָּמָל to his enemies</td>
</tr>
</tbody>
</table>

266 Ibid., 254.
267 Wildberger 1991, 228.
At first glance, the context of the Syro-Ephraimite War (736-732 BCE), suggests that the original text intended to persuade Israel from trusting in the alliance. However, who are the enemies? (e.g., 9.10). There is no consensus as to the historical reference in 9.11 that depicts the Arameans (west) and Philistines (east) devouring Israel. Moreover, there is no conclusive evidence that the Philistines invaded or ‘devoured’ Israel during Isaiah’s time. J. Bright suggests that in 9.7-12, Rezin “and certain of the Philistines, seeking to organize resistance to Assyria and finding Menahem unwilling to join them, had attacked Israel and perhaps backed Pekah as the one who would be amenable to their plans.” Moreover, at this time, the Arameans seem to have regained their Ninth-Century borders.

Complicating the historical matter are various perspectives about the Hebrew verbal syntax: do perfect tenses demand understanding that an event is in the past?

It is impossible to reconstruct the exact historical process of the redaction of this section. The disasters in 9.7-22 are rendered by past tenses (perfects and imperfect) and by future (imperfects and perfect consecutives) without any clear pattern . . . . its role is to trace the historical effects of the word . . . . from past to present and into the future.

Childs speculates that the tenses were in the past in early stages, but the eschatological sense of the passage led to a shift where future tenses were more prevalent. He concludes that the “inability to determine with any

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269 Is the enemy Rezin? Rezin's enemies? The Arameans and the Syrians, or are they a new group?
270 Thus, we have a mention of Damascus/Syria in v.10 that seems distinct from its reference (i.e., “Arameans” in v.11).
271 During the basic time-frame of this passage (Syro-Ephraimite War, 736-732 BCE) the Philistines were invading Judah (2 Chr 28.16-21).
273 Ibid.
274 Childs 2001, 81-86. However, Sweeney argues the events are presented in reverse order (i.e., the most recent event presented first). Sweeney 1996, Loc 3352-9457.
degree of certainty which historical events are being used raises the question whether these historical references serve . . . to illustrate a quality of chaos and confusion."

It seems, then, that scholars either force a temporal understanding of the biblical Hebrew syntax to reconstruct history or link verbal chaos with metaphorical chaos. While not undermining that shifts in verbal patterns indicate redaction, reading the final form may point the way forward. I suggest that there is a discernable literary pattern that confirms the isaianic logic of wrath and salvation. The diagram below illustrates that historical events are presented alternating between future and past historical references.

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275 Childs 2001, 81-86.
This pattern suggests that history is eschatologically presented to shape perspectives about the future controlled by Yahweh. The effect in 9.7-22 is that Yahweh’s wrath is perceived in its geographical totality (Assyria to the north; Aram to the west; Philistia to the east) as well as its eschatological thrust (past-future/future-past). The reference to past punishments makes the future threat of punishments all the more real! God’s activity in the past is the guarantor of his activity in the future (cf. 42.8-9). The invasion of the Philistines and Arameans had occurred in the Ninth Century BCE.

However, the Philistines continued to function as archetypical enemies who threatened the people of God in the Eighth Century BCE and later (cf. Amos

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276 “Past” and “Future” is not a syntactical category here (i.e., qatal vs. yiqtol). Rather, from the author’s perspective, the event is set in the past or future.

277 Regarding the earthquake in 760 BCE Blenkinsopp notes: “In all probability the initial disaster was the major earthquake, which devastated large parts of the country during the reigns of Uzziah in Judah (ca. 783–742) and Jeroboam II in Israel (ca. 786–746), and which has left its mark on the archaeological record (Yadin; Soggin; see Amos 1:1; Zech 14:5 and perhaps obliquely 2 Kgs 14:26).” Blenkinsopp, 2008, Isaiah 1-39, 204.


279 Childs 2001, 304.

280 However, during the Syro-Ephraimitic context, the Philistines continued to be a threat in the south. They had raided the Negeb and Shephelah and occupied border towns (2 Chr 28.16-21). Bright 2000, 273-275; 290-295; Blenkinsopp 2000, 218.
1.3-5; 6.13-14; 2 Kings 14.22-29). The recurring refrain underscores that both the past and future converge upon the present.

3. **Yahweh’s stretching out his hand**

First, Yahweh’s outstretched arm was smiting. Now, Yahweh’s arm is cutting off and lopping. The wayyiqtol in 9.13a continues the discourse in 9.12b. The people have not turned to Yahweh nor sought Yahweh (יָשָׂרֹת נַעֲרֵיהֶם). “Therefore, he will cut off the leadership of Israel” (יִכְרֵ֨ת בִּֽנְכֹ֨דֶשׁ, “the people have not sought. . . . therefore, the Lord will cut off head and tail, palm branch and reed in a single day” (9.13b). (cf. 19.15). The idiom (cf. 19.15) has been taken to refer to the loss of land after the Assyrian invasion of Tiglath-Pilesear or to the removal of the Jehu dynasty after Jeroboam II’s reign (2 Kings 15.8-10). In light of the original historical setting of the Syro-Ephraimite invasion, the cutting down of leadership must be a reference to the downfall of Israel’s leaders. However, Judah’s leaders are also in view (cf. Shebna, Eliakim cut down (Is 22.15,22). Nevertheless, a precise historical reconstruction is speculative.

The significance of the present placement of the text, following 6.13 where Yahweh will ‘cut’ down the tree, suggests that the fulfillment of the threat is in view. As with other depictions of punishment, images depicting renewed leadership and restoration are held forth in texts such as 4.2 and 11.1.282

4. **Yahweh asks rhetorical questions**

Finally, the woe oracle depicts Yahweh asking rhetorical questions that urgently warn the leaders of coming judgment. It is clear that the three rhetorical questions in 10.3abc are asked by Yahweh himself, as the first person pronoun in 10.2b indicates (יִכְרֵ֨ת בִּֽנְכֹ֨דֶשׁ). In the context, Yahweh is speaking to those who oppress his people.

10.3a

10.3b

10.3c

To recapitulate, the expressors of Yahweh’s wrath in 9.7-10.4 include: sending a word of judgment (9.7, qatal); stirring up political adversaries (9.8-10, yiqtol), smiting his people (9.12, qotel), cutting off leadership from

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281 Bright suggests that in Is 9.7-12, Rezin “and certain of the Philistines, seeking to organize resistance to Assyria and finding Menahem unwilling to join them, had attacked Israel and perhaps backed Pekah as the one who would be amenable to their plans.” Bright 2000, 274; Wildberger 1991, 223-227.

Israel (9.12, yiqtol), asking questions that give negative value judgments and assure punishment (10.3, infinitive-yiqtol). All of these Expressors depict what the motif of the outstretched hand in the refrain entails in (9.11,16, 20; 10.4). Yahweh has punished, is punishing and will punish so long as there is no repentance. The punishments are geo-political and escalate in severity reaching their climax in the threat of 10.4.

State, Frequency, and Degree
םברת אַ֖רוּם

The State describes “the more lasting experience of the Experiencer.” Frequency refers to “the number of times the Experiencer experiences the emotion.” Degree is the “extent to which the Experiencer feels the emotion.” [FNI]. These three elements are depicted together through two interrelated wrath-associated lexemes: אָרוּם and בַּעֲרָה.

אָרוּם
The State of אָרוּם is depicted as abiding from Is 5.25 until Is 12.1ff and is depicted as incremental climaxing in exile and death for Israel (10.4) and judgment on Assyria (10.5ff). The Frequency of אָרוּם is progressively disclosed in the recurring wrath refrain in 5.25; 9.11, 16, 20, 10.4 and has been discussed above. There is a distinction between Yahweh’s אָרוּם against his people and his אָרוּם on the Assyria and the nations. In effect, the אָרוּם against Assyria is unabated and eventually transferred to all the nations (Is 13-23) and the cosmos itself (Is 24-27). The wrath against the people of Yahweh comes to an end (Is 12).

Results of
The state of אָרוּם → (5.25-26: earthquake-death; Assyria)
→ (9.7-10: judgment, earthquake; stirring up enemies, Assyria)
→ (9.12-16: striking, cuts off leadership; no compassion)
→ (9.17-18: allowing self-destruction; scorches the earth)
→ (10.3-4: future judgment, Assyria, captivity, death)
→ (10.5ff: shift in object of wrath-Assyria is judged,

The second abstract noun that depicts the state of divine wrath is בַּעֲרָה (9.18a). In Isaiah, the term בַּעֲרָה as a substantive expresses both divine (9.18; 10.6; 13.9, 13) and human wrath (14.6). In two of these cases, the term occurs as a fixed collocations such as “wrath of Yahweh” (הַעֲרָה יְהוָה, 9.18); 13.13) or “people of my wrath” (יִשְׂרָאֵל עֲרָה, 10.6); or “day of wrath” (13.9,13). בַּעֲרָה also occurs with other wrath phrases such as הָעַרְבָּה יְהוָה לַעַד אַ֖רוּם

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In the present text, cf. 9.4). Yahweh’s scorches the earth (דָּרָה קֹדֶשׁ), and consuming people as fire (הָעָם תָּלַכָּה). Yahweh’s scorching of the earth parallels the effects of wickedness that burns in 9.17.

In this particular context, scorches should be associated with the image of fire as wickedness. This becomes evident for two reasons: first, it is the scorches of Yahweh that scorch (דָּרָה) of the earth (דָּרָה קֹדֶשׁ), and consuming people as fire (הָעָם תָּלַכָּה). Second, the parallelism it shares with the clause in 9.17 suggests that scorches was chosen given its consonantal association with בערה in 9.17 (שׁאָרָה). This poetic association of words coheres with other instances in which depictions of Yahweh’s wrath intersects and is expressed in the cause-effect course of wickedness throughout history.

1. Wickedness that burns

As we have seen above, the scorches of Yahweh does the same thing wickedness does: it burns and consumes (9.18a) with the results that people themselves become fuel for their fire (הָעָם תָּלַכָּה, 9.18b). In 9.17 it is wickedness that, poetically stated, burns like a fire (שׁאָרָה). In 9.17-18 wickedness is “a state or condition of evil, with a focus on the deeds which violate law” Deut 9:4, 5; 25:2; Prov 11:5; 13:6; Is 9:17; Ezek 5:6; 18:20, 27; 33:12, 19; Zech 5:8.

We suggest that 9.17 echoes the destruction of the vineyard in 5.5 where בערה is used so that the thematic progression of the text shows that the promised destruction of Yahweh’s vineyard has now begun. This is underscored by the repetition of the imagery of thorns and thistles as well.

To recapitulate, the interrelated expressions of the wrath of Yahweh are both impersonal and detached (i.e., the wickedness that burns in history, v.18) and personal (i.e., wrath of Yahweh, v.19). The image that fire must run its course until it consumes all in its path suggests that Yahweh has no control over wickedness.

2. Human wickedness

In Is 9.17ff fire is a metaphor for punishment and for the anger of Yahweh (66.16). It is also a property of the wicked (i.e., “their fire” 3mp, 66.24). In effect, the cause-effect course of wickedness is depicted as fire.

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284 Ibid.
285 G-T 2003, 663.
286 SWA 1997.
3. *Fire as purification from sin*

The image of burning is associated with cleansing from sin and purification (4.4) and is parallel with the image of the “spirit of justice” (4.4).

4. *Fire as punishment on Israel that leads to repentance*

Burning fire also expresses Yahweh's punishment intended to bring people to understand and know Yahweh (42.25).

5. *Fire as punishment on the nations as annihilation*

Finally, בָּשָׁבֵע is used to depict Yahweh’s punishment of Assyria (30.27,33) and Edom together with other images of wrath.

**Topic**

The general area in which the stimulus occurs, indicating a range of possible stimulus. The *Topic* in 9.7ab,11b is Jacob/Israel who are in covenant with Yahweh (9.8; 12a); Ephraim and those living in Samaria (9.9b); Leaders and prophets (Is 13-14); Manasseh and Ephraim (9.20) and; Unjust law-makers (10.1).

**Stimulus to wrath: Is 9.7-10.4**

The stimulus to divine wrath in 9.7-10.4 is depicted in the following ways:

1. *Pride and self-sufficiency*

Is 9.7-9 functions as an *inclusio* with 5.25 that depicts the earthquake during the reign of Uzziah. The earthquake in v.25 was a punishment for sin, but in 9.7 it has become the occasion for rebuilding in self-sufficiency. The *infinitive of utterance* (9.7-9) is qualified by a clause depicting the manner in which people set about the task of rebuilding (i.e., יָגְדוּ תַחַת הַר בְּנֵי יִשְׂרָאֵל). Blenkinsopp summarizes this in the following way:

   The need to rebuild, and the allusion to bricks and sycamores and to dressed stone and cedars, respectively, the cheapest and most expensive building materials (cf. 1 Kgs 6:36; 7:11; 10:27), point in this direction and would permit us to read 5:25, in which reference to earthquake is even clearer, as forming an *inclusio* with 9:7–9. The confidence with which the survivors set about rebuilding, which to us would appear positively meritorious, is interpreted as prideful self-

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287 Blenkinsopp 2000, 204.
Chart 2.16
Earthquake (Mid-Eighth Century BCE)

<table>
<thead>
<tr>
<th>Isaiah 5.25</th>
<th>Isaiah 9.7-9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response-Action of Yahweh</td>
<td>Stimulus / Reason to wrath</td>
</tr>
<tr>
<td>Death</td>
<td>Self-sufficiency</td>
</tr>
</tbody>
</table>

In the final form, 9.8c also anticipates 10.12 where the same idiom (gōdel lēḇāḥ) is used to describe the insolent boasting of Assyria against Yahweh (cf. 14.14). We suggest that the redaction portrays Israel as evil as Assyria! Israel’s pride is self-sufficiency and Assyria’s pride is self-deification. They equally stimulate divine wrath.

A structural link between Israel and Assyria’s pride is also made using the literary form of reported speech in 9.7-8; 10.12-13 and 14.13-14ff. Moreover, reported speech underscores the accuracy of Yahweh’s judgments. The reported speech of Assyria, we suggest, functions as a literary strategy that binds 10.12-13 and 14.13ff with the Hezekiah narrative in 37.4. The fact that Yahweh/prophet have quoted the arrogant speech of Assyria rhetorically functions to convince Hezekiah that Yahweh has, indeed, heard the boasting of Assyria: אָלֹ לֹא שָׁמַעְתָּ חַּא שְׁמַעְתָּ שֶׁשְׁמַעְתֶּנָּ (Is 37.4).

Chart 2.17
Yahweh Hears Proud Speech

<table>
<thead>
<tr>
<th>Yahweh/Prophet’s Implicit Answer (quoted speech)</th>
<th>Hezekiah’s Question?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is 9.7-8 “You say”</td>
<td>Unit: יָדִי֙ אֶלָּא שָׁמַעְתָּ (лат. אָל־תִּירָא)</td>
</tr>
<tr>
<td>Is 10.12-13 “For he says”</td>
<td>Unit: יִשְׁמַע֩ הָאוֹתִֽי (מַעֵֽלְּהָלָּא)</td>
</tr>
<tr>
<td>Is 14.13-14: “You say in your heart?”</td>
<td>Unit: יִשְׁמַע֩ הָאוֹתִֽי (מַעֵֽלְּהָלָּא)</td>
</tr>
</tbody>
</table>

Thematic progression of the theme of pride as a stimulus to divine wrath

Three observations regarding the theme of pride are related to the present text of 9.7ff. First, the particular description of the pride of Israel in 9.8c as גאון and “pride of heart” is both a stimulus to divine wrath and a literary foil for which to describe the exaltedness of Yahweh. Generally speaking, the term גאון is used to describe the majesty of Yahweh (2.10,17,19,21; 24.15; cf. גאון in 26.10) and his works (12.5). The term, as do synonymous terms דעה and דעות, depict the exaltation of Yahweh (6.1; 10.15; 25.1; 30.18; 33.10,18; 57.15), his Temple (2.2) and the Servant of Yahweh (52.13). Only

Yahweh is exalted, and Yahweh alone can exalt (גאוה, 60.15; cf. 52.13). Tension is created when the same words are used to depict individual (2.12) or imperial hubris (10:2; 13:2; 14:13; 16.6; 37:33). Human pride is unwarranted and is an affront to Yahweh. Self-deification is depicted as self-sufficiency and vice-versa. Thus, images of planting of sycamores and cedars (גאוה, 9.9b) intersect with the role of Yahweh alone who plants trees in the wilderness (2.13; 10.33; 18.4-6; 17.4-6; 40.24; 41.22; cf. 9.a & 2.15). Yahweh alone is the forester who cuts down trees (9.17; cf. 2.10,17,19,21; 26.10; 37.23). Second, the Stimulus for divine wrath is poetically associated with the Punishment that emerges in the same realm: the upward haughtiness of the heart (גאוה) goes up in a cloud of smoke (9.17). This poetically underscores the principle of Lex Talonis in Yahweh’s punishment and heightens a sense of his justice. Third, societal crimes of injustice are evidence that the majesty and position of Yahweh have not been perceived: The inability to see the majesty of Yahweh and the consequential oppression of humanity was a stimulus to divine wrath in Is 5.1-24 (cf. Is 6.9ff).

2. Not turning to Yahweh; Not seeking Yahweh

The waw disjunctive indicates an adversative clause that distinguishes Is 9.12ab from the previous infinitive of utterance in 9.7-11. The sense is as follows: despite the word of judgment/earthquake (9.7), the people still do not seek Yahweh! Note how the parallelism between 9.12a/b below emphasizes the covenant people as those who stimulate Yahweh to wrath by refusing to turn to him. As seen below, the unity of the lines heightens the sense that Yahweh’s smiting of his people will last so long as they fail to repent.

289 Wildberger 1991, 236.
Phonologically:
repetition of // שׁוב +שׁוב // (9.12a, 9.12b) and // רע // (9.12a, 9.12b)

Syntactically:
9.b inverts the order in 9.12a

<table>
<thead>
<tr>
<th>9.12a</th>
<th>Subject</th>
<th>qatal (neg)</th>
<th>Object (nom. Ptc)</th>
</tr>
</thead>
<tbody>
<tr>
<td>wēhā ʿām</td>
<td>lā-šāb</td>
<td>aig-hammakāḥā</td>
<td>do not turn to the One smiting them</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>9.12b</th>
<th>Object</th>
<th>qatal (neg)</th>
</tr>
</thead>
<tbody>
<tr>
<td>wē et-yēhwā sēḇāʾōt</td>
<td>lōʾ āḏāšû</td>
<td>seek not</td>
</tr>
</tbody>
</table>

Thematic progression: not turning to or seeking Yahweh

In light of the immediate context (9.7-20), the theme of not turning to Yahweh is given an ironic twist with the description of the people ‘knowing’ (וַיִּשְׁמַע, 9.8) the judgment/word that had fallen (9.7ff). The context demands that ‘knowing’ (ידע) means experiencing an event and does not have the sense of understanding or perceiving the work of Yahweh in history as in 5.21ff and 6.9 (יהוה restless). The fact that ידע is used ironically shows that the decree which made ‘knowing’ impossible is still in effect. That is, their experience of judgment has not led them to perceive the works of Yahweh. Rather, they are only aware of their works in the rebuilding of their city (9.7-11). They are still unable to know, turn and seek Yahweh.

Within Isaiah, seeking (דרש) Yahweh implies doing acts of justice (1.17; 16.5, 55.6) as well as turning from the occult and listening to prophetic instruction (8.19). Seeking Yahweh also implies a commitment to consult Yahweh rather than foreign powers or idols (31.1,6).

In the immediate context, not turning (שׁוב) to Yahweh nor seeking him (דרש) results in Yahweh’s hand not turning (שׁוב) from wrath (i.e., refrain, 5.25; 9.7,16,20; 10.4). In light of its present placement after Is 6-8 three themes intersect: first, the failure to turn to Yahweh in 9.12 in repentance is depicted as a fulfillment of the hardening decree in 6.10. Second, not turning to Yahweh implies the non-fulfillment of the reality depicted in Isaiah’s son (Shear-Jasub, “a remnant will return”) (7.1; cf. 10.21,22; cf. 19.22). Finally, that effect of not-turning playfully inverts the people’s turning to the occult rather than to the prophetic Torah for guidance (8.19).

In Deutero-Isaiah, people are summoned to turn to Yahweh because he has forgiven sin and abounds in mercy (44.2). In 55.6-7 the two words שׁוב

290 This pattern is similar to that of the summary statement in 5.24. 5.24
qatal verb (reject) – object (Torah of Yah)
object (word of Lord) – qatal Verb (despise)
and שֵׁדֶר are used together as imperatives that must be obeyed to live. Finally, in Trito-Isaiah, seeking the Lord in authentic ways results in peace (58.2) whereas a failure to seek Yahweh provokes Yahweh to wrath (65.1).

3. Leaders that mislead people astray and are full of folly. (קָדוֹם הַמַּלְּכָּה, 9.14a)

Teaching lies and misleading the people characterizes the leaders of Israel and provoke Yahweh to wrath (Is 3.12; 28.7; 32.5–7; Amos 2:4; Mic 2.11; 3.5–8; Jer 23.13,23). 291 The immediate context provides no specific explanation as to what the specific lies and folly were. However, in light of Syro-Ephraimite context and other texts we can conclude that it included political speech supporting the anti-Assyrian coalition of Israel and Damascus. A similar perspective is found in Is 28.15. There, הדפק is used to describe the “leader's well-calculated plans for protection through clever machinations [as] the height of folly.” 292

Thematic progression of the theme of foolish leaders who mislead the people

Ironically, the Assyrian commander depicts King Hezekiah as teaching lies because he urged the Judeans to trust in Yahweh. The Assyrian ridicules Hezekiah’s injunction by stating that Yahweh can not deliver: אִזָּר אֲשֶׁר (36.14), אָזְר אֵלֶּיה (36.15), אָזְר לֵלֶּיה (36.16). Thus, by presenting Hezekiah as a leader who ‘teaches lies’ the final form of the text contrasts Hezekiah with the failed deceitful leadership in 9.17ff. The moral failure of leadership in Is 3-9 anticipates the faithful Davidic leadership of Hezekiah in Is 36-39.

Chart 2.18

Lying Leadership in Is 9.16 and Is 36

<table>
<thead>
<tr>
<th>Lying Leadership</th>
<th>Truthful/Ideal Davidite Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Prophet Speech:</strong></td>
<td><strong>Assyrian Speech:</strong></td>
</tr>
<tr>
<td>“Leaders mislead you in folly (יִנִּשְׁפָּתוּךָ סְפַר) - trust in political plans/Egypt?”</td>
<td>“Hezekiah misleads you in folly: -trust in Yahweh אֲשֶׁר לָכֶם, (36.14), אָזְר לֵלֶּיה (36.15), אָזְר לֵלֶּיה (36.16)”</td>
</tr>
<tr>
<td><strong>Stimulus to Wrath:</strong></td>
<td><strong>Stimulus to Wrath:</strong></td>
</tr>
<tr>
<td>Lies/folly misleading people</td>
<td>Lies about Yahweh</td>
</tr>
<tr>
<td><strong>Response-Action:</strong> Leaders cut off</td>
<td><strong>Response-Action:</strong> Assyrian army destroyed</td>
</tr>
<tr>
<td>עלֹלַּת רַע הַמַּלְּכָּה רָאִים חַכְּמוֹת אֲשֶׁר יָדִ彈יר אֲשֶׁר יָדִ彈יר אֲשֶׁר יָדִ弹יר אֲשֶׁר יָדִ弹יר אֲשֶׁר יָדִ弹יר אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָדִ弹ir אֲשֶׁר יָd (9.16)</td>
<td></td>
</tr>
</tbody>
</table>

On the other hand, the present text evoked in 19.13 functions to persuade Hezekiah from trusting in Egypt whose princes are characterized as the

leaders of Israel in 9.14,15. The following chart synthesizes the parallels between leaders in Israel and leaders in Egypt.

**Chart 2.19**

**Corrupt Leadership provokes Yahweh’s wrath**

*Israel and Egypt in Is 3; 9 and 19*

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yahweh’s wrath on Israel</strong></td>
<td><strong>Yahweh’s wrath on Egypt</strong></td>
</tr>
<tr>
<td>Leaders make Israel stagger</td>
<td>Yahweh makes leaders confused who make Egypt stagger</td>
</tr>
<tr>
<td>Head, tail, palm branch, reed</td>
<td>Head, tail, palm branch, reed</td>
</tr>
<tr>
<td>Stimulus for wrath: lies and leading people astray</td>
<td>Stimulus for wrath: dissuade Judah from trusting in Egypt</td>
</tr>
</tbody>
</table>

The themes of turning to Yahweh and turning from the lies of others develop with significant variation in Deutero and Trito-Isaiah. As the following chart indicates, Is 9-10.4 depicts the inability of the people to turn to Yahweh; Deutero-Isaiah summons the people to turn to Yahweh; Trito-Isaiah depicts the people’s confession of not having turned to Yahweh. In each case, not turning to Yahweh is accompanied by folly and the mistreatment of others. Moreover, there is a progression in the description of those who provoke the wrath of Yahweh by lies and folly: In 9-10.4 the leaders of Israel provoke Yahweh. In Is 42-44 Babylon provokes Yahweh. Finally, in 59.13-20; 63.17 the persecutors of the godly provoke Yahweh.
3. Folly

9.16c מִכְלָל הָנֶה פָּטָנָה
9.16d וּקְרֵיעָה דְבָרָם בְּּפָעַל

The Stimulus which provokes the wrath of Yahweh in 9.16c is described as saying speaking folly (דרור כִּבְקָלֵל). We suggest that the present text evokes 5.25ff. Both texts employ the wrath refrain. Moreover, the word for folly in 9.16d (כִּבְקָלֵל, “folly”) evokes the similar sounding word for “corpses” (נֹצַחְתָּה, 5.25). Finally, both texts associate death with the earthquake (9.7ff; 5.25-26). In this way, the folly that stimulates Yahweh’s wrath is associated with the punishment of death.

Chart 2.20

Lies, Leading Astray & Wrath: Thematic Variations

<table>
<thead>
<tr>
<th>Isaiah 9-10.4</th>
<th>Isaiah 42-44</th>
<th>Isaiah 59.13-20 / 63.17</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>No turning</strong></td>
<td><strong>Call to turn</strong></td>
<td><strong>Confession of not turning</strong></td>
</tr>
<tr>
<td><strong>Stimulus:</strong> Lies, Folly, Injustice; leading astray. (cf. 10.1-4; cf. staggering (תָּעָו) with stimulus for wrath in v.5).</td>
<td><strong>Stimulus:</strong> Lies/Idols; Babylons counsel leads people astray (דַּעְתָּם אֲדֹנָי מְשַׁמֵּשׁ, 44.20)</td>
<td><strong>Stimulus:</strong> Lies, Injustice, Persecution of godly, Apostasy (turning from Yahweh) // going astray (נִניָה cf. 53.6, 63.17)</td>
</tr>
<tr>
<td><strong>Report:</strong> They do not turn (נִניָה לֹא יִרְאֵהוּ, 9.12)</td>
<td><strong>Imperative:</strong> Turn to Me! (חֹמָן, 44.21)</td>
<td><strong>Confession:</strong> We turned (נִניָה לֹא יִרְאֵהוּ, 59.12-13; cf. 53.6 // Yahweh Return to us! (לֹא יִרְאֵהוּ, 63.17)</td>
</tr>
<tr>
<td><strong>Result:</strong> Wrath Refrain (חֹמָן)</td>
<td><strong>Result:</strong> Wrath on Babylon (כְּרוֹעַ בִּירֵי שָֽׁקֶר, 42.13-14); (כְּרוֹעַ בִּירֵי שָֽׁקֶר, 48.15)</td>
<td><strong>Result:</strong> Wrath on Persecutors of the godly (כְּרוֹעַ בִּירֵי שָֽׁקֶר, 59.18)</td>
</tr>
<tr>
<td>(כְּרוֹעַ בִּירֵי שָֽׁקֶר, 48.21)</td>
<td><strong>Redemption from Babylon:</strong> (כְּרוֹעַ בִּירֵי שָֽׁקֶר, 44.21)</td>
<td><strong>Redemption:</strong> (כְּרוֹעַ בִּירֵי שָֽׁקֶר, 59.20)</td>
</tr>
<tr>
<td><strong>Agent of Wrath:</strong> Assyria (5.26; 10.5ff)</td>
<td><strong>Agent of Wrath:</strong> Cyrus (כְּרוֹעַ בִּירֵי שָֽׁקֶר, 45.1)</td>
<td><strong>Agent of Wrath:</strong> Yahweh himself (כְּרוֹעַ בִּירֵי שָֽׁקֶר, 59.16-17)</td>
</tr>
</tbody>
</table>
Thematic progression of the theme of folly

Is 9.16 defines godlessness as a lack of wisdom. The two words, רבס (godless) and הפלא (foolish), also occur together in Is 32 (i.e., 32.9). Wildberger notes, “everything [in Isaiah 32.1.ff] that is discussed in vv.2-8 is commentary on what is included in ‘righteousness [v.1] . . . . The wisdom ideal is unfolded in vv.3-5, and then modified by the redactor who adds 6-8.” While the lack of wisdom in 9.16ff leads Israel on a downward spiral of self-destructive behavior, it is the ideology of a wise and righteous king in Is 32 that can restore balance in society and creation. Is 32 holds forth the ideology that the balance of the cosmos is in proportion to the king’s execution of justice.

4. Wickedness; Civil War (9.17a-20)

The surface structure of the text above indicates that civil war and unrest stimulates and provokes Yahweh’s wrath as the refrain in 9.20 asserts. The text, at the same time, indicates that civil war is an expression of Yahweh’s impersonal wrath. Like a fire that can not be quenched until it has burned all in its path, self-destructive wickedness must run its course.

The word רִשְׁעָה connotes images of actions that violate the deuteronomistic law in society and merit punishnent (Deut 25.2; Prov 13.6; Deut 9.2; Prov 11.2). So, too, descriptions of literal cannibalism in deuteronomistic history (Deut 28.53-57; Lev. 26.29; cf. 2 Kings 6) are metaphorically extended to depict general civil unrest and war. Civil war/unrest as cannibalism, no doubt, has the immediate context of the Syro-Ephraimitic war in view. Manasseh and Ephraim were invading Judah. However, the general period of civil unrest/war was not limited to the Syro-Ephraimitic war. Blenkinsopp notes that the historical period of the text may also reflect civil unrest from 746-722 BCE. The context, he writes:

corresponds to the period from the extinction of the Jehu dynasty with the assassination of Zechariah (746/745) to some time during the

293 Wildberger 1991, 236-237; 243; Childs proposes that 32.1-8 has been edited in light of Is 3.4-5 noting that lead words such as ‘fool’ and ‘noble’ are expanded upon in 32.6-8. Childs 2001, 237-238.
294 Wildberger 1991, 236.
reign of the last ruler of Samaria, Hoshea (732–722), and is reflected at several points in contemporaneous discourses of that ruler's namesake, Hosea (Hos 4:2; 6:8–10; 7:1–3; 8:4; 13:10). During those two decades, four out of six rulers were assassinated, and the last was either executed or deported by the Assyrians. In summary, civil wickedness and war stimulate divine wrath. At the same time, wicked self-destruction is a Means of God's wrath. Self-destructive wickedness is compared to a fire that must run its course.

Yahweh scorches the land with the help of his wrath, but rather: the land is scorched, as if with the help of an independently existing power. Yahweh does not even need to interfere; Israel lacerates itself all by itself. God needs only to leave the people to their own devices (cf. 2.6).

5. Legislation of self-serving and oppressive decrees

The text shows that the leaders are not concerned with “justice” (מִשְׁפָּט), but with legislating “statue/decrees” (חקק) in self-serving ways. The qotel forms depict the leaders as actively inscribing oppressive legislation in the present time (10.1b, cf. Exod 32:16; Deut 10:4; 2 Chron 35:4; 36:22; Ezra 1:1). The denouncing of leaders draws on wisdom ideology that demands kings to care for the poor (דל) and know what decrees should be written to benefit them (Prov 20.8; 29.7). In contrast to the wisdom ideology, the current leadership creates laws that oppress the poor. In the present text, the distinction between legality and justice should not be minimized. As Blenkinsopp notes: “From the prophetic perspective legality is not the same as justice, and the legal transfer of property can be tantamount to robbery (cf. 3:14 where the same verbal stem gzl, “rob,” occurs)” (cf. Amos 2.7; 4.1; 5.11; 8.6).
The decrees that are written are not just (cf. Deut 33.21) but defined as רלא “wicked” (10.1a; cf. 59.4; Hab 1.3; Ps 7.15; Job 4.8; 15.35). The unjust decrees (רלא) have the effect of producing a state of עון for the oppressed (i.e., decrees produce suffering and distress, cf. Hab 1.3; Ps 10.7). The needy (דד and עון) had no access to legal rights (cf. Deut 17.8; Is 10.2a, כנושארות המדים). Because Yahweh calls the objects of unjust decrees “my poor” (عون), Yahweh is depicted as being personally committed to vindicating them.

Thematic progression of the perversion of the legal system and abuse of the poor

Is 3.14-15; 5.1-25; 10.1-4

The perversion of the legal system was also a stimulus to Yahweh's wrath in 5.1-25. The similar language described oppression in 3.14-15 (תפירה בנתה תּוֹן) that provoked the wrath of Yahweh. In 10.1, however, presents a variation of the stimulus to wrath. In 5.23 the existing laws were perverted. In Is 10.1 perverted laws were brought into existence. Both 3.14-15 and 5.1-7 depict the oppression of the poor as a destruction of Yahweh’s vineyard.

Chart 2.21
Variation of Legal Perversion as a Stimulus to Wrath

<table>
<thead>
<tr>
<th>5.23: Perversion of existing decrees/laws</th>
<th>10.1: Creation of perverse decrees/laws</th>
</tr>
</thead>
<tbody>
<tr>
<td>Israel as Assyria</td>
<td></td>
</tr>
<tr>
<td>10.2b יַגַּלֶלָלָתָל מְשַׁפְּטָהּ עַבָּרָהּ</td>
<td></td>
</tr>
<tr>
<td>10.2c לָקַחַיָּתָלָל אֱלַמְּשַׁיָּתָלָל</td>
<td></td>
</tr>
</tbody>
</table>

Is 10.2 relates to depictions of Assyria in other parts of Isaiah in two ways: first, Israel is characterized as Assyria. Second, Israel is depicted as decreeing her demise by Assyria. There is a concerted effort to characterize the sins of Israel as the sins of Assyria. Given that Isaiah’s Denkshift (6-8) is surrounded by woes-oralces we should relate the present text to the surrounding narrative in Is 8.1ff. There, Isaiah was told to inscribe the name of Maher-Shalal-Haz-Baz: לאמר תנו zł תחתול פֶּלי וּלְבַלְלָתָל פֶּלי וּלְבַלְלָתָל עֵלֵי בָּאֵשׁ לְבַלְלָתָל פֶּלי וּלְבַלְלָתָל. The name implies that Assyria will take the spoil from Israel. Here, in Is 10.2c the decrees are taking the spoil from the widows (לָקַחַיָּתָל אֱלַמְּשַׁיָּתָל). Therefore, the present placement of the text suggests that 10.1 was redacted in light of 8.1 along the following lines: Israel writing (והָלַחַיָּתָל אֱלַמְּשַׁיָּתָל) decrees that take spoil from widows (i.e.,

303 To rob (יהב) is an action despised by Yahweh (Is 3.14; 61.8). See also Domeris 1997b “רלא נָּשׁ to disdain,” 694-697.
304 BDB 1977, 765.
is a means of decreeing her own punishment. In inscribing decrees that lead to the spoil of widows, Isaiah’s inscription of Maher-Shalal-Haz-Baz is seen as a punishment that equals the crime of the leaders.

### Chart 2.22

<table>
<thead>
<tr>
<th><strong>Lex Talonis in Is 8; 10</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Isa 8 &amp; 10.5-6</strong></td>
</tr>
<tr>
<td><strong>Isaiah writes Maher-Shalal-Haz-Baz</strong></td>
</tr>
<tr>
<td>אֵלָ֔י יִשְׂרָאֵל אֶלְּבָשֵׁן בִּשָּׁלְמָן וָאָשַׁלְּחֶ֖נּוּ</td>
</tr>
<tr>
<td>Assyria takes spoil and prey</td>
</tr>
<tr>
<td>מָלַא יִשְׂרָאֵל עֵץ זֶה</td>
</tr>
<tr>
<td>בָּצֵּֽל</td>
</tr>
<tr>
<td>וֹת</td>
</tr>
<tr>
<td>ומְשַׁמָּו</td>
</tr>
</tbody>
</table>

The following chart depicts the thematic progression of the in Deutero-Isaiah. Similarities include an abuse of the oppressed; the divine response of comfort for the afflicted ones. Variations include the objects of divine wrath. In 10.4-5 wrath is transferred from the leaders of Israel who oppose the poor to the Assyrians. In Deutero-Isaiah, wrath is transferred from the afflicted ones in exile to Babylon.

### Chart 2.23

**Abuse of (ב and ב) as Stimulus to Wrath in Isaiah and Divine Response**

<table>
<thead>
<tr>
<th><strong>PROTO-ISAIAH</strong></th>
<th><strong>DEUTERO-ISAIAH</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stimulus:</strong></td>
<td><strong>Stimulus:</strong></td>
</tr>
<tr>
<td>Leaders Abuse Poor (ב and ב) (3.15;10.1)</td>
<td>Babylon abuse of afflicted in exile</td>
</tr>
<tr>
<td><strong>Divine Response:</strong></td>
<td><strong>Divine Response:</strong></td>
</tr>
<tr>
<td>Comfort of afflicted ones (12.1; 14.32)</td>
<td>Comfort of afflicted ones (40.1; 41.17; 48.10; 49.13; 54.11;</td>
</tr>
<tr>
<td><strong>Wrath transferred to Agent of Wrath</strong></td>
<td><strong>Wrath Transferred to Agent of Wrath</strong></td>
</tr>
<tr>
<td>Leaders who oppress ב and ב (10.1-4)</td>
<td>(transfer of cup of affliction)</td>
</tr>
<tr>
<td>↓</td>
<td>Exiled afflicted (ב) ones “sons of חמת.”</td>
</tr>
<tr>
<td>Assyrians, former agent of wrath (10.5ff)</td>
<td>↓ to Babylon, former agent of wrath will now drink of the cup of חמת</td>
</tr>
<tr>
<td></td>
<td>(51.19-21)</td>
</tr>
</tbody>
</table>

### Circumstance

The *Circumstance* under which the *Stimuli* evokes Yahweh's wrath is his expectation that Israel turns and seeks him (9.12, 16), לַחַמֶּה יִהְיֶהוֹ וְשֵׁלָלָה לַחַמֶּה, פָּרָ֖ס: and then Yahweh turns against them (13).

### Manner

The *Manner* in which God experiences the *Stimulus* to wrath is depicted by its genre and with clauses preceded by the *litotes* (9.12ab, 16ab, 17e).
Formally, woe-oracles can be understood as a lament or a dirge.\(^{306}\) We noted previously that the depiction of ‘foolish speech’ was associated with images of death. The fact that there are seven woe-oracles (5.8; 5.11; 5.18; 5.20; 5.21; 5.22; 10.1) underscores that the death of the nation is seen as complete.\(^ {307}\) However, the fact that Yahweh expects repentance in this context (9.12ab) implies that the nation has not yet reached the point of being unable to respond (as in 10.4). The \textit{litotes} (five negative verbs) that stand in parallelism also conveys the negative \textit{Manner} in which Yahweh experiences the \textit{Stimuli} to wrath.

| \(\text{בָּשׁ} \text{א} \) neg. qotel (9.12a) | Yahweh expects repentance |
| \(\text{בָּשׁ} \text{א} \) neg. qatal (9.12b) | Yahweh expects repentance |
| \(\text{נָשׁ} \text{א} \) neg. viqtol (9.16a) | He does not rejoice over youth |
| \(\text{נָשׁ} \text{א} \) neg. viqtol (9.16b) | He has no compassion on widows |
| \(\text{בָּשׁ} \text{א} \) neg. qotel (9.17e) | Yahweh’s wrath abides |

**Punishment Frame (Is 9.7-10.4)**

Is 9.7-10.4 also corresponds to the \textit{Punishment} frame introduced in our analysis of 5.1-30. Below we summarize elements that overlap with the \textit{Emotion-Directed} frame and comment on elements previously not discussed.

**Event (Literary Genre)**

This element is identical to the \textit{Event} element in the \textit{Emotion-Directed} frame.

**Divine Agent**

The \textit{Divine Agent} of punishment was depicted in the categories of \textit{Experiencer} and \textit{Expressors} in the \textit{Emotion-Directed} frame. Also, the coming storm (\( \text{שׁוֹאָה} \)) in 10.3 implies that Yahweh is coming in judgment with Assyria as his agent (cf. 2.12; 59.19; 1 Kings 10.11).\(^ {308}\)

**Human Agent**

Human agents of divine wrath previously discussed are:

Is. 9.10a The enemies of Rezin
Is 9.10-11 “His enemies” (i.e., Aram from the east; Philistines from the west)
Is 9.17-18 + 10.1 Israel itself (Israel's wickedness); 10.1 implies Israel decrees her own demise

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\(^{306}\) Wildberger 1991, 196.
\(^{307}\) Ibid. See also Smith 2007, 164-165.
Is 10.3-4  Coming storm (i.e., Assyria)

**Evaluee**

The *Evaluee* (i.e., object/s of punishment) corresponds to the *Topic* category in the *Emotion-Directed* frame. They are:

Is 9.7  Jacob; Israel  
Is 9.8a People; Those dwelling in Samaria  
Is 9.13 Head and tail; Palm branch and reed (i.e., leaders of Israel)  
Is 9.14a Elder; Men of rank  
Is 9.14b Prophet who teaches lies  
Is 9.18b People (who are fuel for the fire)  
Is 9.19 Ephraim and Manasseh  
Is 9.20 Judah

**Reason**

The reason for *Punishment* corresponds to the *Stimulus* to wrath in the *Emotion-Directed* frame.

**Response-Action (Punishment)**

Several of the *Response-Action* (punishments) have been discussed above under the corresponding categories in the *Emotion-Directed* frame.

9.7  Earthquake/Word from Yahweh (*Time; Exprressor* depicting the *Experiencer*)

9.11-12  Adversaries of Rezin (*Exprressors*: Yahweh stirs up the enemy of Rezin)

9.13  Wrath refrain: outstretched hand (*Exprressor*: Yahweh’s outstretched hand)

9.14-15  Removal of leadership from Israel (*Exprressor*: Yahweh’s cutting)

The following *Response-Actions* not previously discussed are as follows:

1. *Yahweh does not rejoice nor have compassion*

The following *Response-Actions* not previously discussed are as follows:
In the context, Yahweh’s non-emotion/action is to be understood as a consequence of Israel’s action and not merely as an emotion. Structurally, the *litotes* highlight the contrast between Yahweh’s non-action and the people’s action. Yahweh is typically presented as rejoicing over his people and showing them great compassion (27.11; 30.18; 49.10,13,15; 54.8-10; 55.7; 66.10). However, Yahweh withholds such emotions/actions because (*יִכּ*) the entire society is actively pursuing evil.

*Thematic progression: Yahweh’s compassion*

The theme of Yahweh withholding compassion from Israel underscores four aspects of Yahweh’s wrath when 9.16 is read in light of the book as a whole. First, withholding compassion is portrayed as being an expression of Yahweh’s fair judgments. The punishment matches the crime (*Lex Talonis*). The leaders of Israel oppressed widows and orphans (1.17; 10.1-2). Therefore, Yahweh will show no compassion on their widows and orphans of Israel (9.16). The equitableness of Yahweh’s wrath is also highlighted structurally by the use of the *litotes* with the following sense: *they do not; therefore, he does not.*

Second, Yahweh’s withholding of compassion from Israel is always measured and temporary. We suggest this point is seen when examining the consonantal sound-play at work 12.1 and 40.1. In both texts, Deutero-Isaiah borrows consonant sounds from a previous text to evoke a specific context. נָחַם evokes רַחַם and celebrates the end of Yahweh’s era of wrath (cf. 14.1; 30.18; 49.10-15; 54.8; 54.10; 55.7). This phonological association poetically signals the end of the era of wrath, rage, and despair and announces the new era of joy and comfort (*יִשְׂכָּר יִשְׂכָּר מְשִׁיחֵי יִשְׂרָאֵל, 12.6*).

Third, Yahweh does not treat the enemies of his people in the way he treats Israel. The same crime of withholding compassion from orphans (cf. 1.7; 13.18) is punished differently when a foreign nation is involved. Israel will continue to have a future in Zion (Is 6-62). So, too, the wrath of God upon the unidentified city endures forever in the “Isaiah Apocalypse” (27.11). 309 While the hardening of Israel is reversed (cf. 6.9; 32.3ff), the enemies of Yahweh are forever left without discernment (*כִּי לֹא נַעַרַת לְהוֹ, יִשְׂרָאֵל, וְלֹא יָנָעַר לְאֵלֵי יָשָׂרֶאֶל, 27.11*).

Fourth, Yahweh’s withholding of compassion is aimed at the repentance of Israel. This was noted above when discussing the syntactical relationship between 9.13 and the larger literary context. The theme of Yahweh’s compassion being poured out on those who repent also emerges in 55.7 (וְרָאָשׁ אֵלֵי יָשָׂרֶאֶל וְרָאתָם, 55.7; cf. דִּבֵּר לְאִשָּׁיָהוּ, 9.17).

2. *Wickedness and Yahweh’s Wrath as a punishment that burns*  
(Is 9.17-20)

---

Discussed above in the category of *stimulus* in the *Emotion-Directed* frame. The text depicts wickedness as both a stimulus to wrath and a self-inflicted punishment that expresses Yahweh’s impersonal wrath. This particular expression indicates that the effects of wrath remain out of Yahweh’s control until the fire of wickedness does its complete destruction.

3. Hunger
(Is 9.20).

Hunger and famine are depicted as a response-action from Yahweh to punish wickedness. When comparing the two texts (8.21-23) together, the following intertextual relationship emerges. In 8.21-23 hunger led to rage against king and Yahweh. In Is 9.20 hunger leads to rage against neighbor. The physiological effects of hunger in Is 8.21-23 lead to rage and blasphemy but the physiological effects of hunger in 9.20, caused by real natural disasters, 9.7, and war, 9.11f, lead to civil unrest.

<table>
<thead>
<tr>
<th>Chart 2.24</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hunger and Wrath in Is 8 and 9</strong></td>
</tr>
<tr>
<td><strong>Isa 8.21-23</strong></td>
</tr>
<tr>
<td>Hunger $\rightarrow$ Wrath Against king &amp; God</td>
</tr>
<tr>
<td>נקבת ציידים וארץ לא הושג ולא שופץ ולא שבוע אשת</td>
</tr>
<tr>
<td>Foundations of society destroyed</td>
</tr>
</tbody>
</table>

**Time (Theological)**

לְבָנָה פֶּקֶד הַשָּׁנָא (10.3)

The original unity of 10.1-4 with 5.26-30 requires that the relationship between the two texts shape our understanding of the ‘day of punishment’ in 10.3. We suggest that 10.3, which looks forward to 10.27b-34, evokes 5.26-30 utilizing similar sounding consonants. Assyria’s arrival from afar (קר) is depicted as the punishment פֶּקֶד. Thematically, the following chart highlights how the predicted prophecy (5.26-30; 10.3-4) of the Assyrian arrival was fulfilled (10.28-32). Note how the texts in dialogue highlight the unstoppable force of Assyria and the utter helplessness of Israel on the “day of punishment.”
Chart 2.25
Assyria’s Arrival Predicted and Fulfilled
(Is 5.26-30 + Is 10.3-4; 28-32)

<table>
<thead>
<tr>
<th>Chart 2.25</th>
<th>Assyria’s Arrival Predicted and Fulfilled</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Comes (3msg) from afar</strong></td>
<td>(5.26)</td>
</tr>
<tr>
<td><strong>Comes quickly &amp; swiftly</strong></td>
<td>(5.26)</td>
</tr>
<tr>
<td><strong>Accumulated items</strong></td>
<td>(5.27-28)</td>
</tr>
<tr>
<td>(military equipment)</td>
<td></td>
</tr>
<tr>
<td><strong>No one to deliver</strong></td>
<td>(5.29)</td>
</tr>
<tr>
<td><strong>Day of cosmic chaos (sea)</strong></td>
<td>(5.30)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Is 10.1-4</th>
<th>Comes (3ms) from afar (3msg)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Day of cosmic chaos (storm)</strong></td>
<td>(10.3)</td>
</tr>
<tr>
<td><strong>No one to deliver</strong></td>
<td></td>
</tr>
<tr>
<td>No where to flee for help</td>
<td>(10.3)</td>
</tr>
<tr>
<td><strong>Accumulated Items: No Storage</strong></td>
<td></td>
</tr>
<tr>
<td>Sound-play: פֶּקַד evoked by פֶּקַד (10.3)</td>
<td></td>
</tr>
<tr>
<td>No storage of items on day of פֶּקַד</td>
<td></td>
</tr>
<tr>
<td>No storage for their plunder and spoil</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Is 10.28-34</th>
<th>Comes (3ms) (3msg) quickly &amp; swiftly</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Day of cosmic chaos (city)</strong></td>
<td>(10.32)</td>
</tr>
<tr>
<td><strong>No one to deliver</strong></td>
<td></td>
</tr>
<tr>
<td>Gibeah of Saul flees!</td>
<td>(10.29)</td>
</tr>
<tr>
<td><strong>Accumulated Items: Storage</strong></td>
<td></td>
</tr>
<tr>
<td>Sound-play: פֶּקַד evokes פֶּקַד (10.3)</td>
<td></td>
</tr>
<tr>
<td>Storage of items on day of פֶּקַד</td>
<td></td>
</tr>
<tr>
<td>Storage in order to plunder and spoil</td>
<td></td>
</tr>
</tbody>
</table>

The present placement of the text depicts the coming Assyrians as a day that looks backward to the announcement of 5.26-30. The sense of helplessness Israel in 10.3-4 is a natural outcome of the unstoppable force of the Assyria machine.310 There is, of course, a slight variation: While the “לָא יְדוּעֵה פֶּקַד” was associated with a return to primeval chaos in 5.30, in 10.3-4 the day is associated with a storm. Both the manner in which the Assyrians arrive and the storm indicate that judgment is unavoidable and unstoppable (cf. Is 10.2; 47.11; Zeph. 1.15-16).

The progression of the theme of the day of punishment/day of Yahweh

Elsewhere in Isaiah, reference to the “day of punishment” (יְבִירות) occurs largely appears in apocalyptic texts (Is 13.11; 24.21; 24.22; 26.14, 21; 27.1; 6; cf. Hos 1.4; 2:15; 4.14; 8.13; Amos 3.14; 3.2).311 The present placement of the text depicts the coming Assyrians as a day that looks backward to the announcement of 5.26-30. The sense of helplessness in 10.3-4 is a natural outcome of the unstoppable force of the Assyria machine.

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310 Blenkinsopp 2000, 212.
by “the Day of Yahweh” However, he suggests that the “day of פְּקֻדָּה has less eschatological overtones than Day of the Lord”.

In the final form, the judgments associated with the day of punishment or the Day of Yahweh function as index judgments of greater punishments. Thus, the Day of Judgment and punishment of Israel (10.1-4) prefigures a greater day of punishment for Assyria (10.5ff). So, too, Assyria’s judgment is recontextualized to describe the day of punishment for Babylon and Tyre (13.6-9; 23), all nations (13-23; 18.21) and the entire cosmos (24-27, especially 26.21, cf. 63.1-4).

Chart 2.26
Wrath & Restoration Juxtaposed

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Is 7-9.6 Davidite renews Israel/Judah</td>
<td>Is 11.1: Davidite renews Israel</td>
</tr>
<tr>
<td>Is 9.7-10.4: Wrath on Israel</td>
<td>Is 12: End of wrath on Israel</td>
</tr>
<tr>
<td>Is 10.5ff: Wrath on Assyria</td>
<td>Is 13-23: Wrath on Babylon</td>
</tr>
</tbody>
</table>

The clauses in 10.3ab continue to describe Israel at the time of punishment. Yahweh’s rhetorical questions announce to Israel directly their incapacity to take action. She will have nowhere to flee for help.

10.3a הקדשה לא תשבורו
10.3b צידה לא תשבורו

Thematic progression: inability to flee or acquire help against Assyria

Three aspects related to seeking help on the Day of Judgment emerge when the text is read in light of Isaiah as a whole. First, the text in 10.3 underscores Israel’s inability to acquire help (עזר) against Assyria by recurring to any political ally. The placement of the text following the Ahaz narrative underscores the folly of Ahaz who had sought help from Assyria in the Syro-Ephraimite war against Judah. The manner in which Israel sought for help is more fully elaborated in 10.29 where Gibeah of Saul flees from Assyria but with no success (5.29). The immediate prophecy announced with the rhetorical questions are fulfilled. Thus, as affirmed in the prediction of the Assyrian arrival in 5.29, there will be no one to deliver (נני)

312 Wildberger 1991, 215. Within Isaiah, the Day of Yahweh is depicted with images such as fire, light or darkness (Is 5.25-30; 30.30). It is associated with a dismantling of civil, religious and political structures opposed to his rule (Is 3.7; 4.1; 5.27-30; 20.6; 22.5; 31.7; 66.15) and characterized as a moment when Yahweh vindicates his people to bring them salvation (27.12; 30.23; 34.8).

313 The LXX of Isaiah also recontextualizes prophecies. Natalio Fernández Marcos has detailed how LXX Is 23.1-14 reinterprets the prophecy against Tyre as a prophecy about the destruction of Carthage in 146 BCE. “En griego se transforma en una elegía a la caída de Cartago como potencia marítima del Mediterráneo.” N. Fernández-Marcos 2015, 23.
nor a single political ally to help. Childs notes that feeling for help against Assyria is depicted in ways that invert the deuteronomic promise (e.g., “a thousand will flee from the fright of one”) in Deut 7.24;11.25; cf. Josh 1.5, 15). In this way, fleeing from the enemy is depicted as a result of the deuteronomic curses.

Second, the text also looks forward to the Hezekiah narrative and prepares the reader to assess Hezekiah’s request for help from Ashdod (משה לבריה הפלס בלולא שלום אשור וישראל נמלש אתיה 20.6) or Egypt (גנס 3x in 30.16-17) as futile. Third, foreign aggression against Israel is punished in proportion to foreign crimes against Israel. Assyrians will flee from the sword of the Babylonians (31.8), and the Babylonians will flee from Medes/Persians (13.14; cf. 17.14; 24.18).

Wealth is gone on the day of punishment
השתחה חכמה ובחדות
(10.4)

A further characterization of the day of punishment will be the destruction of ill-gotten wealth of the oppressors. The sense of חכמה in 10.4 is that of accumulated wealth (cf. 14.18; 15.7; 17.4). The word here evokes images of the upper classes as in 5.13. The association between 5.13 and 10.4 is warranted as the oracles originally stood together: the plunder they have accumulated from the poor in 5.1-23 and 10.2 is now gone. While the sense of חכמה has various meanings, in light of Isaiah, the theme of ill-gotten wealth (חכמה) is particularly offensive to Yahweh as חכמה. Yahweh alone has the exclusive rights to חכמה (3.8; 6.3; 42.8, 11). The only time that depicts humanity is acceptable is when it is given to those who are part of the new community of Zion (60.1-2; 66.18).

Captivity and death on the day of punishment
בלתי טרפתי אפָר (ותחת חיחה וחלק) (10.4)

The final characteristic of the day of punishment is death. The clause in 10.4 functions as an inclusio with Is 9.7 that describes the bricks that have fallen. In 5.25-26 the earthquake leads to death. In 9.7ff the earthquake was the occasion for self-sufficiency apart from Yahweh. Here, in 10.4 it is not bricks but the people who fall as dead men because of the Assyrian invasion. While fallen bricks could be rebuilt, fallen men may not rise. The threatened wrath expressed in the recurring of the wrath refrain has now climaxed.

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314 Childs 2001, 83-86.
316 Young 1965, 94.
317 Being taken as a captive in battle is for the purpose of being slain by the sword (כָרַע cf. 65.12).
In light of the book as a whole, punishment by the sword of Assyria described in 10.4 is matched by the punishment of Assyria in equal ways (14.9). The powerful empire is held to account for her action in just ways. The image of death by the sword is also prevalent in apocalyptic literature but extended to punish both men and cosmic powers (24.22; 27.1,7). Finally, there is a marked contrast between the fate of Israel under Assyria and the fate of prisoners in Deutero and Trito-Isaiah where prisoners and captives are set free (42.7; 61.1).

**Degree and Manner of Punishment:**

The description of the suddenness of the arrival of Assyria (5.26ff) is complemented by the metaphor of a suddenly approaching storm (10.1-4).

**Instrument / Means of Punishment**

The *Instrument* and *Means* of punishment correspond to previously discussed categories in the *Emotion-Directed* frame.

*Instruments:*

9.7: Word of Yahweh  
9.10-11: Enemies of Rezin  
9.17-18: The people themselves  
10.3: Assyrria

*Means: action was taken that resulted in punishment*

9:7: Divinely initiated Earthquake  
9:10-11: Stirring up warfare against Israel  
9.17-20: Allowing self-inflicted disaster  
10.1/3a: Coming with Assyria in the invasion

**Place of Punishment**

The place of punishment is Israel (Northern Kingdom). This corresponds to the same place of punishment discussed in the *Punishment* frame of 5.26-29 and 8.21-23.

**Purpose of Punishment**

The purpose of punishment in 9.12 is to achieve repentance.
2.4 Isaiah 8.21-23

*Structural Outline of Is 8.21-23*

<table>
<thead>
<tr>
<th>Verse</th>
<th>Textual Analysis</th>
</tr>
</thead>
</table>
| 8.21a | wē āḥar bāḥ  
[Loc] | niqšē wērā ēḥ  
[Result] |
| 8.21b | wēḥāyā  
[time pt] | wēḥūtqāṣṣāp  
[Result] |
| 8.21c | wēqillēl  
[Result] | bēmalkō  
[Result] |
| 8.21d |  
[Result] | ēḥāyâ[QSVPr]  
[Result] |
| 8.22a | wēʾel  
[mov aim trgt] | yabbīt  
[mov aim trgt] |
| 8.22b | wēḥīmmē[QSVPr] | šārā  
waḥāšēḥāh mē  
[mov aim trgt] |
| 8.22c | waʾāḇālā  
[mov aim trgt] | mēnuddēb[PTC]  
[PTC] |

*Introduction to Is 8.21-23*

There is wide consensus that Is 8.21-22a is fragmentary and appears to have been taken from another context for the following reasons. First, the third masculine singular verbs in v.21f do not cohere with the plural verb forms in vv.19-20. Second, there is no identifiable subject for the consecutive qatal 3ms רָבָּה. Finally, there is no obvious antecedent for the third person feminine suffix הּ in v.21a. Thus, the interpreter must answer ask, “who is passing through what and where?” Are the Assyrians (Ibn Ezra) passing through the land of Israel (BHS/Targum)? Is Israel transgressing the Law (Sweeney)? Alternatively, are people passing through a condition of darkness (Oswalt) or light (Vulgate)?

BHS/BHK (and Targum) propose
that the suffix refers to an absent but implied feminine singular noun (םָּאָרֶץ), “in the land.” Thus, “he passes through the land.” In our opinion, departures from the MT tradition have failed to recognize the possibility of the reference to the absent feminine noun (ברֶאֶרֶץ), which Knobel had observed occurs in a similar fashion in 1.6.324 Regarding the use of a singular verb in v.21, we understand the subject to be the people (vv.19ff) referenced with a collective singular verb (רִבְּרָמַי), (cf. discussion on 5.25-30 above). Other translation difficulties noted in 8.23a will be discussed in our section on the subsequent re-readings of ancient versions below.

**Event (Literary Genre)**

The chart below highlights that Is 5.30 + 8.21-8.23 was interrupted by 6.1-8.20. Thus, the text (8.21-22c) continues the prophetic announcement of judgment of 5.25-30.325 The text corresponds to the Judgment-Direct Address frame. In this frame, a “Communicator judges the Addressee and then communicates that appraisal directly to the Addressee.” [FNI]. “The judgment is given for a particular Reason or about a particular Topic.” [FNI]. Other secondary elements include Expressors (of judgment); Medium; Reason; Topic; Degree (severity of judgment); Depiction (of communicator); Grounds; Manner; Means; Method; Place and Time. Despite the fragmentary nature of the text, the depiction of the Communicator, who enraged (קצף) curses (קלל) king and God, continues the depiction of the Evaluee who experienced the wrath of Yahweh in 5.30.

**Chart 2.27**

Parallel Structures in 5.30 + 8.22

| (5.30) **Looks** (טַבְּרָמַי)/weqatal | **land** (לָאָרֶץ) | **wehaya** + (חֲשָׁכָה - ן) יִבְּרָמַי | (8.22) **Turns** (לַעַפָּר)/weqatal | **upward** (לִמְעָלָה) | **wehine** + (חֲשָׁכָה - קְנֶה) יִבְּרָמַי |
| (8.22) **To land** (לִמְעָלָה) | **looks** (טַבְּרָמַי)/yiqtol | **wehina** + (חֲשָׁכָה - קְנֶה) יִבְּרָמַי |

**Communicator (Judgment-Direct Address)**

The Communicator communicates a judgment to the Addressee. [FNI]. The Communicator of the curse is overwhelmed with קצף (rage). The Communicator is the subject of the third person collective singular verbs וַחֲשֵׁכָה (“and he will cross”) and יִבְּרָמַי (“he will curse”). We conclude that the suffix as pointing forward to לָאָרֶץ “no dawn” (v.22) which is a feminine noun. Thus, the people pass through a condition rather than a location. Oswalt 1986, 74.

325 Lexically, 1 Kings 18.5 supports the suggestion from BHS that the suffix should be understood to be a reference to the land. Here, too, we have an image of king and people searching the land for means to survive a famine.

325 De Waard 1997, 84.

325 Alonso-Schökel and Sicre-Diaz 1987, 274.
Communicator[s] should be understood as the inhabitants of the Northern Kingdom during the reign of Pekah. That is, Pekah of Israel (737-732 BCE) is the implied object of the people’s curse (יהוה אלים [הָאָרֶץ] ).320 This conclusion is based on the fact that the fragment is part of a collection that refers to the Syro-Ephraimite War (736-732 BCE).327 Even though King Hoshea of Israel (732-721 BCE) was the cause of the ultimate downfall of Israel because he led the Northern Kingdom into a vassal state of Assyria, it was King Pekah's (737-732 BCE) “misguided political moves brought about the loss of northern and eastern parts of his land.”328 The fact that Assyria took possession of the territories mentioned in 8.23ab (Ze­bulun, Naphtali and the Way of the Jordan)329 The date of 732 BCE supports the conclusion that Pekah is the king being cursed.

Thus, in conclusion, the historical context and the literary placement of the fragment suggest that the enraged Communicator is living in the Northern Kingdom under the heavy hand of Assyria (נַפְּלוּשָׁה).330 Moreover, the literary placement of the present fragment suggests that those who pass by “it” (הָאָרֶץ) “enraged” (רָאשׁוֹת) are further described as those who were relying on the forbidden practice of magic and the occult in Jerusalem (vv.19-20; cf. Lev 19.31; 20.6; Deut 18.11; 1 Sam 28.7; Is 19.3).332 Blenkinsopp observes “recourse to necromancy common in times of acute economic, political or military crisis . . . [and] would be natural at the time of the Syria-Samaritan attack.”333 The immediate literary context contrasts practitioners of the occult with those who rely on the prophetic Torah and the testimony (הָיִשֵׁי יִשְׂרָאֵל וְהִיתְקַצַּ֗ף v.v.16,20).334 Those who rely on divine revelation will experience light, while those who seek for orientation in the occult experience rage and are engulfed in darkness (כְּלֵי רָעָה קֶדֶר אֲשֶׁר מָגוּד מִלָּהּ).

327 Childs likewise sees the Syro-Ephraimite Crisis as the context that evokes the crisis. Childs 2001, 70.
329 See 2 Kings 15.29; Oswalt 1986, 239.
330 Surprisingly, Jepessen takes the Communicator of the curse to be the prophet Isaiah. If this is the case, Isaiah is the subject, and the suffix refers to Jerusalem. He later experiences darkness as a state of mind. I find Jepessen’s proposal highly unlikely and unwarranted. See Jepessen, 1982, 145-157.
331 ‘The ghosts or the ‘knowing ones’ in 8.19 are called chirpers and croakers in derision of the noises believed to be made by them in response to the necromancer. This has led some to believe it is the gods/idols who are being cursed and not Yahweh. Thus, in 8:21–22 it is implied that gods will disappoint, distress, and enrage whoever resorts to them so that he will curse his MLK and his gods and then face upward, (i.e., toward YHWH), rather than toward the dismal denizens of darkness. Despite obscurities, it is patent that the reference is to resort to the dead as gods in 8.19-20.” Rummel RSP. 1981, Vol. 3., 446.
332 Sweeney suggests that “עַדּוּפִי” in v. 8.21 should be understood as transgressing the law in v. 20 (cf. Sym LXX), which is specified with the 3fs suffix. Sweeney 1996, Lec 3280.
334 In 8:16 and its inverted structure in v.20, the law and testimony refer to the teachings of the prophet Isaiah, and his child signs, that interpret the events in history (cf. 7.14; 9.18). In ‘binding’ the law and testimony, the prophet is legalizing the divine perspective that had been given to orient the king and people. Blenkinsopp 2006, 24. Williamson’s overall thesis is that Deutero-Isaiah sees himself as the one who unseals the testimony of Isaiah and heralds the inauguration of the new era. Williamson 2009b.
In effect, as Oswalt notes, those who “succumb to the occult for their guidance, plunge themselves further and further into gloom.” The prophet Isaiah, alternatively, holds out hope in divine revelation that was made public in his testimony (8.16). Thus, there is a contrast between images depicting a God who is revealed in the world of the living (cf. 45.16) and images of the dark world of the occult (8.20-9.1-5).

Time and Place (Judgment-Direct Address)

The text of the MT suggests that the Communicator of the curse should be identified as practitioners of the occult in Israel who curse Pekah and Yahweh during the Syro-Ephraimite Invasion (736-732 BCE).

Depiction of Communicator (Judgment-Direct Address)

The FrameNet Judgment-Direct Address frame defines Depictive clauses as statements that describe the State of the Communicator or the Addressee. The clauses in 8.21-22 depict the State of the Communicator with four interrelated images: oppression; hunger; rage; darkness. A depiction of the Addressee is not given in the present text. We will provide a syntactic and thematic analysis of these images in what follows. Syntactically, to draw on the analysis of J. del Barco, the series of weqatal verbs in the 8.21-22 structure indicates a predictive discourse (“discurso predicativo”), which depicts acts temporally oriented to the future, in the sense that they have not yet occurred. Read in continuity with 5.26-30 the sense rendered by the verbal structure is that of an impending Assyrian invasion not yet experienced and its inescapable consequences.

<table>
<thead>
<tr>
<th>Clause</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.21a</td>
<td>weqatal + ptc + w+adj He crosses over + oppressed + hungry</td>
</tr>
<tr>
<td>8.21b</td>
<td>we/HYH+ ki yiqtol + weqatal And when he is hungry + he becomes enraged</td>
</tr>
<tr>
<td>8.21c</td>
<td>weqatal + direct object He will curse + king and his God</td>
</tr>
<tr>
<td>8.22a</td>
<td>weqatal + prep-substantive He turns his face + upward</td>
</tr>
<tr>
<td>8.22b</td>
<td>w + prep.substantive + yiqtol To the earth + he will look</td>
</tr>
<tr>
<td>8.22c</td>
<td>w + hine + predication + subject + ptc Behold + distress /darkness + anguished gloom</td>
</tr>
</tbody>
</table>

Is 8.21 breaks the series of yiqtols introduced in 8.19ff and begins a series of weqatal verbs. However, if we understand 8.21 as following directly after 5.29-30, then the verbal sequence has not been broken because 5.29b-30a also employed a series of weqatal verbs in depicting the state of the Evaluee. In the original shape of the passage, 8.21 follows 5.30 and so the Communicator is the same as the Evaluee. Both the passive Patients of

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335 Oswalt 1986, 238.
divine wrath (5.25-30) and the active Agents of wrath (i.e., Communicator, 8.21-22) are depicted with weqatal verb forms set in predictive discourse.

1. Oppressed

The subject complement of the verb רָהַב “to cross over” is בֹּשֶׁתֶּנֶק “oppressed and hungry” (8.21a). As we saw above, this describes the experience of those in the Northern Kingdom suffering under the oppression of Assyria. רֶשֶׁת as a niphal participle is used only here in the MT. The term itself evokes images of oppression experienced in slavery (cf. Ex 1.14; 6.9; Is 19.4) or political tyranny (cf. 1 Kings 12.4). The participle here in Isaiah 8.21 conveys suffering under the hand of a tyrant such as Assyria (cf. 1 Sam 5.6-7; Judg 4.24). While in Is 8.21 the lexeme functions to depict the State of the Communicator, in Is 14.3 the lexeme is used to express Yahweh’s deliverance of his people, on the day (יָוָם) of relief, when he breaks the power of the Babylonians that oppress (רֶשֶׁת) his people. The reversal of the effect of רֶשֶׁת “oppression” here in 14.3-6 is notable. While in 8.21 רֶשֶׁת provokes wrath in Israel toward king and God, in 14.3-6 רֶשֶׁת expresses the wrath of Babylon toward Israel and other nations, along with other words we shall explore in a subsequent chapter (i.e., מַרְהֵבוֹת, נָגַשׁ, אַף). In both texts, Yahweh alone is the Agent who can put an end to the רֶשֶׁת imposed by other nations (i.e., 8.21-23 followed by 9.1-6; 14.3-6). Thus, God puts an end to the רֶשֶׁת imposed by Assyria and Babylon. This underscores the inability of Israel to end states of wrath in the first part of Isaiah. Moreover, the end of רֶשֶׁת is associated with the end of the state of wrath in 12.1 as a manifestation of the day of Yahweh.

2. Hungy

Following the participle (רֶשֶׁת), the adjective (בֹּשֶׁת) employs a waw specificum that describes “more accurately some bodily or other external condition (c.f. Is 20.2). In other words, the condition of oppression (רֶשֶׁת) “manifests itself in hunger and famine.” While the syntactic emphasis on the present text is on hunger pangs, hunger is the only manifestation of oppression. As Wildberger notes, war and oppression can lead to problems such as hunger and epidemics “which often cause more grief than the actual

337 A. S. van der Woude “רֶשֶׁת qish to be hard,” TLOT, 117-126.
338 “Some take this lexeme to be a reference to gold making, but gold making does not fit the context. Most of the ancient versions have taken it differently (LXX. ἐπιοποφάστης, Syr., Ch., Saad.), and have expressed רֶשֶׁת oppression, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs בֹּשֶׁת and רֶשֶׁת answer to one another in parallel members.” G-T 2003, 450.
340 GKC 1910, 374.
341 Young 1965, 320-321.
battles” (cf. Amos 4.8; 8.11). Thus, hunger should be understood to be one of many calamities that arise out of a situation of oppression.

Thematically, we suggest that the image of hunger in 8.21 contributes to three intersecting themes within Isaiah as a whole. First, hunger and famine develop the theme of punishment and wrath, while the abundance of food signifies the end of divine wrath and the eschatological era of salvation. Using a synchronic method that takes Is 1 as its point of departure, Andrew Abernathy argues that the theology of hunger/eating in Isaiah is to be understood in the following way:

Isaiah 1 then presents YHWH as sovereignly using Assyria’s imperial tactics of food confiscation and destruction (1:7) to punish the people, while also asserting himself as the one who can provide them with food if they obey. This abundance of eating will occur within the context of a new, faithful Zion (1:21-26).

This conclusion evokes elements from the Rewards-Punishment frame discussed in 5.1-30 that apply to 8.21-22. As we noted, the text implicitly, though not explicitly, suggests that Assyria is the cause of oppression and hunger in both 8.21ff and 5.26-30. However, 5.1-24 made it clear that Israel/Judah triggered the divine wrath that raised Assyria up as the Instrument of wrath (cf. 10.4). Thus, the threat of hunger in Is 5, given as a punishment for the misuse of agriculture produce, is now described in full detail in 8.21 (cf. 32.6). Robert Way writes that “those who prefer the empty visions of diviners to the testimony given by God are given empty stomachs and are emptied of hope (8.19-22).” When the themes of Torah, hunger, and wrath are seen together, the following pattern emerges: in Is 5 divine wrath results in a state of hunger for Israel while in Is 8 the state of hunger results in wrath against king and God.

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### Chart 2.29

<table>
<thead>
<tr>
<th>Is 5.1-30 (אַף־יְהוָ֨ה חָרָה֩) (esp., v. 6, 11, 13)</th>
<th>Wrath → Hunger (God as Agent/Subject of Wrath)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is 8.21ff (וְהִתְקַצַּ֗ף כִֽי־יִרְעַ֜ב)</td>
<td>Hunger → Wrath (God as Patient/Object of Wrath)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reject Torah → Misuse of Food → Divine Wrath → No Food → Reject Torah → Lack of food → Human Wrath</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.24 5.11 5.1-6, 24 5.13 8.16, 20 8.21 8.21</td>
</tr>
</tbody>
</table>

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342 Hunger should not be seen as the only outworking of oppression. The Hebrew Bible associates hunger with a wide range of calamities such as nakedness (Deut 28.44); pestilence (Deut 32.34); death, sword, captivity (Jer 15.2); wild beasts (Job 5.20, 22). See especially Ezek 14.21; 5.17. Abernathy 2013, 35-50.

343 Ibid.


345 Unlike Amos 8 and Rev 16.10-11.
As with other punishments that express the wrath of Yahweh in Isaiah, hunger is reversed within Isaiah. In Deutero-Isaiah, the removal of the condition of hunger is associated with the liberation from exile (49.15) by a reapplication of images from the Exodus. In the Post-Exilic period, the servants of Yahweh enjoy the abundance of food (65.13ff) proving the promises of Assyria to be false (36.16ff). The “little apocalypse” likewise reverses the theme of hunger. Is 25 depicts Yahweh, rather than Assyria, as the source of food (cf. 36.16). While hunger leads to cursing God (8.21), the abundance of food results in blessing Yahweh (25.9). Finally, the inability to understand and perceive the work of Yahweh in history (5.19; 6.9) results in a scarcity of food (5.6, 13). However, there is a clear association between those who recognize Yahweh’s work in history and the abundance of food in 25.1.6. In conclusion, the theme of hunger in 8.21 contributes to the overall theme in Isaiah that hunger characterizes the wicked (5.6, 13; 8.21; 65.12-13). In contrast to this, the enjoyment of food characterizes the godly whose eyes are open to the work of Yahweh in history (25.1ff; 65.13).

To recapitulate thus far, expressions of hunger manifest aspects of the era of Yahweh’s wrath. In contrast to this, the abundance of food and an eschatological banquet, where Yahweh administers food distribution, signifies the end of the era of wrath (4.2; 25.6-8; cf. 29.8). A second food-related theme is found in the contrast between the state of rage versus the state of joy. This is seen when 8.21-22 is related to its immediate literary context (8.23-9.6), which highlights themes of light and darkness. The cursing Communicator (communicator), who is depicted as oppressed (חָלוֹךְ), hungry (רָעָב) full of rage (נַאֲרֵב) and enveloped by darkness (כָּהֵן כַּנִּים), is immediately contrasted with those who experience liberation from warfare and joy (יִגְדִּיקוּ וְיִרְאִו רָעָב וְיִרְאִו נַעֲרָב וְיִרְאִו בְּשֶׁפֶם יַרְקִים: 9.2). In concrete, liberation from oppression and joy are because of the child-monarch unites the divided house of Israel and restores the regions that are currently under the heavy hand of Assyria (cf., 5.6; “remnant will return,” 7.4; 10.2). Thus, while the rage of the people (食べう) results in a curse (כל) directed against king and God, joy (ישדוע) results from the birth of an ideal Davidic ruler (מלך לֶבַע נְדָע הַמַּעֲזָר, 9.1-6,11; cf. 7.14; 8.18). The reversal of themes is notable: while God and king who were objects of cursing in 8.21, God and king have now become the agents of joy and food production! The result is that images of joy and light replace images of rage and darkness (8.23-9.1). This darkness in 8.22ff is as an outworking of the divine decree of hardening/blindness in 6.9. Now, however, in 8.23-9.6 the reversal of expressions of wrath begin to emerge: darkness/occultism to light (8.22-23); war to peace (8.21; 9.1-6);

346 Other references to food in Isaiah (9.19; 29.8; 44.12)
348 Sweeney proposes that text sustains a vision of Israel returning to the Davidic monarch. Sweeney 1996, Loc 2868.
rage to joy (8.21; 9.1-6). The difference between light and dark becomes increasingly apparent (cf. 5.20) to those who are objects of Yahweh's action.

**Chart 2.30**

<table>
<thead>
<tr>
<th>Occult → darkness</th>
<th>Oppression leads to.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hunger leads to . . .</td>
<td></td>
</tr>
<tr>
<td>[king, Pekah implied] leads to . . .</td>
<td></td>
</tr>
<tr>
<td>→ RAGE (כַּחַר)</td>
<td></td>
</tr>
<tr>
<td>(no harvest)</td>
<td></td>
</tr>
<tr>
<td>(King/God = object of verbs)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Torah → Light</th>
<th>JOY (חַר)</th>
</tr>
</thead>
<tbody>
<tr>
<td>→ because</td>
<td></td>
</tr>
<tr>
<td>(joy of harvest)</td>
<td></td>
</tr>
<tr>
<td>(God = subject of verbs)</td>
<td></td>
</tr>
<tr>
<td>→ End of slavery</td>
<td></td>
</tr>
<tr>
<td>(יִנְבָּא)</td>
<td></td>
</tr>
<tr>
<td>End of weapons</td>
<td></td>
</tr>
<tr>
<td>(כֶּלֶש)</td>
<td></td>
</tr>
<tr>
<td>Child-King (cf. Is 7.14)</td>
<td></td>
</tr>
<tr>
<td>(וַיַּעַשׂ)</td>
<td></td>
</tr>
<tr>
<td>Darkness → Light</td>
<td></td>
</tr>
</tbody>
</table>

Finally, the third theme that the state of hunger in Isaiah develops that is relevant to 8.21ff is a characterization of the godly versus the wicked (cf. Ps 107.42). While the state of hunger in 8.21 makes the wicked increasingly wicked in 58.5-7 the state of hunger creates an opportunity for the godly to practice the justice of God (58.5-7; 65.11-15). The characterization of the godly servants who enjoy food underscores the theme initiated in Is 5, namely: the misuse of agricultural resources triggers the wrath of Yahweh in First Isaiah but the proper distribution of agriculture ushers in the era of salvation in Trito-Isaiah.

3. **Enraged**

The use of קצף always indicates a state of “strong displeasure, with a focus that an action of anger often follows.” Some have argued that the ensuing emotions indicate that קצף concerns a “quickly arising, forceful, and also quickly subsiding emotion (Gen 40.2; 41.10; Lev. 10.16; Num. 31.4; 1 Sam 29.4).” However, this lexical entry is not accurate because קצף in 8.21 is not a quick “flash of anger but deep anger that wells up inside someone who feels betrayed . . . . people disappointed with king after an anti-Assyrian activity!” When קצף depicts Yahweh's anger toward his people, his wrath is always temporary and contrasted with a reversal of the
consequences of his wrath (as a verb: 57.6; 54.9; 57.16-17; 64.4,8; as a noun: 34:2; 54.8; 60.10). Is 8.21 is the only place where a human is the agent of the verb and the only instance of the reflexive hithpael form. The sense in the current passage is that distress leads the people to become “overcome with rage” and “curse their king and their God.”

I will suggest that the text of 8.21-23 influences the text of 65.11-16 to some extent. The influence is not an explicit reference but more general in nature. The editor of 65.11-16 seems to reverse several elements found in Is 8.21-23. First, in 8.21ff the king and God are cursed because of distress “צָרָה” and hunger. However, in Is 65.11ff words are now the medium to bless God because the former “רִאשׁוֹן (cf. 8.23/65.16) distress “צָרָה” (cf. 8.22; 6.16) is now forgotten. To bless God is the antithesis of cursing God (עֵבֶר qoṣ to be angry,” TLOT,1157). Second, other themes indicate a shared volume between the two texts: reversal of hunger רעב (8.15; 8.21), the earth ארץ (8.16; 8.21) and, the name of the enemies of Yahweh will be cursed (שבתֵה rather than God’s name (65.16; 8.21). The overall effect is that the era of wrath depicted in 8.21 is now reversed in Trito-Isaiah.

4. In a state of darkness and gloom

Occult practices (8.19-20) lead to the wicked being engulfed in inescapable darkness and gloom (8.21ff), in contrast to those who look to the testimony and Torah of the prophet (8.16,20). The lexical atmosphere of the text heightens this very dark and gloomy description of a way of life that rejects the prophetic Torah. Wildberger writes:

there are example of imitative play on words: עֵבֶר and רעָב; alliteration: מַמָּחַר and מַמָּחַר; in addition, there is a pair of words which sound very similar: נֶפֶשׁ and נֶפֶשׁ; and finally, the gloomy vowels in מַמָּחַר and מַמָּחַר paint a melancholy scene: The message, metrically constructed in a very artistic way, concludes in a way which is verbose and very macabre sounding.

The combination of gloomy and melancholic words functions to form “un fondo de tiniebla espesa en el que explotará la gran luz” in 9:1. We will now suggest how these lexemes nuance the depiction of the state of the Communicator and their relationship to the theme of wrath in the book of Isaiah.

356 Alonso-Schökel and Sicre-Diaz 1987, 155.
5. In a state of distress and darkness

In Isaiah יָאָרֶץ is linked to lexemes and images that depict adversity and states of despair associated with political oppression (30.6). יָאָרֶץ is also used to depict states of despair that evoke prayers for deliverance (33.2; 46.7). Read in light of Isaiah as a whole, the use of יָאָרֶץ in 8.21 underscores the failure to pray to Yahweh for deliverance. This is especially noted when 8.21 is read in contrast to the state of יָאָרֶץ that evoked a prayerful response from Hezekiah during the Assyrian invasion (33.2; 37.3). Together with הָדָרֶשֶׁת (darkness), the text suggests that the distress in 8.21ff is to be associated with the effects of a spiritual hardness of heart. In concrete, הָדָרֶשֶׁת results from a rejection of the Torah (5.24; 8.16-20) that had led to the situation of oppression. In the book as a whole darkness is frequently associated with a lack of truth or injustice (5.16, 20; 9.1; 10.14; 14:17: 13.10; 47.5). In the present text, then, darkness is the result of opting for orientation in the dark world of the occult rather than the guidance of the prophetic Torah (8.16-20) that is made visible in the light (45.19).

6. Experiences ‘gloom of anguish’

The next word pair in 8.22 expands the description of the darkness. The construct form may be translated as “gloom of anguish.” That is, the gloom that comes from צוּקָה “anguish” (cf. Amos 4.13; Job 10.20-22). צוּקָה contributes to the overall depiction of suffering inflicted by siege conditions brought by the Assyrian invasion of Israel (8.22; 9.1; 29.2,7; 30.6: 51.13; Jer 19.9; cf. Deut 28.53, 55, 57; Prov 1.27). Lexical derivatives of צוקה appear “in contexts of conditions caused by siege, distress, famine, darkness, destruction, imprisonment, war, desolation, death (Is 8.21-22; 51.13-14; Jer 19.7-8; Dan 9.25-26) [or in contexts of] severe famine caused by hostile armies (Deut 28.51).” Such conditions produce an experience appropriately described with the lexeme הָדָרֶשֶׁת “gloom.” Of course, the lexeme is also chosen in order to form a parallel with its negated form in the following clause of 8.23.

Within Isaiah, יָאָרֶץ is also used to describe Yahweh’s attack of Ariel/Zion in retribution for her cultic activity (‘תָּנֵא וְיָאָרֶץ, 29.2-8). Ironically, in the same passage (29.7), Yahweh attacks nations that had distressed

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357 יָאָרֶץ also functions to depict Yahweh’s wrath against the heathen nations for their arrogance and persecution of his people (Is 13.10).
359 The lemma יָאָרֶץ is repeated in v.23a where the alternative translation of יָאָרֶץ as ‘a flight of birds’ (cf. Is 16.2) does not seem plausible because the parallelism יָאָרֶץ יָאָרֶץ indicates light/darkness themes. Ibid.; Oswalt 1986, 231.
360 I. Swart and R. Wakely 1997, “‘ארץ (#7439)’, NIDOTTE, 786-789. A majority of commentators follow the BHS proposal so that יָאָרֶץ יָאָרֶץ is emended to יָאָרֶץ to correspond with Amos 5.20, a text that has similar lexemes and themes of light vs. darkness (יָאָרֶץ יָאָרֶץ). So also the LXX.
Ariel/Zion (צַקָה). Here then, the same lexeme צַקָה is used to express the dual aspects of Yahweh’s wrath (cf. 10.4) and salvation. In 51.13-14 צַקָה is nominalized to describe the Babylonian oppressor. Here, Yahweh is depicted as ending the fury of the oppressor in response to the prayer of his people in the preceding verses (51.9-11). Thus, just like Yahweh responds to Hezekiah in his distress (יהוה), so too, Yahweh responds to the distress provoked by the Babylonian oppressor (צַקַּל). This contrasts with the impiety of the people of Yahweh who do not pray for deliverance from צַקָה “gloom of anguish” in our present text (8.21-22). Rather than provoking the people to pray, צַקָה in our present text propels people to wrath, cursing and to continue in their rejection of Torah. The absence of prayer and turning to Yahweh underscores that deliverance results from the exclusive work of Yahweh. Salvation, depicted with images of light, will break into the atmosphere of distress that צָאְרָה signals the era of the end of wrath.

**Thematic progression: human wrath (צַקָה) versus God’s wrath**

Even though 8.21-23 employs a wrath word צַקָה to depict human wrath, the text intersects with themes that relate to the wrath of Yahweh. Our frame semantics approach requires that the theme of wrath should not be limited to lexemes but to the background information that these lexemes evoke. For this reason, our discussion above on “light and gloom” propels us to discuss how 8.21-23 intersects with the theologies of wrath in Isaiah in the following three ways: (1) the dual significance of expressions of Yahweh’s wrath, (2) the function of the former and the latter in Deutero-Isaiah and, (3) the relationship of Davidic monarchs to the theme of wrath.

First, the oppression and distress provoked by the Assyrian invasion express both Yahweh’s judgment and restoration. In 8.23 the eruption of light signals the end of the era judgment צָאְרָה צַקַּל מִשָּׁהְמֶרֶת (cf. 2 Sam 19.44; Is 25.9; Ezek 22.7). The parallel structure contrasts צָאְרָה with הִכְבִּיד. BDB 1977, 886.

361 As Childs notes, the language of waking up from a dream only to find that the oppressor (סָּרִיִּים) has come to an end is reminiscent of Is 37.36-37. In 37 people woke up to find the dead Assyrian oppressors. Childs, 2008, 218.

362 Even if the image of “looking upward” were an image of a prayer and repentance, it is not sufficient to avert the punishment of being thrust into darkness.

363 As with themes of judgment punishment in 5.1-30, the effects wrath in 8.21-22 are reversed.

364 Here, the hitpael functions in the causative sense. Yahweh brought contempt upon the land (cf. 2 Sam 19.44; Is 25.9; Ezek 22.7). The parallel structure contrasts צָאְרָה with צַקָה.

365 Blenkinsopp 2000, 234.
the affliction of Israel signified the destruction of the Syrian-Ephraimite coalition that threatened Judah and the Davidic dynasty (7.1ff). Seen from the perspective of Jerusalem, the judgment of Judah’s enemies was an expression of God’s glory (דִּבְרֵי כְּבוֹד ה’;) and a signal that all of Israel would be reunited under a child-monarch of the Davidic dynasty (8.23-9.6).\footnote{Sweeney 1996, Loc 2869.}

Second, the destruction of the Syro-Ephraimite coalition depicted in 8.21ff also shapes Deutero-Isaiah in pivotal ways. Williamson has argued that the words that the divide 8.23b (MT) are reapplied in texts where Yahweh declares himself to be the First (אַחֲרוֹן) and the Last (רִאשׁוֹן) (41.4; 44.6; 48.12). Deutero-Isaiah interpreted the first actions (רִאשׁוֹן) as acts of the same God who had brought contempt to the land in former times (יְנוּשְׁתָּנַה וְיָכַּל הָהָרִרָה). Moreover, the last actions (אַחֲרוֹן) is a reference to the same God who would glorify the land again (וְיָכַּל הָהָרִרָה וְיָכַּל הָהָרִרָה). Yahweh’s acts in 8.23-9.1 have become the basis for his name in Deutero-Isaiah. Building on Williamson’s observation, it becomes clear that 8.23b exerts influence on the editor of Deutero-Isaiah who is exegeting Is 8.23b in a new way.

<table>
<thead>
<tr>
<th>Chart 2.31</th>
<th>From Action to Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is 8.23; Is 41.4; Is 44.6</td>
<td></td>
</tr>
<tr>
<td>Action-Response (Punishment Frame)</td>
<td>רִאשׁוֹן (\rightarrow) Divine Agent of Wrath</td>
</tr>
<tr>
<td>Expressor (Emotion-Directed Frame)</td>
<td>אַחֲרוֹן (\rightarrow) Experiencer of Wrath</td>
</tr>
</tbody>
</table>

The shift from Action to Agent does not imply that the first/latter word pair ceases to depict the Action-Responses of Yahweh in Deutero-Isaiah. Rather, the word pair takes on the new function of identifying Yahweh. This has the rhetorical effect of convincing those in Exile that, as C. Stuhlmeuller observed, the “first” and the “last” converge in the “present” descriptions of the identity of Yahweh to communicate that Yahweh is presently intervening in history and recreating the cosmos for Israel.\footnote{Williamson 1983, 98.}

In Is 41.22; 42.8-9; 43.9, 18-19; 44.7; 46.9-10; 48.3-6 the emphasis lies on the actions and less on the identity of Yahweh (as in 41.4 and 44.6, 8; 12). When the terms “former/latter” or “former/new” emphasize actions in Deutero-Isaiah they refer to events leading up to the Exile and the Babylonian Exile itself. On the other hand, the terms “latter/new” depict the liberation from Babylon by Cyrus the Persian, the ministry of the Servant, a return to the land and God.\footnote{C. Stuhlmeuller 1967, 511.} However, there is a specific, nuanced use of this word pair in depicting these events: they always contain an element of prediction. In concrete, it was Yahweh, not other gods, who had predicted

\footnote{Seitz, 1988.}
the rise of Cyrus and the liberation of his people (41.4; 41.22; 42.8-9; 43.8-9, 18-19; 44.6,7,8,12; 46.9-10; 48.3-6). Emphasizing Yahweh as the sole
predictor of history highlights a theme introduced in Is 8.21ff, namely: Yahweh alone is the sole Agent who ends the era of wrath and inaugurates the era of salvation in the present (cf. 40.2).

The third theme that emerges when 8.21ff is read in light of its present location (MT) is the relationship of the Davidic monarchs to the theme of wrath. We find that there is a pattern that links prayerlessness and a rejection of divine revelation to divine wrath and judgment. Conversely, there is an association between the monarch who prays and seeks divine revelation and escaping the wrath of Yahweh. To begin, it should be noted that the insertion of Is 6-8.20 after 5.30 and before 8.21 functions to depict the King Ahaz as an expression of divine wrath (in contrast to the monarch who will end the era of wrath in 9.1-6). Noting the hermeneutical significance of the present text location, Childs writes:

chapter 6 plays a crucial role in the interpretation of chapters 1-12 because it points both backward and forward. It joins with chapter 5 in marking a decisive turning point in the divine plan for Israel. Chapter 5 had announced the destruction of the vineyard and the coming eschatological judgment summoned from afar by God. Chapter 6 then grounds the divine decree in the eternal rule of God who reveals his will as holiness . . . . Chapter 6 also points forward to chapters 7-9. Ahaz personifies the response of hardness to the promise of God offered to faith. At the same time, and interwoven with this unbelief, there appears a testimony to the emergence of a faithful remnant, which springs from the ashes of Israel’s destruction, a new creation of God and his Messiah.370

We suggest adapting Child’s perspective to visualize the contribution of our present text to the theme of wrath in Isaiah. Our chart below highlights two important themes that intersect with depictions of wrath in 8.21ff: (1) the effects and reversal of the divine decree of hardening, (2) the function of the sign-children within Isaiah. Both themes depict the consequences of wrath and serve as a point of departure for wrath-related themes in Deutero and Trito-Isaiah that we discuss below.

### Chart 2.32
Decree of Divine Hardening: Wrath and its Reversal in Is 5-9

<table>
<thead>
<tr>
<th>Stimulus</th>
<th>Decree of Wrath</th>
<th>Action-Responses Fulfilling Divine Decree of Wrath</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaiah 5</td>
<td>Isaiah 6</td>
<td>Isaiah 7</td>
</tr>
<tr>
<td>Isaiah 8</td>
<td>Isaiah 9</td>
<td></td>
</tr>
</tbody>
</table>

#### Stimulus
- **Stimulus:** Wrath/ Stimulus of Decree (5.1-24); →
- **Reject Torah/Word** (5.24)
- **Impure speech** (5.19, mocking)
- **Choose not to see** (5.12, 19)
- **Wise in own eyes** (5.21; cf. 1.3)
- **Mocking so they may know** (5.19; cf. 1.3)
- **Preview → of Action-Response/ Punishment** (5.26-30)

Results:
- *No deliverance (5.30) darkness no light*
- *darkness distress*

#### Wrath Decreed
- **(Judgment)**
- **Impure Speech** (prophet/people)
- **No able to see** (6.9)
- **No understanding** (6.9)
- **Impure healing** (6.10)
- **No healing** (Is. 6.9-10)
- **Desolation of Land** (6.11; cf. 5.5-6.16)
- **Tree cut down** (6.13; cf. 5.6)

#### Wrath Expressed
- **Ahaz (5.21) (occult implied)**
- **Ahaz divine word/sign**
- **Impure speech: wearies men & “my God.”**
- **Shear-Jasub There is only a remnant**
- **Emmanuel (7.14) (God with Israel-Syria in judgment against coalition threat)**
- **Occult (8.19)**
- **Reject (8.16,20)**
- **Impure Speech: curses his king & his God (8.21)**
- **Distress / Darkness (8.22)**
- **Punishment/Thrust into utter darkness (8.23)**

#### Wrath Reversed
- **(Salvation)**
- **Purification of Speech** (Is 6.7)
- **Distraction is Temporal (6.13)**
- **Holy Seed in Stump** (Is 1.9; 4.1)
- **Emmanuel (7.14) God with us in salvation – Davidite secures the throne: Stops Coalition (8.6)**
- **Emmanuel (8.10) God with us in salvation – stops Assyria (8.7)**

#### Wrath Reversed
- **(Judgment)**
- **Impure Speech** (prophet/people)
- **No able to see** (6.9)
- **No understanding** (6.9)
- **Impure healing** (6.10)
- **No healing** (Is. 6.9-10)
- **Desolation of Land** (6.11; cf. 5.5-6.16)
- **Tree cut down** (6.13; cf. 5.6)

#### Wrath Reversed
- **Ahaz (5.21) (occult implied)**
- **Ahaz divine word/sign**
- **Impure speech: wearies men & “my God.”**
- **Shear-Jasub There is only a remnant**
- **Emmanuel (7.14) (God with Israel-Syria in judgment against coalition threat)**
- **Occult (8.19)**
- **Reject (8.16,20)**
- **Impure Speech: curses his king & his God (8.21)**
- **Distress / Darkness (8.22)**
- **Punishment/Thrust into utter darkness (8.23)**

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371 Adapted from Moser, 2007.
Results

1. Effects and reversal of wrath: The decree of divine hardening.

As regards the effects and reversal of divine hardening, it becomes clear that what was previously a *Stimulus* to divine wrath in Is 5.1-24 becomes in Is 6 a *Depiction* of the results of Yahweh’s wrath. In a similar way, our analysis of 5.1-30 suggested that the *Reason/Stimulus* for Yahweh's wrath led to *response-actions* that emerged in the same realm (i.e., abuse of land led to being exiled from the land). In reading Is 5 with Is 6, similar associations between *stimulus* and *response-actions* become increasingly evident. The refusal to listen to the *Torah* (5.24) or to perceive the work of God in history has provoked the wrath of God (5.25). When Is 6 is read in continuity with Is 5.2, the wrath of Yahweh against his people who did not want to see has now become a divine decree. In effect, they are now unable to see (ראה, 5.12, 19; 6.9; 8.20), perceive (בין 5.21; 1.3; 6.9; ידע in 6.10) or understand the works of God (ידע in 1.3; 6.10; 26.13). The promised announcement of devastation in 5.6 has become a divinely decreed reality in 6.13. The inability to reverse the affects of wrath, even though the wrath is temporally decreed (6.11), underscores the absolute inability to reverse the effects of wrath (צָרָה, חֲשֵׁכָה) apart from the exclusive *agency* of Yahweh.372

In contrast to this, we suggest both Deutero and Trito-Isaiah conceive the *agency* that ends the era of Yahweh’s wrath in significantly different ways. In effect, there is an increased role of the people of God in ending the era of wrath. This variation is seen when studied in light of the theme of the *democratization* of the people of God in Is 40-66. The term “democratization” within isaianic studies describes how the role of the king in the Pre-Exilic era as being transferred to the people in the Exilic and Post-Exilic eras.373 As we explain more fully below, just as King Ahaz’s actions (Is 7-9) function to personify the effects of divine wrath on the people of

372 For instance, ἔπειτα, the translation of לֵּךַ in the LXX, is not used in Rev 16.10-11. The text of Revelation uses “ἐβλάσφησαν.” There is a greater similarity of themes between Is 8.21ff and Amos 4.6-11, where Amos states that distress has the intention of leading people to repentance. In Is 8.21 there is no association of distress with the explicit need to repent.

373 The theme of democratization has been developed in various ways. Williamson, in particular, has shown that the royal imagery is applied to the corporate servant of Yahweh in the servant songs. See Williamson 1998. P. Ackroyd 1968 suggests that life of king Hezekiah is extended to the people. That is, just like Hezekiah was given 15 years more and Judah's was given additional time before her judgment. So, too, Childs notes that promises to David are extended to the mission of the servants of the Lord thereby underscoring the theme of democratization. See Childs, Isaiah, 437. E. Conrad noted that the people in exile are spoken to as if they were a king receiving a war oracle in Isa 41, 42, 43. See E. Conrad 1988, 67-81; J. Walton has proposed a variation of democratization in the Suffering Servant where the servant’s death benefits the people in J. Walton 2003, 734-743. I have summarized themes various approaches in Moser 2012, 216-239. See also Moser 2006, 198-201. When 8.21-23 is read in light of Deutero-Isaiah, it is the servant who reverses the effects of the era of wrath by administering justice, liberating people from distress, shining light in the context of darkness and being faithful to the *Torah* (Is 41.8-10; Is 42.1-7; 49; 50.4-10).
God, King Hezekiah’s actions express how the righteous may avert the wrath of God in Deutero and Trito-Isaiah. We conclude that the king’s role in averting wrath Proto-Isaiah has been transferred to the corporate “servant of Yahweh” in Deutero-Isaiah and to the “descendants” of the servant of Yahweh in Trito-Isaiah.

Thus, while only an exclusive intervention of Yahweh in the context of distress צרה and darkness חלכיה brings light and reverses the effects of wrath (8.23-9.6), in Trito-Isaiah, light shines and distress is reversed because of works of righteousness (58.10; 62.1). The contrast regarding the agents of light and reversal of distress implies, as Melugin observers, a work of divine grace in Yahweh’s agents. That is, the Agents who avert wrath and usher in the era of salvation in Trito-Isaiah are only able to do so because they have been purified from sin (52.12-53.13), received the Spirit (42.1; 64.1) and internalized the Torah (50.4-10). These acts of grace make their works of righteousness in Trito-Isaiah a possibility. Even so, Yahweh is the ultimate source of light (salvation) that reverses wrath (51.1-11; 60.2-19; cf. 4.5).

This evolving role of the people of God in reversing the effects of wrath seems to have been anticipated in the actions of Hezekiah who, unlike his father Ahaz, confesses his sin, prays and internalizes the prophetic Torah (Is 36-39). He thereby averts the distress (ẓegra) brought about by the Assyrians. Ironically, while Yahweh protects Judah despite the unbelief of king Ahaz (Is 7), in Is 36-39 the righteous acts of Hezekiah (37.1-2, 14-20; 38.3) appear to trigger a response from Yahweh. The contrast between Hezekiah and Ahaz is further underscored in the text’s depictions of sign-offerings that Yahweh gave to each king. Ahaz turns down the offer of a sign from Yahweh feigning spiritual piety (7.12), while Hezekiah asks for a sign that he would be healed (37.2; 38.22). Moreover, the healing of Hezekiah suggests that the effects of the divine decree of wrath are now being reversed (רפא, 6.9-10) because of prayer.

The role of Hezekiah in averting the wrath of Yahweh becomes increasingly apparent when related to Deutero-Isaiah. M. Barker has noted that Hezekiah’s sickness should be understood both lexically and thematically as an expression of the wrath of Yahweh upon his people. As

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374 The two kings are intentionally contrasted. The final form of Isaiah itself intentionally contrasts Ahaz with his son Hezekiah by showing their reaction to the prophetic Torah at “extreme end of the aqueduct of the on the road to the washerman’s field” (Is 7.3; 36.2). The obvious reason for this location would be because both kings needed to know if the city had enough water to survive an invasion. It is in this same place that the emissary of Assyria, demanded the total surrender of Hezekiah in 701 BCE. Sweeney 1996, Loc 3209-3250; Loc 2848-2868.


376 Melugin argues that the fact that the servant dispenses grace (e.g., giving sight to the blind) assumes the servant has first received grace (i.e., has been healed from blindness). This change, calls the “dual administration of God’s grace.” Roy F. Melugin 1991, 21-36; See my summary in Moser 2012, 216-239; See also Moser 2006, 198-201; Moser 2013, 2340-2350.

377 We discuss the nature of Hezekiah’s sickness and its relationship to wrath more fully in our analysis of Is 10.

378 M. Barker 2001, 31-42.
noted above, Hezekiah's healing and extension of 15 years of life corresponds to the extension of life for Judah and thereby provides a variation on the theme of democratization in 39.5-8. Barker argues that the image a king who absorbs sickness, an expression of wrath, is transferred to the image of the suffering servant in Is 52.12-53.13. Thus, in Is 52.12-53.13 it will be the benefits of healing that are democratized, rather than the role or identity of the king. We will discuss this more fully in our section on Is 10. For the time being, we wish only to note how Hezekiah's response anticipates the role of the people of God in averting the wrath of Yahweh in Deutero-Isaiah. Hezekiah's response also anticipates the way in which Trito-Isaiah sustains that righteousness, truth, and prayer (64.11ff; 65.16) are a prerequisite for deliverance from צָרָה and darkness (64.1ff).

Chart 2.33
Responses to Expressions of Wrath in Ahaz and Hezekiah

<table>
<thead>
<tr>
<th>King</th>
<th>Threat</th>
<th>Reaction</th>
<th>Prophetic Word &amp; Response</th>
<th>Yahweh’s Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahaz (735-715)</td>
<td>Syro-Ephraimite Invasion; Edom &amp; Philistia aggression (2 Kgs 16.5-6; 2 Chr 28.5-18)</td>
<td>Terror &amp; panic (7.2)</td>
<td>Fear Not (7.4)</td>
<td>Sign given (7.14)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Refuses to ask for a sign (7.12)</em></td>
<td><em>Stand firm (7.9)</em></td>
<td>Assyria destroys coalition (8.1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>-Bribes Tiglath-Pileaser to destroy coalition.</em></td>
<td><em>Ask for a sign (7.11)</em></td>
<td>Jerusalem saved (8.11)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>-Occult (2 Kgs 16; 2 Chr 28)</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hezekiah (715-687/6)</td>
<td>Sennacherib of Assyria invades</td>
<td>Sackcloth; Distress (37.1-2)</td>
<td>Fear not (37.6)</td>
<td>Destroys Assyria (37.21-38)</td>
</tr>
<tr>
<td></td>
<td>Sickness (Is 38)</td>
<td>To Temple &amp; Prophet (37.1-2; 14-20) Prayer (38.3)</td>
<td><em>Asks for a sign (37.2; 38.22)</em></td>
<td>Sign of the sundial (38.3)</td>
</tr>
<tr>
<td></td>
<td>(Is 36; 2 Kgs 18-19)</td>
<td></td>
<td><em>Poultice of figs (38.21)</em></td>
<td>Healing (38.22-39.1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>15 years extra (38.5)</td>
</tr>
</tbody>
</table>

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379 Ackroyd 1968.  
380 As in Walton 2003.  
381 Ironically, 2 Chron depicts the role of king Hezekiah in provoking the Yahweh to wrath! 2 Chron 32.24-26 describes Yahweh’s rage (קצף) as coming upon Hezekiah because of his pride. However, just as in Is 36-39, his prayer also averted the קצף of Yahweh in Chronicles.  
382 Dates are J. Bright’s History of Israel 1981.
2. Child-signs in Isaiah: effects and reversal of wrath

A second way in which the themes introduced in 8.21-23 relate to the topic of wrath in Isaiah is through the use of the children who function as signs. The present placement of the text is significant as it is literary enveloped by child-signs. In concrete, 8.21-22 follows the presentation of Isaiah's son Maher-Shalal-Haz-Baz (8.1) and precedes the presentation of the unidentified sign-child in 9.6-7. The child in 9.5 precisely reverses the effects of wrath in 8.21-23. This requires we explore more fully how the children in Isaiah relate to the theme of wrath and its reversal.

Isaiah states that his children were “signs and portents” (살་ותיב) in Israel from the Lord (8.16). These children, not the occult (8.19), are revelations from Yahweh that provide divine orientation in times of distress and darkness. In effect, they are an extension of Isaiah’s testimony and Torah (תֹּבּר, 8.16.20). As noted in our chart (Chart 2.12), all the three sign-children, Shear Jasub (שֶׁרֶבֶנֶס), Emmanuel (סֵנְבֶּן), 7.14 and, Maher-Shalal-Haz-Baz (מַהְרָשֶּלֶל-הַזָּבַּז, 8.1) express both Yahweh’s judgment (wrath) and his salvation (reversal of wrath). It goes beyond the purpose of this thesis to discuss the complexities of the identity of the children. However, we do wish to note in what sense each child contributes to theme of wrath and salvation.

Shear-Jasub (שֶׁרֶבֶנֶס, 7.1) serves as a promise of salvation because his name depicts that a remnant survives the Assyrian invasion and would return from exile (10.21). The other two children, Emmanuel (סֵנְבֶּן, 7.14) and Maher-Shalal-Haz-Baz (מַהְרָשֶּלֶל-הַזָּבַּז, 8.1), are also signs of salvation. We believe that both of these children should be understood as one and the same person (at least in 7.14-8.1). This conclusion is supported by the fact that both children are spoken of with similar temporal indicators. Moreover, both names are signs that Yahweh protects the throne of Judah. The promise of 7.14 is that a Davidic heir will sit on the throne of Judah and not the usurping “son of Tabeel!” By the same token, Maher-Shalal-Haz-Baz (מַהְרָשֶּלֶל-הַזָּבַּז, 8.1) develops the theme of salvation because his name refers to Assyria’s plundering of Ephraim. This was, to be sure, interpreted as Yahweh’s wrath on Israel (5.26ff) but also as a sign of salvation for Judah. While Emmanuel and Maher-Shalal-Haz Baz may be considered to be the same person in Is 7-8, the profile of הבַּז shifts in Is 8. 8.11 where he is both Yahweh and monarch. Even so, the function of Emmanuel

384 7.6-8 Samaria was conquered by Assyrian Shalmaneser V & Sargon in 722. In 671, Esarhaddon had colonized Damascus, Samaria. Judah was reduced to a vassal state. If the temporal indicators for the child in 7.14ff and 8.1 refer to moral development, then 12-13 years are in view. If the text refers to the events of 722 BCE, when Shalmaneser V and Sargon exile Israel, then the child would be roughly 13 years from the time of the prophecy. If the ability to speak is in view, note that within three years of the prophecy Tiglath kills Rezin of Syria. Motyer 1993, 83-86.
385 Sweeney 1996, Loc 3324; Childs 2001, 76.
386 Childs 2001, 74.
continues to be the protection of Jerusalem who limits the power of Assyria in Judah by preserving Jerusalem (8.11.18; 36-39).

To recapitulate, the sign-children develop the theme of the reversal of wrath, particularly in association with Yahweh’s protection of Judah from political threats. At the same time, the children function as signs of a new era and a new community that returns to the Davidic monarch. It is this monarch who reverses the state of צָרָה distress and חֲשֵׁכָה darkness (9.1-6) now experienced by the people of God (8.21-23).

**Reason (Judgment-Direct Address frame)**

In the Judgment-Directed frame, the Reason category expresses “why the Communicator forms the type of judgment they form.” [FNI]. At the sentence level, it is clear that hunger is the immediate reason the Communicator curses king and God: לֵלַיְלָה יְהוָה (8.21). However, the larger context indicates that hunger is only part of a larger distressing situation that results from war and oppression. The כי והי clause “precedes a sentence or an adverbial phrase . . . that introduces a new paragraph or sub-paragraph.” This implicit hunger is part of a larger experience that leads to rage. However, it is the specific experience of hunger that leads to rage and triggers the cursing. The situation of hunger is accentuated because the same root (רעב) is used twice as a stylistic technique. The first occurrence of רעב in 8.21a is a subject complement describing the State of the Communicator. The second occurrence of רעב in 8.21b is affixed to the כי and functions as a temporal indicator. That is, when “he” (Israel) experiences hunger, he becomes enraged and curses his king and his God. We have already noted the relationship of hunger in 8.21 to the theme of hunger in Isaiah as a whole.

**Addressee (Judgment-Direct Address Frame)**

FrameNet’s Judgment-Direct Address frame defines the Addressee as the “one who is judged by the communicator and receives a message of approval or disapproval.” [FNI]. The Addressee in 8.21 in the MT is “his king and his God” (בְּיִשְׂרָאֵל) which we take to be the God of Israel and King Pekah. Alternative interpretations are discussed below. Keil and Delitzsch propose translating “curse by his king and his God.” However, the phrase הבְּיִשְׂרָאֵל may syntactically function as the direct object of the

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388 H/NK 2000, 331.
391 Keil and Delitzsch do not take the בְּ as a direct object marker but translate curse “by their god and king.” Keil and Delitzsch 1996, 157.
verb יָקֹל rendering a translation: “and he will curse at . . .” Jeppesen notes that the odd use of the preposition ל and the reversal of normal word order (i.e., one expects “his God and his king” cf. Ex 22.27; 1 Kings 21.10,13; 2 Sam 15.21; Prov 24.31) may be explained as a Tiqqune sopherim. That is, the preposition has been “interposed between the verb יָקֹל “to curse” and וֹכְלִי to soften the offensive writing that would place the “God” next to the word “curse.” Thus, we concur with Jeppesen and Williamson that the editor wanted to “separate the words “curse” and “God” as much as possible.”

Medium (Judgment-Direct Address Frame)

In the Judgment-Direct Address frame, the Medium “identifies the physical or abstract entity in which the judgment is conveyed” [FNI]. In the case of 8.21-23, the Medium is speech uttered in the form of a curse: יָקֹל יָקֹל. To curse both king and God constitutes blasphemy because the king of Israel serves as a proxy for God (cf. 1 Kings 2.8; 2 Sam 16.5-15; 19.22). Uttering curses is forbidden in the Hebrew Bible (Exo 13.17; 22.27-28; Lev 20.9; Lev 24.11-15; cf. Ps 10.3; Job 1.5, 11; 2.5,9; Jer 10.11). Moreover, the use of a curse indicates the utter desperation of the Communicator because cursing implies that no other legal or moral means to sanction king and God are available. Within the immediate context, the repetition of similar root consonants (קלל 8.21 and (הקל) 8.23 associate the humiliation of the northern territories with the act of cursing. Phonetically, the punishment sounds like the crime.

Expressor (Judgment-Direct Address Frame)

Frame Net’s Expressor category describes an “action/entity under the control of the Communicator that expresses the criticism or praise directed toward the Addressee” [FNI]. The verbal Expressor is the cursing of king and God that has been discussed above (Medium). Other actions of the entity include looking upward (וֹנֶפֶנֶפֶי 8.21) and, looking to the earth (וֹרֵא לֶא 8.22a). Turning (נפַּז) may be used to express a turning in rebellion.

392 Williamson notes that the “two-word inscription on stone Jar Room P Temple C Complex 650 used for olive oil for sacred purposes says ‘For Baal and for Padi’ (male deity and king of Ekron (Tel-Miqna). Padi was well known from Sennacherib’s annals in 701 BC. Therefore, [the text is from] seventh-century shortly after Isaiah’s ministry.” The Assyria influence moreover may be seen in the phrase “palah ili u sari” (To revere god and king).” Williamson 2006, 55-57.
393 Cf. 2 Kings 21.10,13; Job 1.5,11; 2.5,9 and in the LXX 1 Sam 3.13 where they curse themselves instead of God. K. Jeppesen, 145 -157.
394 Ibid.
395 Ibid.
398 A very different function of the curse is found in 65.20 where those who do not live to the age of 100 are considered cursed by God.
against God or repentance (cf. Deut. 31.20; Is 53.6). However, the parallelistism with looking toward the earth (8.22a; cf. Is 5.30; 13.14) suggests that turning upward and looking downward are not Mediums of criticism. Rather, looking up and looking down depict the state of desperation. Thus, “looking upward” (הָלְעָמְלָה) is best taken as a “postpositive circumstantial clause” depicting the State of the Communicator. Verbal cursing is the sole Expressor in this text.

**Response-Action (Punishment frame)**

The text of 8.21-22 (MT) activates the Punishment-Reward frame only if the MT reading is preserved. If the phrase חֲדֵדֶה נַחֲדֶה is translated “shall be thrust into utter darkness” (pual-participle), then a response-action (punishment) is in view. The surrounding of people in darkness corresponds to the depiction of the State of the Communicator/Experiencer in other frames. Assuming the translation “thrust into darkness,” the Agent of the Response-Action must be Yahweh. The pual passive underscores that the Evaluee is being acted upon. The fronting of the noun חֲדֵדֶה emphasizes the location/realm of punishment (cf. Jer 23.12). This heightens the macabre environment that depicts the state of the Communicator/Israel. Most commentators, however, do not take the phrase as a Response-Action. Rather, the phrase is understood as a depictive clause that represents the experience of the Experiencer. The participial clause depicts how they see themselves: “thrust out into darkness” (in caliginem propulsum). Blenkinsopp suggests that the clause depicts passing into the underworld into a “post-mortem existence.” Smith, on the other hand, sees the parallels with the previous prophecy that depicted Judah’s destruction (cf. 5.30).

I suggest that reading the text together with 5.25-30 suggests that darkness describes the destruction in the Northern Kingdom. Consequently, the depiction is one of punishment by an Agent who acts upon the passive Patient (חֲדֵדֶה, pual-participle). The sense rendered by the literary environment is that cursing has led to banishment from the presence of God (cf Lev 24.14). Such an interpretation would not be without warrant as חֲדֵדֶה often implies “the dispersion of Israel known as the Exile (Deut 30.4; Is 11.12; Ps 147.2).” Moreover, the idea being exiled from the land because of sin evokes the language of covenant curses (cf. חֲדֵדֶה, Deut 28.29; Is 59.10). The Agent of punishment must be God who will “drive (nādāḥ)

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400 Oswalt 1986, 231.
401 Keil and Delitzsch 1996, 157-158.
402 Ibid.
403 Blenkinsopp 2000, 245.
404 Smith 2007, 232.
405 Jones 2014, “Apostasy,” LTW.
the unfaithful from the land (Jer 27:10,15) into captivity (Isa 8:22). The closest parallel to Is 8.21-22 is, we suggest, Is 27.13 where the rejection of the Torah has led to captivity. In the same way, the rejection of divine revelation in 8.16ff leads to captivity. This captivity is depicted with images of darkness. Thus, the associations between captivity and darkness serve as a general reservoir for describing punishment from God. Moreover, the association with the dark world of the occult of Ahaz and the punishment that leads to darkness continues a trend observed before, namely: punishment works itself out in the same realm as the sin.

Thematically, if we read 5.30 together with 8.21 as argued above, then it is reasonable to think that the cluster of images was reversed in Is 13.14 where images are applied to Babylon. This reinforces the MT association of מדה with punishment. Both 5.30 + 8.21-23 and 13.14 share the images of a captured prey (5.3) and, images of turning to the earth and being trapped (מעס, ירא, מדה/מדה). However, in 13.14 מדה depicts the hunted (captured) and in Is 8.22 the word describes the banishment itself. Nevertheless, the similar cluster of words indicates that Is 13.14 sought to reverse 5.30 + 8.21 and apply images of punishment to Babylon. It is now Babylon who is helpless and finds no deliverance. Finally, the situation of the exiled/banished is reversed in subsequent texts (Is 16.3-4; 56.8) that indicate an end to the era of wrath and exile (as darkness may be a metaphor for exile, cf. 42.18-20). Dispelling darkness also depicts the role of the people in ushering in the era of salvation. As we mentioned above, Trito-Isaiah underscores the people’s role in feeding the hungry as a means to dispel darkness thereby emphasizing their response to the salvation of God (58.10; cf. 59.9).

408 Jones 2014, “Apostasy”, LTW.
2.5 Isaiah 10.5,6

There is broad consensus that Is 10.5-11 is a woe oracle against Assyria followed by an announcement of judgment in 10.12-19. The consequences of Assyria's judgment are depicted for Israel in 10.20-34.409 There is a majority consensus that 10.5-15 is an authentic oracle from Isaiah of the Eighth-Century BCE except for vv.10-12 and v.15. The general theme is that Yahweh's wrath is redirected from Israel to Assyria.

Surface Structure Is 10.5,6

<table>
<thead>
<tr>
<th>10.5a</th>
<th>höy</th>
<th>ʾaššūr</th>
<th>šēḥēṭ ʾappī</th>
</tr>
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<tr>
<td></td>
<td></td>
<td>Vocative</td>
<td>[app........]</td>
</tr>
<tr>
<td>10.5b</td>
<td>ūmatte-ḥū</td>
<td>bēyāḏām zaʾmi</td>
<td></td>
</tr>
<tr>
<td>10.6a</td>
<td>bēḡoy</td>
<td>ḫanēḡ</td>
<td>ḥāsallēhmu</td>
</tr>
<tr>
<td></td>
<td>[loc. ............]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.6b</td>
<td>wēʾalʾam ʾebrāṭi</td>
<td>ḥāsawnēmu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[loc . . . . . . . . . .]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.6c</td>
<td>ṣlōl ʾālāl</td>
<td>[Aim......]</td>
<td></td>
</tr>
<tr>
<td>10.6d</td>
<td>wēlāḥōẓ baz ūlēšymō mīrmās kēbōmer ḥūṣōṭ</td>
<td>[Aim…………………………….]</td>
<td></td>
</tr>
</tbody>
</table>

Frame Elements

Event (Literary Genre)

Is 10.1-34 focuses on the condemnation of Assyria (vv.5-19) and the results for Israel (vv.20-34). The text combines genres and literary forms such as the woe-oracle (vv.5-11), wisdom speech (vv.8-11) and prophetic announcements of judgment (10.12-19). The woe-oracles (vv.5-6) express the emotion of Yahweh and correspond to the reasons for punishment. The prophetic announcement of judgment (vv.12-19) corresponds to the Punishment frame.

Unlike the woe oracle in 10.1-4 addressed in the second person to the leaders of Israel, the oracle in 10.5-6 is in the third person and is not directed to Assyria. Rather, the oracle is to be heard by the audience in Jerusalem. Sweeney notes that the speech formula in v.8 is followed by three rhetorical

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410 AFPM: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; Interjection-Exclamative[!Excl]; Aim [Aim]; Infinitive Grammar: [Inf]; Quantity [Quantity]
questions (vv.8-11) that depict the intent of Assyria as the basis for the punishment. 411

**Time (Historical)**

The dating of the text depends on the historical context of 10.11 (i.e., “shall Jerusalem not be handled as Israel was?”). Blenkinsopp notes that, as an authentic oracle of Isaiah, 10.5-14 reflects on the military threat to Jerusalem following the fall of Samaria (722 BCE) as “is explicitly stated in the king of Assyria’s final rhetorical question, which should not be dismissed as an editorial appendage (10:11). Confirmation is at hand in the parallelism with the Isaian legend of chs. 36–37.” Moreover, all of the cities in the region of Syria mentioned in v.9 had fallen to Assyria between the years 722-717 BCE. Thus, the events remit to the time of Sargon II (722-705 BCE) (cf. 2 Kings 17). 413

**Agent (Divine)**

Yahweh is the Experiencer of fury (זַעְמִי) and wrath (יִתָּר). He is referred to in the first person four times throughout 10.5-6 and in 10.12. The speech formula in 10.8 (רָמַיּו) introduces the Assyrian empire using the first person 13xs! (7 nouns; 6 verbs in vv.8-14).

The contrast between Yahweh and Assyria’s use of the first person functions to depict the hubris of Assyria that claims to do what Yahweh alone can do! As we will see below, Yahweh alone has a powerful hand, wisdom, and insight. He alone can bring down the mighty kings or gather the treasures of the kingdoms like eggs. The first person *yiqtol-piel* verbs identify Yahweh as the agent behind Assyria (אֲשַׁלְּחֶנּוּ, 10.5-6). It was Yahweh’s hand in 5.26 that raised the standard beckoning Assyria to come as his Agent of wrath.

**Depictions (of the Experiencer; and Agent of Punishment)**

*Expressors* indicate “body parts or gestures of the Experiencer that reflect the emotional state of wrath.” [FNI]. The following *Expressors* are used to depict Yahweh’s emotional state of wrath and consequential actions and correspond to both the *Emotion-Directed* and *Punishment* frame.

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413 Wildberger suggests that a second glossator concludes from Isaiah’s woe that “judgment against Assyria means there is a prospect for a reprieve for Jerusalem. That is punishment may be canceled.” vv.10-12. Wildberger 1991, 413-414; 415; 423. “The Rabshakeh used the same kind of persuasive rhetoric when calling for the surrender of Jerusalem in 701 (Is 36.18–20; 17.13). This means that all six cities mentioned in Is 10.9 had fallen to the Assyrians by the time of writing, which must, therefore, have been sometime between 722 and 701.” Blenkinsopp 2000, 254.
1. Yahweh hands over his rod of anger and staff of malediction

The text depicts Assyria as a rod of anger (יָדִ֔י) and a staff of malediction (זעם). Here, יָדִ֔י is used to describe a beating or striking as punishment and is also found in 10.15 (11:4, יָדִ֔י פִּיו “the rod of his mouth.”). The image consistently communicates judgment (5.25; 9.11, 16,10,4; 10.25; 30.27) and is also used to depict Agency. For instance, in Ex 17.6 Yahweh gives Moses a staff to execute his judgment on Egypt (הָעָבָדָה). The implications are that Yahweh has designated the assignment of punishing his people to Assyria. They will carry out what his emotions compel Yahweh to do.

Yahweh’s rod of anger given to Assyria

In 10.5a Assyria stands in syntactical appostion with יָדִ֔י (“rod of my anger”). In 10.5b the predicative clause depicts Assyria as having the staff which executes God’s anger. The emphasis, however, is not on Assyria being Yahweh’s rod but her use of the staff. This is underscored by the placing of the predicative הוּא emphatically in the foreground יָדִ֔י מְעַזָּמָּה יָדִ֔י. The staff in Assyria’s hand (םִ֔עַזָּמָּה, “their hand,” enclitic יָדִ֔י) is perceived by Assyria to be her power (v.10, vv.10,13,14).

Yahweh’s staff of maledictions given to Assyria and misused

The rod of Yahweh’s maledictions (זעם) is associated with the notion of cursing that expresses “extreme indignation (Pss 38.4; 69.25; 78.49; 102.11; Is 10.5, 25; 13.5; 26.20; 30.27; Jer 10.10; 15.17; 50.25; Lam 2.6; Eze 21.36; 22.24, 31; Da 8.19; 11.36; Na 1.6; Hab 3.12; Zep 3.8). Wildberger likewise notes: if יָדִ֔י (anger) expresses emotion than זעם (denounce) expresses verbally curses which set “disaster” in motion. The verbal malediction that sets history in order has precedence in texts such as Num. 23.7ff; Prov 24.24, Mic 6.10; cf. Hos 7.16, זָעַם. The closest parallel in Isaiah is found in 30.27 where Yahweh’s lips drip with זעם (זָעַם יָדִ֔י פִּיו). The closest parallel in Isaiah is found in 30.27 where Yahweh’s lips drip with זעם (זָעַם יָדִ֔י פִּיו).

We suggest that the contrast between Yahweh’s speech and Assyrian speech influenced the paradigmatic option for זעם in the present context. Assyria is condemned in 10.7 for overstepping Yahweh’s intent in punishing Israel. The choice of זעם elaborates that one way Assyria went beyond Yahweh's intent was with her blasphemous tongue and speech. Yahweh had

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414 G-T 2003, 801.
415 While staff (םִ֔עַזָּמָּה) is used variously in the Hebrew Bible to refer to the rod of a ruler or a king (Gen 49.10; Is 9.3), as a pedagogical instrument and also as a rod to teach God’s people (Prov 13.24).
commissioned Assyria to be the agent of his cursing Israel, but Assyria had cursed Yahweh with her speech! Blasphemous speech (vv.8-13) functions as the basis for Yahweh's judgment against her (vv.12-13) and is more fully developed as a theme in Is 36-39 (esp. 37.4).

2. **Yahweh commissions Assyria as his agent of wrath**

On the surface, the two verbal phrases: “sending,” “commissioning” (אשַׁלְּחֵן, אָשַׁלְּחֵן, 10.5-6) are in syntactical and phonological parallelism. There
is assonance with //al/ vowel sound, consonance with sibilants // š /// and //ṣ /// as well as the repetition of //ul/ class vowel //w//. As noted in the surface structure, both phrases follow the pattern of locative preposition – direct object – verb. The syntactical fronting of the direct object emphasizes the object of Yahweh’s wrath (i.e., בְּנֵי חָרָן, a “godless nation” and בְּנֵי שַׂרְרִים, “a people of my wrath” (cf. 9.16).

The verbal syntactical parallelism (אשַׁלְּחֶ֔נּוּ אֶל־חָרָן, אָשַׁלְּחֶ֔נּוּ אֶל־שַׂרְרִים, 10.5-6) functions to highlight the contrast between Yahweh’s purpose and Assyria’s action. One normally expects woe-oracles to contain qotel forms. However, the use of yiqtols that depict Yahweh’s commissioning of Assyria contrasts with the yiqtols that characterize Assyria’s hubris. This contrast is further emphasized by foregrounding the resumptive pronoun that follows the disjunctive (adversative waw) (אתו) in 10.7.

10.5 כָּשֶׂרֶגֶן
10.6 כָּשֵׁנָה
10.7א תַּחַת אֵשֶׁר
10.7ב יֵלֶכֶת לְאָרֶר
10.7ג יִשָּׁב

3. **Yahweh promises to complete his work**

The image of Yahweh completing his work (יָשִׁיט יְדַמֶּה אָשַׁלְּחֶ֑נּוּ אֶל־שַׂרְרִים, 10.12) in 10.12 is placed in the context of the future (ןִיהְלוֹ) before the destruction of Assyria (cf. Is 14). After Yahweh’s punishment of Israel on Mt Zion, he will punish Assyria. The announcement of Yahweh’s work confirms the temporal limits for Assyria’s execution of his wrath.

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Thematic progression of Yahweh’s work

In light of the larger literary context of Is 5-10, the ‘work’ of Yahweh (马来ֵם) in 10.12 echoes back to 5.12-19. In Is 5.12ff, the debauchery of the men of Judah led them to be unable to perceive the work of Yahweh (5.12). Moreover, in Is 5.19 they taunt Yahweh to do his work and mock him (5.19). Is 10.12 also anticipates 28.21. In 28.21 the Lord’s “alien/strange” work (כַּבְשֵׂנוֹ רָעָן) is to punish scoffers in Judah with great wrath (כָּרֹת).

Two aspects of the text further indicate the redaction of the text in exilic times. First, the reference to “Zion/Jerusalem” indicates that the punitive work directed to Samaria is redacted to interpret the threat of Babylon against Jerusalem. This is evident because Assyria had destroyed Israel, not Jerusalem. The link we noted above between 5.12 (תִּפָּדְתָם), emended to the third person by the LXX for the sake of consistency with the preceding verb (אֶפְקֹ֗ד), suggests that the redactor actualized the text for his present circumstance.

4. Yahweh the harvester of the fruit of Assyrian pride (10.12)

The image of Yahweh harvesting fruit is depicted in 10.12 (שָׁמַעְתָּ בְּרָיוֹרֵי יְבָרֹק). The fruit should be identified as the arrogance (עֵשֶׂנֶת) and haughty pride (אֶפְקֹד).

5. Yahweh using tools (axes, saw, rod, staff)

In 10.15 Yahweh is depicted as holding several tools that depict Assyria (םַעֲשִׂי, מַמְשִׂי). The latter two, מַמְשִׂי and מַעֲשִׂי, remit the reader back to the near context of 10.5-6. In contrast to Assyria, portrayed as lifeless wood, Yahweh is depicted as one who is not wood (לֹא אֵן יְבָרֹק). The absurd image of the tools boasting and claiming to be greater than the one who makes or uses them highlights the hubris of Assyria. Words used to depict the self-exaltation and boasting life-less tools (רֹדֵר, זָהַד, מַמְשִׂי, מַעֲשִׂי) all contrast with verbs that depict the exclusivity of Yahweh (cf. Is 2; 6.1-4)

Thematic progression: speech that characterizes instruments of Yahweh

The image of arrogant tools echoes back to the depiction of Assyria as Yahweh’s rod of malediction (10.5) and poetically depicts the blasphemous
speech of Rabshakeh in 38.18ff. The image of wielding an axe continues in 10.33-34. Yahweh holds the axe, which cuts down the trees that depict Assyria. In this way, the text sustains the notion that crimes are met with matching punishments (Lex Talonis). Similar themes in 10.15 converge with themes both in 29.16 and 45.9 where the clay pots are ridiculed for claiming their maker has no understanding! The variation of themes related to the speech of ‘lifeless forms’ is illustrated below. Surprisingly, the poetic shock is not that lifeless forms can speak or cannot speak (as in Is 41) but what those forms say! In each instance, the speech depicts Assyria’s (10.5-15; 38.16) or Israel/Judah’s inability to perceive Yahweh’s work in history.

Chart 2.34
Stimulus to wrath: The Speech of Lifeless Forms in Isaiah

<table>
<thead>
<tr>
<th>Context</th>
<th>Failure to understand Yahweh in history</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assyria boast (10.5-15; 38.16ff)</td>
<td>Tool greater than owner: “I am greater.”</td>
</tr>
<tr>
<td>Trust in Egypt (Hezekiah), Is 29.16</td>
<td>Pot complains to Potter: “You cannot see!”</td>
</tr>
<tr>
<td>Shock at Yahweh’s use of Cyrus, 45.9</td>
<td>Pot complains to Potter: “You are wrong.”</td>
</tr>
<tr>
<td>Babylonian Exile (Is 41.21ff)</td>
<td>Babylonian idols cannot speak</td>
</tr>
</tbody>
</table>

_Reason for Punishment_

1. _Godlessness_

The circumstance under which the stimuli evoke divine wrath is the godlessness of Yahweh’s people (יֶעָנָה יִשְׂרָאֵלִים עַד עָלָהָם שִׁבְעָה (10.5)). Read as a genitive the sense is “a nation with which I have to be angry.” This rendering underscores Yahweh’s role in fulfilling his covenant obligations as promised in Deut 28. He must punish the godlessness of his people. The present placement of Is 10.5-12 indicates that the specific godlessness of the people includes taking spoil and plunder from the poor (10.1-4).

2. _Assyria overstepping bounds_

The way in which Yahweh experienced his wrath is signaled syntactically by the adversative waw in 10.7 (ןּוּ הָאֹרֶךְ וְלֵיָהֲהַוַּה). Yahweh’s original expectation was controlled temporal punitive action. Assyria’s blasphemous overstepping of Yahweh’s intent stimulated Yahweh’s wrath against Assyria.

3. _Assyria opposes Yahweh’s plan; Assyria’s pride_

Is 10.5-15 depicts the _Reason_ for _Response-Action_ (Punishment) with three distinct yet interrelated stimuli: (1) Assyrian opposition to and evil violation

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of Yahweh’s punitive plan; (2) Assyria’s haughty pride; (3) Assyria’s claim of divine sovereignty status (vv. 10-15).

4. Assyria’s evil opposition to Yahweh’s plans: eliminate Israel’s posterity (10.6-7)

The third person *yiqtol* verbs depict the active opposition to Yahweh’s punitive purposes and serve as the grounds for judgment on Assyria. Assyria intends to annihilate (שָׁמַד) and cut off (כָּרַת) Israel and other nations as well. The lexical units **יְדַמֶּה** and **חשׁב** suggest that Assyria’s plan was calculated (cf. 14.24).**422** The paradigmatic lexical choices depicting the plan of Assyria in 10.7 (אֲנַשְּׁיִלְוִ יְבִלְאוּ וְנְעַפְּרָהוֹת וְניָיוַיִּשְׂרָאֵלִה וְנָשְׁרֶה) function to contrast Assyria’s plan with the plan of Yahweh who had commissioned them in 10.7 to “take plunder” and “tread down”(קְנֵיהֶם וְיִכְּרָן לֵבֶן וְנַעֲפַרְתֶּיהָ נֶאֱבָאָהּ וְיַאתָאָבהָ). For Yahweh to allow a complete extermination of his people would be to betray his covenantal promises to preserve his people (Gen 12.1-3).**423** In Deutero-Isaiah, Yahweh defers his anger (Is 48.9) to preserve the posterity of his people (cf. 55.5).

The word (שָׁמַד) that describes Assyria’s plans connotes a complete extermination of people (Is 23.11; cf. Deut 7.24; 28.48). This plan of total annihilation that Assyria planned is matched by her eventual fate described with the same word in Is 14.23 (cf. 13.9; 26.14). So, too, in Deutero-Isaiah, Babylon is cut off indefinitely. The theme of total extermination of the wicked is seen as Yahweh’s prerogative, not Assyria’s. Rather than permitting the extermination of Israel, Yahweh promises posterity. The theme of offspring versus extermination is developed by a Post-Exilic editor of 48.18-19 (where both שָׁמַד and כָּרַת are used) suggesting that avoiding extermination is conditioned upon obedience to the *Torah*.**424** This is suggestive of a Post-Exilic ideology where obedience to *Torah* averts wrath and extermination. Thematically, the relationship of wrath to the destruction of posterity may be seen in the following way.

<table>
<thead>
<tr>
<th>Chart 2.35</th>
<th>The Destruction of Posterity and the Wrath of Yahweh</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.6-7 Assyria intends to destroy posterity of Israel (יִשֶׂרְאֵל)</td>
<td>Stimulates wrath of Yahweh against Assyria</td>
</tr>
<tr>
<td>14.22 Yahweh destroys posterity of Assyria/Babylon (יִשְׂרָאֵל)</td>
<td>Expresses wrath of Yahweh against Assyria/Babylon</td>
</tr>
</tbody>
</table>

5. Political hubris (10.8-13)

The speech of the Assyrian commander depicts the hubris that stimulates the

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**422** Wildberger 1991, 411.

**423** Childs 2001, 95.

**424** Childs 2001, 64.
wrath of Yahweh. Sweeney categorizes the three questions in the following way:

1) First question (v.8b): Assyria asserts that his commanders are kings.

2) Second question (v.9): Assyria asserts that all cities are the same.

3) Third question (vv.10-11): Assyria asserts that Jerusalem will be destroyed along with her idols.

The political hubris is particularly offensive because it places Jerusalem and Yahweh on the same level with the pagan cities and gods. Similar themes emerge in the Hezekiah narrative (Is 36ff). The exilic redaction of 10.11-12, as Wildberger suggests, portrays the judgment upon Jerusalem because of idolatry.425

6. Usurping the role of Yahweh in abusive ways (vv.13-14)

Assyria depicts herself in the first person doing what only Yahweh can do: Changing the borders of the peoples (2 Kings 17.6,24).426 In light of the Book of Isaiah as a whole, aspects of Assyria’s agenda and tactics are characterized as usurping and abusing Yahweh’s role and prerogative with the nation. First, the establishment and elimination of borders in the deuteronomistic history is a prerogative of Yahweh (2 Kings 17.6,24; cf Deut 32.8; Ps 74.16f). Assyria in 10.9 disposes of kings and borders on her advance toward the south (10.24). Second, shifting the borders of the peoples involves plundering the treasures of the kingdoms (v.14, לִבְשוֹן הַיּוֹם מִפָּרָה). Is 8.1 and 10.7 notes Assyria was commissioned to plunder Israel as a punishment. Assyria went beyond what Yahweh commanded. Yahweh alone is depicted as giving the treasures of the kingdoms to his agents (43.5). We suggest that the depiction of the Assyrian king gathering treasures of the world, as a hand gathers eggs (10.14), influences 11.12 and 56.8 where Yahweh is portrayed as gathering the exiles. Thus, the function of the image in the Eighth-Century BCE served as an indictment against Assyria for attempting to usurp Yahweh’s role. However, the allusion to 10.14 in the exilic context employed the image to underscore Yahweh's exclusive role is gathering the exiles (Deutero-Isaiah, 11.12) and bringing them home (Trito-Isaiah). These texts also fulfill 10.14 and reverse themes in 5.26; 11.12; 56.8 (cf. 49.14; 54.17).

426 Pritchard 1969, 288.
A third way 10.8-13 portrays Assyria as usurping the role of Yahweh is by claiming the attributes that belong to Yahweh alone. The syntactical fronting of Assyrian claims strength and wisdom to emphasize her hubris of אֶפֶה רַגְזוֹת וְשָׂרָרָה. 427

In Isaiah, a mighty hand (10.13-14; cf. 1.4; 5.26; 9.5), strength (ךֵּחַ, 10.13 cf. Num 14:17; Job 23:6; 30:18428) and wisdom (חָכְמָה, Is 10.13; cf 11.2; 29.14; 33.6; 47.10) belong to Yahweh alone. Ironically, wisdom is what Assyria has the least of (10.15). 429 Just as Judah was condemned for mocking the “work” of Yahweh and had no understanding (5.19; 6.9), so too, Assyria is judged for thinking that the “work” of Yahweh is her own (i.e., “I did it!”). In this way, Israel’s lack of perception prefigures Assyria’s lack of perception. In both cases, the inability to perceive Yahweh’s hand in history stimulates divine wrath.

Punishment Frame
(10.16-19)

Event (Literary Genre)

As noted in our analysis of 10.5-6, the woe oracle established the correspondence with the Emotion-Directed frame that depicted Yahweh’s wrath. In 10.8-11, Assyria’s rhetorical questions functioned as a basis for judgment. Now, in 10.16-19 the punishment is announced. The link to vv.5-15 is signaled by the use of the עָשִׂ֔יתִי in 10.16. While the passage contains no wrath-associated lexeme, vv.16-19 is clearly an expression of Yahweh’s wrath that is now directed to Assyria. The relationship to the larger literary

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427 Young 1962, 44.
429 Childs 2001, 92-94.
context underscores the parenetic purposes of the prophetic announcement of judgment.430

Chart 2.37

The Lord Sends Punishment: Past/Present (חֶשֶׁם, יְשַׁלַּח)

(9.7) Punishment was sent to Israel qatal.
(10.6) Punishment is being sent to Israel, yiqtol.
(10.16) Punishment will be sent to Assyria, yiqtol.

The overall function of the prophetic announcement of judgment is to persuade Israel that just as Yahweh had punished Israel, he will punish Assyria. The overall syntax of vv.16-19 employs future-oriented language with a הָאָד֜וֹן occurring in vv.17,18,20. The הָאָד֜וֹן also implies that the two qatals that follow in v.17 (עֲשֶׂה יָשַׁלְנוּ) refer to the future together with the series of yiqtols (יְשַׁלְּחֶנּוּ, יְשַׁלְּחֶנּוּ יִכְתְּבוּם). The future-context sustains the future-oriented language of in 10.12 (עַל אֲשַׁלְּחֶנּוּ יָשַׁלְּחֶנּוּ יִכְתְּבוּם).

Agent (Divine)

Adonai, Lord of Hosts; Light of Israel; Holy One, a Flame

The Agent of punishment corresponds to the Experiencer in the Emotion-Directed frame detailed above. The Punishment frame suggests additional descriptions. In particular, God is described as הָאָד֜וֹן (v.16). The name הָאָד֜וֹן is most likely not original and is missing from the LXX. We suggest the redactor has placed it here to connect this passage with the wrath passage in 9.7. In this way, the punishment of Israel is depicted as being executed by the self-same agent, and Israel's punishment becomes a precursor of Assyria’s punishment. The title הָאָד֜וֹן in 10.16 as also used in 9.19, a parallel passage

Yahweh is described as the light of Israel and as the Holy One (הָאָד֜וֹן, 10.17). Here, Yahweh does not send a fire but is the fire. This blurs the distinction between personal and impersonal expressions of wrath. Fire/light have both a negative and positive function in depicting Yahweh’s wrath (cf. 9.2). The way in which images of fire/light in 10.17 remit to 5.6; 9.17-19; 27.4 is depicted in the chart below.

Chart 2.38
Fire as Wrath: Divine Agency and Distinction

<table>
<thead>
<tr>
<th>Wrath</th>
<th>To Punish Israel</th>
<th>To Punish Assyria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Israel’s Wickedness/Light</td>
<td>Israel’s wickedness is a fire 9.18 (ארהא ירבח)</td>
<td>Israel’s light is a fire 10.17 (אור ישם אלי)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Light has come! (האור ישם אלי)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Is. 9.1-2)</td>
</tr>
<tr>
<td>Divine Agency</td>
<td>Wrath of Yahweh scorches 9.19 (שֶׁמֶר גִּבְעַת)</td>
<td>Holy One is a Flame 10.17 (יהוא יבשה)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Josh 23:8)</td>
</tr>
<tr>
<td>Results:</td>
<td>Consumes: Briers &amp; thorns (9.17; cf. 5.6; 27.4)</td>
<td>Consumes: Thorns &amp; briers (10.17)</td>
</tr>
<tr>
<td></td>
<td>שֶׁמֶר גִּבְעַת</td>
<td>שֶׁמֶר גִּבְעַת</td>
</tr>
<tr>
<td></td>
<td>Forest: (9.17)</td>
<td>Forest: (9.17)</td>
</tr>
<tr>
<td></td>
<td>כַּחַר נָּר</td>
<td>כַּחַר נָּר</td>
</tr>
</tbody>
</table>

1. *A flame*

First, images of fire/light are employed to signal a transition in the objects of divine wrath. Second, the description of how fire burns contrasts Yahweh's punishment of Israel and his punishment of Assyria. Yahweh is the fire of judgment for Assyria whereas Yahweh’s fire is the agency of judgment on Israel (cf. 9.7-20). The distinction is to be subtly noted in the reversal of the collocation of שֶׁמֶר גִּבְעַת. Every time the thorns and briers refer to Israel the order is שָׁתִי (5.6; 27.4). However, when referring to Assyria, the order is reversed (שָׁתִי, 10.17). Israel's garden (5.6; 27.4) is eventually restored, but Assyria's landscape is left desolate forever (Is 14).

2. *Holy One*

Israel’s “Holy One” in 9.18 (יהוא יבשה) nuances a characteristic way of referencing Yahweh by Isaiah ben Amoz and subsequent redactors who showed continuity with the Eighth-Century prophet (cf 1.4; 5.19, 24; 10.20; 12.6; 17.7; 30.11,12,15; 31.1; 37.23; 41.14; 43.3, 14; 45.11; 47.4; 48.17; 54.5; 60.14). The use of the title in 5.19, 24 indicated the purpose of divine punishment to Israel. In concrete, the ethical wickedness of both Judah/Israel and of Assyria are shown to be an affront to the moral purity of Yahweh.

*Evaluee*

Assyria.

*Reason*

The reasons for the punishment correspond to the *stimuli* in the *Emotion-Directed frame*

141
Response-Action and Results of Punishment

The Response-Action (Punishment) of Yahweh upon Assyria has been discussed in the section on the depiction of the Experiencer (i.e., Yahweh is harvesting the fruit of Assyria’s pride; Yahweh uses tools, 10.12-15).

Two additional punishments are depicted in 10.16-19: sickness and wildfire. As Motyer notes, the two interrelated images are poetically intertwined to present a complete picture of an entire devastation of Assyrian forces: “disease and fire are inner and outer agents of destruction and therefore represent every destructive force.”431 The images merge in a broadly chiastic structure as well: sickness (leaness) (דָּרֶץ, v.16) – fire (שֵׁשׁ, v.16) – fire (שֵׁשׁ, v.16) – sickness (סָרַע, v.18).432 The recurring phonological assonance also heightens the unity between the two images where sickness/leaness is compared to fire (שֵׁשׁ הָעָנָן, v.16): וְקָהַת בֵּרָם וְלֵא אֶחְזֶד כִּיָּד אֵשֶׁת.

Thematic progression: sickness and fire

Images of sickness/hunger and fire in the final form function as literary strategies that bind the final form of Isaiah together in various ways. In the following section we suggest how these two images relate to the depictions of Yahweh’s wrath.

1. Leaness/hunger as sickness
(10.16)

The Lord sends רָזוֹן upon the “mighty ones” (מִשְׁמָן, 10.16). While רָזוֹן could be translated “sickness,” it is best translated as “leaness” that overtakes the “mighty ones” (or the “fat/well-fed ones”, cf.17.46).434 Leaness is, however, related to sickness as a “wasting away” (הֵלָל, v.18) from a lack of food and is an acceptable nuance of the phrase (מָסַס).435 The mighty Assyrian soldiers who were summoned in 5.26 are dissolved into non-existence (cf. 13.1; 19.1).

In Is 8.21-23 hunger triggered blasphemy against king and God in Israel and resulted in Yahweh’s wrath (i.e., thrown into utter darkness). Here in 10.16,18 the wrath of Yahweh results in hunger.

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432 Oswalt 1985, 267.
433 Motyer 1993, 119.
434 Blenkinsopp 2000, 256.
The relationship of divine wrath to the experience of hunger also highlights the general pattern that Israel’s punishments are precursors to the punishments of Assyria. Moreover, Yahweh’s punishments are depicted as fair and just since they were committed. The leaders of Israel/Judah failed to be proper stewards of agriculture allowing their gluttony to blur their vision of Yahweh. Their behavior that triggered Yahweh’s wrath was defined as gluttony, stealing agricultural means from the poor (5.1-23) and legislating practices that enable them to disregard the needy (10.1-4). Their experience of hunger caused by the invasion of Assyria matched their crime (8.21ff). In the same way, Assyria's destruction of food producing trees (14.8) in her invasion of Israel is met with an equal punishment. As with other punishments, Yahweh’s discrimination between Assyria and Israel is also made evident with the theme of wasting away from sickness/hunger. Assyria does not recover from her sickness/consumption (10.18; תֶּחֶר, 10.26), but Israel's sickness is eventually healed (1.4; 30:26).

We will now discuss how interrelated images of sickness relate to themes of Yahweh's wrath in the Book of Isaiah.

Sickness: a sign of Yahweh’s wrath.

Sickness in Isaiah is a sign of Yahweh’s wrath. We noted above that Israel’s sin of rebellion against Yahweh resulted in Yahweh’s striking (נכה, 1.4; 5.25; 9.12; cf. 10.20) them with wounds. Such wounds evoke images of a sick, wounded body in need of healing (1.4; cf. 30.26). Assyria’s wasting away from sickness is also an expression of Yahweh’s wrath. The relationship between Assyria’s wasting away in 10.16ff, the sickness of both the Assyrian army and, that the sickness of Hezekiah in Is 36-39 influence themes in both Deutero and Trito-Isaiah.

The purpose of Hezekiah’s sickness and recovery: deflecting wrath

The Hezekiah narrative plays a pivotal role in the literary and thematic transition between 1-39 and 40-55. The poetic predictions of Assyria being struck down (נכה) and extinguished forever in 10.16ff (cf. 14:6; 14.26) are historically actualized in the narrative section of 36-39. So, too, the Hezekiah narrative historically depicts what was poetically anticipated in 10.5: namely, wrath has shifted from Israel to Assyria.

It is clear that the plague which Hezekiah suffers is interpreted to be a sign of divine wrath (cf. Hab 3.5; Num 17.11; 25.8). M. Barker conjectures, rather creatively, that the lump on Hezekiah was located in his groin and was
caused by the bubonic plague. Less convincing is her attempt to locate how the prophet Isaiah ben Amoz interpreted the reason for the plague itself. She argues, based on Milgrom’s study, that Hezekiah’s sin consisted in the tearing down of sacred sites. Such action was consistent with deuteronomistic ideology (2 Kings 18-34) but not with Isaiah's ideology. Barker argues that Rabshakeh and Isaiah shared the same idea that contradicted the deuteronomistic practices of Hezekiah.

According to Barker, Isaiah first interpreted Hezekiah’s tearing down of altars as sacrilege because the plague was a sign of divine wrath (Is 36.7; 2 Chron 26.21). Later, in Is 38.4, however, Isaiah changed his mind about the plague. This explains why Isaiah’s first words for Hezekiah announced his death (38.1) but the second interaction with Hezekiah resulted in his healing (38.4). This ‘flip-flop’ of perspectives on sickness is poetically reflected in 53.4-5. First, the community believes the suffering of the servant is because of his sins (53.4). Later, the community understood that the suffering of the servant was for their sins (53.5).

Barker's assumption that Isaiah renounced Rabshakeh's ideology is an argument from silence. She seems to miss the narrative purpose of the text, which is to undermine Assyrian rhetoric and theology. Nevertheless, Barker has pointed us in the right direction regarding associating the Hezekiah narrative with the suffering servant motif in 52.12-53.13. In both cases, there is a similar change of perspective within the community regarding what sickness signifies. A second observation worth noting in Barker’s analysis is the transference of sickness from one object of wrath to another. She argues that Isaiah and Rabshakeh held the view evident in the earliest layers of the Pentateuch that each person must die for their sin (Ex 23.33). Second-Temple ideology, however, provided a means for protection from wrath using a priestly ritual (Num 16:46; 25.11). Kings, likewise, could deflect plagues in the benefit of their people (Ps 110.4). Hezekiah is depicted as a priest-king who transfers the sins of Israel, that he carries to an Assyrian ‘scapegoat’ (i.e., Assyrian army). While it is doubtful that Isaiah did not share a theology of atonement (6.1-6), Barker’s observation is suggestive that the Hezekiah narrative shapes the suffering servant poem (52.13-53.12) in the following way.

Hezekiah prefigures the priest-kingly figure in the suffering servant motif. Hezekiah is both victim and priest, as is the suffering servant. In both cases, the actions of the king/priest servant benefit the people. John Walton’s interpretation of the suffering servant complements this approach in ways that clarify the relationship of wrath to sickness in Isaiah.

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436 Barker 2001, 31-34.
437 Ibid.
438 Ibid.
439 E. Conrad 1988, 67-81; Williamson 2008. Vegas Montaner notes that in the Post-Exilic era there is a more robust emphasis on what the figure of king and priest accomplish rather than on the identity of a particular person. See Vegas Montaner 1999, 45.
suggests that the substitute king ritual, documented variously in practices that date from the reign of Esharhaddon in the Seventh Century BCE through the Second Temple period, is used to depict the actions of the servant in Is 52-53. By way of summary, omens threatened the life of a king, which would lead to the election of a substitute king. The substitute king would be chosen from low strata of society (cf. 53.5), be promoted (cf. 52.13) and dressed in the vestments of a king. During the time specified by the omens, the real king would be kept in isolation to avoid being the object of wrath. The evil directed at the real king would be transferred to the substitute king who was sacrificed. A proper burial as a king would ensure that the evil omens descended with the substitute king to the underworld. The death of the substitute ensured the posterity of the real king and kingdom.  

The similarities between the suffering servant text and the substitute king ritual have been criticized given the failure of a ‘one-to-one’ correspondence of details. Nevertheless, as Walton observes, the author of the suffering servant poem was free in providing a variation of the ritual. In effect, the unique contribution of the prophet is that the substitute king does not die for the king. Rather, the real king dies for his marginalized people. For Walton, this complements the general theme of the democratization of kingship in Isaiah with the following nuance. Whereas the royal task of the king in 1-39 is transferred to the people in Deutero and Trito-Isaiah, in 52.13-53.12, the benefits of the king’s death are transferred to the people.  

The Hezekiah narrative and the suffering servant poem bear a remarkable resemblance on many levels. Both texts depict the king-priest as victim and priest (38.1; 53.5). Not only does Hezekiah bear sickness as the wrath of Yahweh but he intercedes in prayer (38.2; 53.12) Hezekiah and the servant both have descendants (39.7; 53.10-11). The differences between Hezekiah and the servant, however, function to anticipate the need for a greater king than Hezekiah and one that fulfills the role of David. Hezekiah did not suffer willingly nor did he receive a positive word about his posterity. Finally, Hezekiah's recovery signaled peace in his lifetime (39.8), but the servant's death brought peace with God (53.5).  

The following discussion suggests a shift in the purposes of wrath between earlier and latter parts of Isaiah. The purpose of wrath (cf. נכה, 1.4; 5.25; 9.12; 10.20) in Isaianic oracles is largely punitive. However, lexical and thematic links in Deutero-Isaiah interpret wrath as redemptive and restorative (cf. נכה, 53.4). The fully developed theology of substitutionary atonement for the people of Yahweh by the actions of a king-priest is prefigured in the smiting and recovery of Hezekiah with sickness (38.1).  

441 Walton 2003; See my summary on democratization in Moser 2013, 2340-2350.  
442 Ibid; Vegas Montaner notes that in holding forth hope in the restoration of the kingdom, Deutero-Isaiah envisions the people of Yahweh participating in the grace given to David (55.3). Vegas Montaner 1999, 43.  
443 See Barker 2001, 31-42.  
444 Ibid.
Chart 2.40
Sickness, Wrath, and Recovery in Isaiah

<table>
<thead>
<tr>
<th>Evaluee</th>
<th>Stimulus /Reason</th>
<th>Divine Response</th>
<th>Result</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Israel/Judah (5.25-10.4)</td>
<td>Rebellion of Israel/Judah</td>
<td>Sickness</td>
<td>Destruction</td>
<td>Punitive: achieve repentance</td>
</tr>
<tr>
<td>Assyria (10; 36-39)</td>
<td>Overstepping Yahweh’s intent; Pride; Blasphemy</td>
<td>Sickness</td>
<td>Extermination</td>
<td>Destroy posterity</td>
</tr>
<tr>
<td>Hezekiah (36-39)</td>
<td>Assyrian perspective: tearing down idols thought to mediate divine presence</td>
<td>Sickness</td>
<td>Wrath temporarily deferred</td>
<td>Posterity of Hezekiah’s sons and Judah</td>
</tr>
<tr>
<td>Suffering Servant (52.13-53.12)</td>
<td>Rebellion of Israel/Judah</td>
<td>Sickness</td>
<td>Wrath deflected permanently</td>
<td>Peace with God Posterity (“servants”) in Trito-Isaiah</td>
</tr>
</tbody>
</table>

2. **Fire as divine wrath**
(10.16-17)

We noted above how images of fire/light merge with those of sickness to express the wrath of Yahweh. While in 9.17, Yahweh sent a fire. Here, Yahweh is the fire and flame:

In accordance with Isaiah’s masterly art of painting in tones, the whole passage [Is 10.16-17] is so expressed, that we can hear the crackling, and spluttering, and hissing of the fire, as it seizes upon everything within its reach. This fire, whatever it may be so far as its natural and phenomenal character is concerned, is in its true essence the wrath of Jehovah.  

As noted previously, fire is used in Isaiah (and other prophets) both literally and figuratively to depict divine punishment. In Proto-Isaiah, punishment with fire depicts Yahweh's punishment of Israel (1.4,7), Assyria (10.16) and the world (26.11). The punishment with fire is applied to idol worshippers in the context of the Exile (50.11) and to apostates who persecute the godly community in Trito-Isaiah (65.4; 66.4).

3. **Destruction of Assyrian trees**

(10.19)

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445 Keil and Delitzsch 1996, 175.
Unlike Assyria’s use of the rod (10.5-7), the divine forester (10.33-34) executes punishment with justice. Assyria had destroyed trees (14.7-9) in her invasion of many lands. Therefore, her trees will be destroyed. Is 10.19 describes the devastation of trees as well as cultivated land. At the same time, the destruction of Assyrians forest symbolically functioned to depict Yahweh’s punishment of Assyria’s blasphemy. Assyria is depicted as a mighty tree that arrogantly boasted (37.4). Consistent with the deuteronomistic perspective, the trees in Assyria would be cut down to a level low enough for a child to count (Deut 33.6; 21.7). Thematically, the deforestation of Assyria is used by the redactor of Is 10.20 to provide a contrast with the destiny and posterity of Jacob/Israel.


**Instrument and Means (of Punishment)**

The *Instrument and Means* of punishment have been discussed above.

**Place (of Punishment)**

The Assyrian soldiers were destroyed in their camp outside Jerusalem (37.36). The Assyrian forests and orchards are also the place of punishment. The phrase וְכַרְמִי in 10.18 implies natural growth and cultivated lands.

**Purpose (of Punishment)**

The expander of v.12 makes it clear that Assyria was punished because of its pride (箫ֶלֶת נָפְעָרְתֶּנְיוּרָ הַרְמ).

**Time**

The time of punishment is depicted as occurring (ְוֹיְתַנּוּרֵי, v.17) depicted as a future event. Assyria was not destroyed until the Medes, and the Babylonians conquered Ashur and Nineveh (612 and 605 BCE). The time (ְוֹיְתַנּוּרֵי) is also set in contrast to the restoration of the remnant of Israel by the redactor of 10.20. The difference in the use of the definite article when speaking of Israel underscores the discrimination between the destinies of Assyria (כּוֹזָר) and Israel (כּוֹז).
2.6 Isaiah 10.25

Surface Structure Is 10.25

| 10.25a | ki-ōḏ | mē'āt | miz‘ār |
| 10.25b | wēḵālā | za’am | wē‘appī |

Event (Literary Genre)

Is 10.24-27 exhibits the following characteristics of a *salvation oracle*: the use of a messenger formula from a deity (וֹת אָנָּה יִהְיֶה אֶל תִּכְלָה) and, reassurance of God’s presence and/or intervention.\(^{451}\) The formula אֶל תִּכְלָה sets the oracle in the context of the future (v.27a).\(^ {452}\) Moreover, the הַמ in 10.24a implies that the following section is to be understood as a *consequence* of Yahweh’s punishment of Assyria in 10.5-15. The oracle draws upon the Exodus and Gideon tradition (vv.24, 26). The overall intent is to offer reassurance to Israel that Yahweh's wrath will soon come to an end. These genre considerations correspond to the Cause-Emotion frame where *An Agent* [Yahweh] *acts to cause an Experiencer* [Israel] to feel a certain emotion* [to ‘not-fear’]. [FNI].

Time (Historical)

The majority consensus is that 10.24-27 is from the Second-Temple Period. This is evident by the address to the people in Zion. Blenkinsopp suggests:

The only other form of address similar to ‘my people who dwell in Zion’ occurs in 30:19–22, manifestly a Second Temple passage, and Dan 11:36 anticipates the end of “the time of wrath” (ad-kālā za’am), i.e., the persecution of Antiochus IV, since “what is decreed shall be accomplished” (kî neḥērāsā ne’ēṣātā cf. Isa 10:22–23). It is therefore not out of the question that the passage was reread, perhaps even composed, to inspire faith and hope during the troubled history

\(^{450}\) AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origin [mvtr]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr].

\(^{451}\) Vangemeren 1995, 143.
of Judah under the rule successively of Ptolemies (here Egypt) and Seleucids (here Assyria).453

The historical time setting of the text shows how diachronic extensions of the text reinterpreted previous objects of divine wrath to inspire hope in Yahweh

**Agent**

In this frame, “the Agent is the external argument of the target word and purposefully arouses an emotional state” [FNI]. Yahweh (וֹתֲָוֹנַּי, 10.24a and וֹתֲָוֹנַּי, 10.26) is consistently referred to in the third person. The name וֹתֲָוֹנַּי evokes the traditions related to the ark and the cult in Jerusalem (1 Sam 1.3, 11; 4.4; 15.2; 2 Sam 5.10; 6.2, 18; 7:8, 26,27; 1 Sam 17.45). The name וֹתֲָוֹנַּי is particularly associated with protecting Zion (Jerusalem) in the first part of Isaiah (5.3; 8.14; 10.24; 10.32). In the same tradition, the name וֹתֲָוֹנַּי is spoken to the people living in Zion during the Second-Temple period in need of reassurance (וֹתֲָוֹנַּי, 454). In Deutero-Isaiah texts, the Experiencer receives the name of the place. That is, they are called ‘Zion’ (cf. 49.14; 51.16) especially in the context of receiving reassuring words from Yahweh (40.9).

**Experiencer**

The Experiencer is “the person that the agent causes to have a particular emotion state.” [FNI]. In 10.24 the Experiencer is “my people who live in Zion” (וֹתֲָוֹנַּי), a Second-Temple redaction. שֶׁ as a descriptor of the Experiencer suggest the covenant is in view. The use of שֶׁ in wrath-associated texts is associated with the faithfulness of Yahweh to punish and to protect his covenant people. In Deutero-Isaiah texts, the Experiencer receives the name of the place. That is, they are called ‘Zion’ (cf. 49.14; 51.16) especially in the context of receiving reassuring words from Yahweh (40.9).

### Chart 2.41

**Variations on “My People”**

<table>
<thead>
<tr>
<th>“my people will go into exile” (in Jerusalem) (5.13)</th>
<th>Covenant basis for wrath</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living in Zion does not guarantee security</td>
<td>Pre-Exilic Isaiah</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>“my people dwelling in Zion” (10.24-27; cf. 12.1) (וֹתֲָוֹנַּי, 10.24)</th>
<th>Covenant basis for reassurance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second-Temple. Living in Zion with a guarantee of security</td>
<td></td>
</tr>
</tbody>
</table>

The messenger formula (וֹתֲָוֹנַּי, 10.24) characteristically introduces comfortable words from Yahweh. The covenantal relationship is heightened by the use of the second-person singular preforms that anaphorically refer to the residents of Zion: “do not fear” (אֲלֵיָּךְ, 10.24); “which strikes you” (וֹתֲָוֹנַּי); “upon you” (וֹתֲָוֹנַּי); “your shoulder” (וֹתֲָוֹנַּי) and;

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454 Wildberger 1991, 441-442.
455 Ibid.
“your neck” (ךֵנָנַי). Moreover, the first-person pronoun used to describe the Experiencer (ךֵן) and the Instrument of wrath (ךֵז) assures the Experiencer of Yahweh’s control of the process.

**Depiction (of Experiencer)**

1. **Residents of Zion being struck by Assyria**
   (10.24b)

   The Experiencer (‘being struck’) depicts in physical terms the reason Israel experiences fear. The yiqtol used (ךֵנַי) describes circumstances of being repeatedly struck by Assyria. For this reason a translation, “when you are beaten” is an appropriate translation.

2. **Residents of Zion being struck as in Egypt**
   (10.24d)

   The characterization of Assyria’s blows as those ‘according to the manner of Egypt’ (ךֵנַי יָד וּבְךֵי יָד, 10.24d) sustains the tradition of the covenant with Yahweh in the Exodus narrative. Associating Israel with her ancient experience in slavery evokes images of Yahweh liberating his people from oppression in Egypt. Identity is thereby a means of reassuring Israel.

**Means (of Causing Emotion)**

1. **Announcing the imminent end of the period of wrath**
   (10.25a)

   Yahweh announces that wrath directed to Israel will soon come to an end (10.25a). יִכְכָּה anaphorically refers to the period of Assyria's smiting with the rod and lifting up the staff (ךֵּקַה וּרְאֵה וּנְפַלְתָּה, 10.24b). Is 10.24 represents a shift in the description of Yahweh’s agency of wrath in punishing his people. While Yahweh is still the first cause behind the Agent of wrath, 10.24 indicates Yahweh’s detachment from the punitive process he began. Four literary techniques support this fact. First, in 10.5-6 Assyria was Yahweh’s staff of wrath (ךֵּקַה אַחֲרִיתָה אֶת הַנְּפַלְתָּה). In 10.24, however, the staff and rod are seen to be more directly associated with Assyria. Second,
the third-person reference to Assyria in 10.24 indicates that it is now Assyria (אֲרֵמָּה) striking rather than Yahweh himself (יְהֹוָה, 9.13). Third, the wrath of Yahweh is seen to have a life of its own in 10.24. As Wildberger notes, the phrase פּוּם הַנֵּלַח depicts wrath as an absolute entity, “a potential energy that once set in motion, keeps on going until it has completed its course.”

These differences function to exonerate Yahweh from the evil done by Assyria who went beyond what she was summoned to do (cf. 10.7ff). Moreover, the detachment of wrath from Yahweh depicts Yahweh as urgently waiting for wrath to finish its course so that he can punish Assyria. The above aspect underscores Yahweh's commitment to end Israel’s period of punishment.

2. Transferring wrath from Israel to Assyria (10.25)

The second means by which Yahweh causes Israel to not fear is by declaring that his wrath will soon be directed to Assyria (ארם, 10.25). In announcing his wrath on Assyria, Yahweh wrath is now pictured as personal (i.e., פֹּעַם). We suggest that the subtle shift in word order highlights this transition. The depiction of Israel as the object of wrath in 10.5 employed the following order: אָם → עוֹרֵר, but the parallel clause associated fire directly with Assyria. This reversal was seen in 10.17 where שַׁקֵּף עֹזֵב, depicting wrath on Assyria, was reversed (שַׁקֵּף עֹזֵב) when describing wrath on Israel.

3. Stirring up a scourge against Assyria as in Midian and Oreb; lifting his rod/whip over the sea (10.26)

The two Instruments used by Yahweh against Assyria are his whip (שָׁקֵף) and his staff (קֶשֶׁף). In the immediate context, Yahweh’s whip (חטאה, 10.25) and staff (חטאה, 10.25) provide an answer to the rhetorical question in 10.15: אֶת הַחֲטָאָה אֲשֶׁר אָמְרוּ לָךְ אֱלֹהֵי יְהוָה, אֲשֶׁר לֵךְ לְחָטָא אֵת עֶמְרָב וְעָלָתוֹ אֵת הָאָרֶץ לְצֹאת בַּכָּרָה יָדָיו. Both the Conquest and Exodus narratives shape the paradigmatic lexical choices and function of 10.24-27 in the following way.

To swing/stir up (שָׁקֵף) a whip (שָׁקֵף) (10.26a) evokes images of Yahweh’s hand stirred in fury in the Conquest narratives (cf. שָׁקַע לְכָל דָּם, Is 10.26; Judges 5:12: שָׁקַע שָׁקַע לְכָל דָּם). Yahweh stirs Cyrus to liberate his people (cf. 10.26; 41.2; 42.13). Is 10.26 resembles the 51.17. Both use the word in the context of the transfer of wrath from Israel/Jerusalem to Assyria/Babylon. The Manner in which Yahweh will stir a scourge (whip) Assyria is depicted as smiting Midian at the rock of Oreb (Judges 7).

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457 Wildberger 1991, 442-443. The same was true in So, too, Yahweh’s wrath as a fire that once ignited must run its course in 9.17 (כֹּפֶר בַּכָּל לְשׁוֹן הָעִבְרִי but the parallel clause associated fire directly with Yahweh.
Undoubtedly the depiction of Yahweh’s stirring (עֹר), his whip (שׁוֹט), and Oreb reflected the phonological parallelism between ‘stirring’ and Oreb (וְעוֹרֵר, שׁוֹט). Blenkinsopp has intuitively suggested that the choice of “whip” (שׁוֹט) may have been motivated by the desire to apply the Lex Talionis since “flood” (שׁוֹט) was descriptive of Assyrian invasion of Israel in 28:15, 18. He notes “the same word (שׁוֹט) can stand for both whip and flood.”458 We also note that both texts (10.24-27; 28.15-18) depict Yahweh’s defense of Zion. Is 10.26 also draws on the imagery from the Exodus narrative (וְמַטֵּהוּ עַל־הַיָּם; cf. Ex 14.21) to depict the transition of wrath from Israel to Assyria. Now, it is Yahweh who raises his staff (מַטֶּה) not Assyria (10.5ff; 10.25). The conquest of Midian and of Egypt now paradigms for Yahweh’s defense of his people.

Chart 2.42
Shift in the Rhetorical Function of Instruments of Wrath (שׁוֹט) and (מַטֶּה) in Is 10.5; 24

<table>
<thead>
<tr>
<th>Rod/Staff of Assyria: (10.5)</th>
<th>Divine Instrument of Wrath (Pre-Exilic)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-Warning Frame-</td>
</tr>
<tr>
<td>Rod/Staff of Assyria: (10.24)</td>
<td>Means of reassurance / Salvation (Post-Exilic)</td>
</tr>
<tr>
<td></td>
<td>-Cause to Experience Frame-</td>
</tr>
</tbody>
</table>

4. **The lifting of the burden/yoke**

The image is that of the yoke used to subdue the ox. The yoke is broken from fatness (מִפְּנֵי־שָֽׁמֶן). Redak noted that instead of the yoke destroying the fatness of the ox, the fatness of the ox destroys the yoke.459

5. **Reassurance through identity transformation (democratization of kingship motifs)**

E. Conrad has suggested that the ‘fear-not’ oracles within Isaiah (7.4-9; 10.24-27; 37.6-7; 41.8-13; 41.14-16; 43.1-4; 43.4-7; 44.1-5) function to carry out the theme of the democratization of kingship within Deutero-Isaiah. E. Conrad suggests that the language in ‘fear-not oracles’ was used to encourage warriors before battle. More specifically, 7.4; 36-6-7 are addressed to Kings Ahaz and Hezekiah during their encounter with enemy. However, in 10.24-27 and Deutero-Isaiah, the ‘fear-not’ oracles are addressed to the people. Conrad concludes: “The people, then, are addressed as if they were a king and are promised deliverance from the Assyrian threat with which the Ahaz narrative closes.” The literary function of 10.24-27:

458 Blenkinsopp 2008, 258.
459 Redak in Rosenberg 1992, 102-103.
signal[s] movement from promise-fulfillment with the book as it comes after the ‘fear-not’ oracle to Ahaz and prior to the one given to Hezekiah. Eventually, it was fulfilled in the Hezekiah narrative. Thus, Isaiah is depicted as having foretold the events.460

Moreover, Conrad notes that the similarity between 9.3 and 10.24-27 (e.g., yoke, burden, shoulder, Midian, broke) associate two texts that speak about deliverance from Assyrian oppression. This reinforces the suggestion that the Hezekiah narrative fulfills the promise of the king announced in 9.1-6 “just as it fulfills the promise of the deliverance of the people announced in 10.24-27.” Conrad analysis has shown that the literary arrangement of ‘fear-not’ oracles in 7.1-4; 9.1-6; 10.24-27 and 11.1-6; 12.16 present a pattern of promise-fulfillment. Drawing from Conrad, we may conclude that the literary progression of these themes indicate that a primary way the text reassures those in Exile is by employing techniques of identity transformation. The oppressed assume the role of a king and are thereby comforted.

A further allusion to the ‘do not fear’ oracle in 10.24-27 is in 51.10-16. While Is 51.10-16 is not grouped with other ‘do-not fear’ oracles, the similarities suggest that the appeal to the Exodus and Judges narratives were reused in both Exilic and Post-Exilic times as a means to cause the emotion of ‘reassurance.’ These similarities may be seen below:

<table>
<thead>
<tr>
<th>Theme</th>
<th>Is 10.24-27</th>
<th>Is 51.10, 13,15,16</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Emotion</strong></td>
<td>Do not fear (formula) 10.24 // or Rhetorically implied (51.12,3)</td>
<td></td>
</tr>
<tr>
<td><strong>Experiencer</strong></td>
<td>Appeal to Zion theology</td>
<td>Appeal to Zion theology</td>
</tr>
<tr>
<td><strong>Reason</strong></td>
<td>End of wrath announced</td>
<td></td>
</tr>
<tr>
<td><strong>Manner</strong></td>
<td>Speedy Release Promised</td>
<td></td>
</tr>
<tr>
<td><strong>Means</strong></td>
<td>Appeal to Exodus Tradition &amp; Conquest Narratives</td>
<td></td>
</tr>
</tbody>
</table>

Frequency:

“Number of times an event occurs per some time unit.” [FNI]. The text describes the number of times that Israel is beaten by Assyria in 10.24 (טבש). The temporal clause is best translated as “when they beat you . . . .” There is allusion to the oppression in Egypt in 10.24 (כנץ). Israel perceives the state of oppression as a repetition of history.

Type of Emotion

אָרְחַי (v.24). Do not fear! (reassurance)

Period of Iterations

“Describes for how long instances of an Agent causing the Patient an emotion has repeatedly occurred.” [FNI]. The admonition to not fear is frequently associated with panic that may come as a result of military threats (7.4; 8.12; 36.6-7). ‘Fear-not oracles’ are frequently repeated to the fearful exiles in Babylonian captivity (7:4; 35:4; 41:10, 13, 14; 43:1, 5; 44:2; 54:4,14).

Place

The spatial indicator is that of Zion (i.e., נֶבֶנֶז כֹּלָּן). The immediate purpose of 10.24-27 is to eliminate fear: Yahweh will remove Assyria. Zion will be protected. Thematically, the purpose is also to restrain/punish agents of wrath who go beyond the divine decree. Here we see a common thread concerning agents of wrath going beyond their divinely imposed limitations. Assyria was sent as an agent of Yahweh's wrath (או and זעם). The evil empire went beyond her limits by imposing a yoke (עול). So, too, Babylon who was sent as an agent of Yahweh’s wrath (קצף), imposed an excessive burden (עול) on the aged (47.6).

Time (Theological)

The time “when the Agent affects the Experiencer” [FNI] causing the emotion is specified by two temporal indicators:
1. *In a little while*

The reference to “in a little while” (10.25) emphasizes the imminence of the end of Yahweh’s wrath against Israel. The parallel line in 10.25 (ָ֔לַעַם יִ֖שְׁמַע) functions to set temporal limits on Yahweh’s wrath. The two aspects aim at reassuring Israel.

The relationship between the temporal markers in 10.24-27 and the apocalyptic text of 26.10 indicate that Assyrian’s punishment prefigures the reapplication of Yahweh’s wrath on all wicked humanity. In both cases, however, the temporal markers function as a positive means of encouraging Israel. In 10.24-27 Yahweh persuades his people to *endure* wrath (ַזַ֔עַם) for a little while longer. However, the the apocalyptic redactor emphasizes Yahweh’s *protection* of his people from his wrath (ָ֔לַעַם). Moreover, both texts draw on the exodus motif in different ways: In 10.24-27, Yahweh’s action against Egypt and the Sea is the basis for hope. In 26.20, it is the Passover imagery that underscores Yahweh’s protection of his people. Finally, both 10.24-27 and 26.20 depict the wrath of Yahweh as a detached energy that runs its own course.

**Chart 2.44**

| Is 10:25 | Emphasis: *(Endurance)*
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Enjoy wrath for a little while runs its course</td>
<td>Exodus: -Yahweh will strike Assyria as he did Egypt</td>
</tr>
</tbody>
</table>

| Is 26:20 | Emphasis: *(Protection)*
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hide from wrath for a little while runs its course</td>
<td>Exodus: -Yahweh will pass over his people as in Passover/Egypt</td>
</tr>
</tbody>
</table>

2. *On that Day*

The second temporal indicator in 10.27 sets the passage in the context of the future and units larger sections of from 10.20-12.6 (10.20; 10.27; 11.10; 11.11; 12.1.4). The phrase (ָ֔לַעַם יִ֖שְׁמַע) is associated with the return of the remnant (10.20); judgment on Assyria (10.27) and; the reversal of the end of the era of wrath (11.10-11; cf. 5.26; 12.1.4). Assyria was destroyed by the Medes and the Babylonians in 612 and 605 BCE.\(^{464}\)

\(^{464}\) Walton, Matthews, Chavalas 2000, 622.
2.7 Isaiah 12.1

Surface Structure Is 12.1-6

We noted in the introduction to Chapter Two that Is 12.1-6, in its present position, functions as a conclusion to Is 1-12 (or 2-12) and is a pivotal juncture in the Book of Isaiah. References to God’s anger (יֹנֵס, יֵנָס) in v.1 look back to the wrath refrain in 5.25; 9.11,6,20 and 10.4. More immediately, the ‘fear-not’ oracle in 10.24-27 has successfully persuaded the community to not fear in 12.1: “I will not fear” (יִשָּׁמְשֵׂם אַל-יִפְתַּח).

Blenkinsopp’s analysis concluded that while the hymn could not have been composed as an introduction to Is 13-23, its placement prior to anti-Babylonian oracles (Is 13;14;21) emphasizes how Judah’s reflection on Assyrian threats informed their interpretation of the rise and fall of the Neo-Babylonian Empire. Moreover, the theme of comfort anticipates the exilic section of the book in 40.1.

Event (Literary Genre)

Is 12.1-6 is an eschatological hymn of praise with a thanksgiving formula (יִשָּׁמְשֵׂם, v.1; יָתֵיר, v.4) characterized by a joyful exaltation of Yahweh (יִנָּאָפֵית, v.3; יִנָּאֲפֵית, v.6) and his dwelling in Zion (יִנָּאָפֵית, v.6). While vv.1-2 are instructions to thank Yahweh (יִנָּאָפֵית, v.2) in the second person singular; vv.3-6 shift to the second person plural and instruct the community to give thanks (יִנָּאָפֵית, v.4), draw water (יִנָּאָפֵית, v.3) and praise Yahweh (יִנָּאָפֵית, v.6). The final imperatives are in the second person feminine (יִנָּאָפֵית, v.6). Westermann first observed that eschatological hymns of praise are used in Deutero-Isaiah as major markers of literary junctures (42.10-13; 44.23; 45.8; 20-21; 49.13; 51.3; 52.9-10;
This implies that our reading of the hymn should consider the synchronic relationship of literary contexts surrounding the Is 12.1-6.\(^{468}\)

The hymn draws extensively upon both the Exodus tradition and the language of the Psalms (cf. Psalm 30; Hodayoth of Qumran). Childs has synthesized the following intertextual references below.\(^{469}\)

### Chart 2.45

<table>
<thead>
<tr>
<th>Is 12 and Intertextual References(^{470})</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.1</td>
</tr>
<tr>
<td>12.2a</td>
</tr>
<tr>
<td>12.2b</td>
</tr>
<tr>
<td>12.3</td>
</tr>
<tr>
<td>12.4</td>
</tr>
<tr>
<td>12.5</td>
</tr>
</tbody>
</table>

The hymn of thanksgiving corresponds to the Judgment-Direct Address frame in which a Communicator [Israel] judges the Addressee [Yahweh] and then communicates that appraisal directly to the Addressee [Yahweh]. The judgment is given for a particular Reason or about a particular Topic [End of Wrath] [FNI].

**Time and Place**

Some scholars have attributed the hymn to the prophet Isaiah himself. Sweeney proposes a late Seventh-Century BCE date arguing that the hymn was written in support for Josiah’s Passover celebration (cf. 2 Chron 35). H. G. M. Williamson and others say that the hymn resembles the language and themes of Deutero-Isaiah in highlighting topics such as: end of wrath (v.1), transitions from despair to salvation and joy (vv.1,3-6) and, a universal proclamation to the nations (vv.4-5).\(^{471}\)

Textual difficulties divide scholars as to the temporal aspects of the hymn. Verbs are pointed as jussives in 12.1 (喹قوة, “let it turn back” and רכון, “comfort thou me!”).\(^{472}\) The LXX, Vulgate, and Peshitta understood the verbs to be a past-reference. Williamson concludes that the past forms are pointed as jussives given the Masoretic intent to recast the past as future to deal with the problem of non-fulfillment (cf. 42.6, 51.2, 51.5). In any case, textual witnesses and the possibility of jussives to have an indicative force Psalms suggest a past-reference statement.\(^{473}\)

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\(^{468}\) Williamson 2009a, 120-121.

\(^{469}\) Childs 2001, 214.

\(^{470}\) ibid.

\(^{471}\) Williamson’s conclusion that Deutero-Isaiah placed the hymn in its present position. Williamson 1996, 122-123.

\(^{472}\) The Targum reads these as jussive as does Wildberger. See Wildberger 1991, 499, 501.

\(^{473}\) Jussives frequently have an indicative force especially in the Psalms (Pss 11.6; 18.3; 47.5; 107.29). GKC 1910, 109k; 107bN.
Finally, Williamson notes that the formula “in that day formula” (םוֹיּבּהַהוּא), which cast events in the future, unlike Deutero-Isaiah are logical additions found only in the first part of Isaiah (cf. 5.30; 25.9; 26.1; 27.2). They are placed strategically to give the impressions that, by the time of the later chapters 40-55, ‘that day’ has arrived and is heralded by Deutero-Isaiah.\footnote{Williamson 2009b, 120, 122.} The former depicts the disaster of 587 BCE as a reactualization of the Assyrian invasion while the latter signals the end of the era of wrath.

**Communicator/s: Prophet → People/Zion**

The **Communicator** of the thanksgiving is depicted in the singular (vv.1-3, אָֽמַרְתָּ). Later, the plural/or collective singular (יִנְּרַוְיָיִל) in used in the second section (vv.4-6, וָאֲמַרְתֶּ֞ם). Not until v.6 are the speakers referred to as ‘Zion’ (ןוֹיּבּהַצֶּבֶדְוָיִ). As a liturgical hymn, the shift from singular (vv.1-3) to plural (vv.4-6) indicates the community echoing the soloist.

We suggest that the interchange between singular and plural also expresses a democratization of prophetic experience and speech. Just as the prophet’s cleansing anticipated the sin and purification of Judah (6.1ff; 40.1ff), the thanksgiving now flows from prophet to community. Such interchanges are reflective of Deutero-Isaiah texts where there is a fluid interchange between second person singular and plural in the text that function as pivotal literary junctures (12.1-5; 40.1-6). What occurs at a micro-level in 12.1-6 and 40.1-6 also characterizes a shift in heralds of good news (Communicators) after Is 48. Seitz notes that the concern for a herald to step forward initiated in 40.1-11 is sustained until the herald steps forward in 48.16 (יוֹוִּלָּר יַמְּיָאִ וּרְיָא יַחָּל לַעֲמָדְוָי). This herald's commission is then transferred to Zion herself in Is 50-64.\footnote{Seitz 1990, 219.}

In the final form of 12.1-6, the emergence of the herald does not only look forward to Zion's proclamation (40-64) but announces that the promises related to the sign-children ( "Shear-Jasub", “Emmanuel” in 7.3,14) are now a reality. In effect, “up until now the voice of the remnant had not been heard.”\footnote{Childs 2001, 108.} To recapitulate, Deutero-Isaiah's experience is modeled after that of the Eighth-Century prophet whose experience and speech is transferred to the community who have suffered in the Exile. They praise Yahweh on the eve of their restoration to Zion.
Addressee

“The Addressee [Yahweh] is the one who is being judged by the Communicator and receives a message of approval” [FNI]. Yahweh is depicted in the following terms within the hymn.

1. Yahweh as salvation, strength and song

Images of Yahweh as strength and song are taken from Ex 15:2:

The hymn draws on this language to interpret both the collapse of Assyria and Babylon. In effect, Yahweh who destroyed Egypt has destroyed Babylon which results in praise.

2. A God of great deeds

Yahweh is celebrated as a God of great deeds. The present context uses the language of ‘great deeds’ found in Ps 105.

3. An exalted Name

The exaltation of Yahweh in the nations poetically captures what was prophesied (Is 10) and historically actualized (Is 36-38) in the punishment of blasphemous Assyria. Yahweh’s exaltation guarantees that the present oppressor of his people in Exile will be defeated (cf. Is 13-14).

4. The great, Holy One of Israel in Zion

The title is a characteristic way of Isaiah depicts Yahweh as the Holy One (cf. 1:4, 24; 5:19, 24; 6:3; 10:20) which is adopted by a later redactor.

Medium

“The Medium identifies the physical or abstract entity in which judgment is conveyed.” [FNI].

The Medium is the ‘hymn of praise.’
**Reason**

The *Reason* the *Communicator* forms the type of *Judgment* (i.e., thanksgiving) is indicated by the particle (נ) which serves as the motivation for what the speaker will do (i.e., “give thanks”). Syntactically, the motivation for giving thanks is expressed in a series of three verbs that are understood as completed events from the speakers perspective (hence, the *qatal* + *yiqtol* + *weyiqtol* (fussives)).

- You were angry with me (יִבָּלְפָּ).  
- Your anger has turned (יָמַחְתָּ).  
- And you have comforted me (וּתְנַחֲמֵֽנִי).

1. **Yahweh’s era of anger has ended**

For Deutero-Isaiah, the Babylonian Exile is characterized as a time when Israel experienced Yahweh’s אֲנָפ. The lexical cluster וֹפָאֵל is also parallel to the phrase הִמְיָרָה וּמְיָרָה “might of his battle” in 42.25 (יִפְּלַג וּפְּלָג, 48.1). Other wrath terms are used in depicting the Exile as a time when Israel experienced Yahweh’s anger are found in 47.6 (קָצַף); 51.17 (חֵמָא), 51.20 (חֵמָא), 51.22 (חֵמָא) and 54.8-9 (קָצַף). As noted, the literary placement of 12.1 remits to the wrath refrain in 5.25; 9.11, 16,20 and 10.4 to show that the end of Yahweh’s wrath expressed in the Exile is as certain as his previous destruction of Assyria (10.5ff; 36-39).

2. **You have comforted me**

The second clause thanks Yahweh for his comfort (וּתְנַחֲמֵֽנִי, “you have comforted me”), the major theme developed in the ‘Book of Consolation’ (Is 40-48). The following chart illustrates the relationship of the texts of wrath both in Deutero and Trito-Isaiah.

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477 VNK 2000, 303.  
478 GKC 1910, 323.  
479 Only here does the wrath of Yahweh have as its object the first person singular. *BDB* 1997, 60.  
480 Williamson 2009b, 121.
**Chart 2.46**

Comfort “נחם” as the End of Wrath in Relation to Is 12.1-6

<table>
<thead>
<tr>
<th>Text</th>
<th>Historical &amp; Intertextual References related to נחם</th>
<th>Object of Divine נחם</th>
<th>Associated themes of נחם</th>
</tr>
</thead>
</table>
| **12.1-6** | Announcement of Babylonian Exile.  
- The hymn depicts the end of divinely sanctioned Assyrian aggression (Is 2-11) to persuade exiles in Babylon to trust in Yahweh  
- Reverses the threat and experience of wrath in 5.25,9.11,16,20 and 10.4  
- Reversal of lack of comfort in 22.4 | -Soloist (vv.1-3)  
-Zion (vv.4-6)  
-Zion as object and herald of comfort | - Yahweh ends era of wrath (鱽נ),  
-Yahweh turns wrath away (זכורaleza)  
-Soloist trusts and does not fear (צלף נבש)  
-Yahweh described as strength and song ( IEnumerable ),  
-Salvation (ישה) 3x  
-Joy (יש resembl)  
-Singing/Shouts (יָשִׁים)  
-Zion (ציון)  
-Presence of Yahweh in Zion |
| **22.4** | Assyrian aggression  
Assyria invasion (Sennacherib, 701) | -Prophet refuses to be comforted by others (2mp)  
(אֵלֶּה שָׁמַיִם וּמִדָּמִים) | - Tears (.FILES)  
-Destruction (עֶבֶר)  
-Confusion (וְיָדוּ הָעָנָה וְתוֹקָף)  
-Shouting to mountains (כָּנָן) (cf. 22.4) |
| **40.1-11** | End of Babylonian Exile  
- Announcement of end of Exile in Babylon  
- Prologue to DI (40.1-11) (cf. 12.1 as a conclusion to 2-11)  
- 12.1-6: anticipation of the end of wrath (🍧) & comfort (ณา) announced in 40.1-11. Exile described as a time of warfare and punishment for sin | *Object of wrath becomes the herald of comfort in 12.1-6 & 40.1-11  
(The experiencers of wrath becomes the herald.  
-ךְָנָא, my people  
-יִשְׂרָאֵל, Zion,  
-Jerusalem,  
-יִשָּׁהְלכוֹנִי, Judah)  
-Zion comforts Zion (cf. 12.1-6)  
-( 의미 מַעֲלוּת יָדִים וּמַלְאָכִים. וְיָדוּ הָעָנָה  
וְתוֹקָף),  
Lift up voice! | * Antithesis of end of era of wrath  
(广告服务 תֲנַחֲמֵנהֶז)  
-Warfare over (יִשְׁרָאֵל)  
-Iniquity pardoned (וְיָדוּ הָעָנָה וְתוֹקָף)  
-Received double for iniquity (וְיָדוּ הָעָנָה וְתוֹקָף v.1.//וְיָדוּ הָעָנָה וְתְּנַחֲמֵנהֶז v.9),  
Zion and soloist are heralds (cf. 12.1,4)  
- טַלֹּת בְּלָד הַיָּמִים  
לִמֵּיהָו וְיָדוּ הָעָנָה וְתוֹקָף,  
Do not fear! (וְיָדוּ הָעָנָה v.9;  
Presence of God (וְיָדוּ הָעָנָה, v.10) |
<table>
<thead>
<tr>
<th>Text</th>
<th>Historical &amp; Intertextual References related to יבש</th>
<th>Object of Divine פעות</th>
<th>Associated themes of פחה</th>
</tr>
</thead>
<tbody>
<tr>
<td>49.13</td>
<td>End of Babylon Exile 49:13</td>
<td>-His people; His afflicted ones (צִיּוֹן, כָּל־חָרְבֹתֶ֔יהָ; נוּד)</td>
<td>-Comfort and compassion (comforts you) (cf. reverses 9.17) -Cosmic praise/singing (נִחַם) -Sing because God comforts the afflicted ( ENUMAR) -Compassion of mother (49.15; cf. 66.13, כּו) -Zion says: God forgot me (49.14) -New Exodus</td>
</tr>
<tr>
<td>51.3</td>
<td>Babylonian Exile</td>
<td>-Zion and Waste Places (נִחַם צִיּוֹן וְכָל־חָרְבֹתֶ֔יהָ)</td>
<td>-Restoration as Eden / Garden of Yahweh ( Cf. 51.19; 61.2; 66.13; 12.1, (Children)</td>
</tr>
<tr>
<td>51.12-13</td>
<td>Babylon in Exile</td>
<td>-Zion (51.11) צִיּוֹן -2mp (you); plural (גַּם־כִּל־חָרְבֹתֶ֔יהָ) Identity of Agent = Action (the One who comforts you)</td>
<td>-Wrath of oppressor gone (Babylon) ( Cf. child) -End of fear ( Cf. reverses 9.17) (both stated rhetorically) -Grounds for comfort: Creative activity of Yahweh (vv. 13-16) -Oppression will end soon ( Cf. 10.24-27)</td>
</tr>
<tr>
<td>51.19-20</td>
<td>Babylon in Exile</td>
<td>-You (2fs suffix); singular; 2x -Who will console (נִחַם); Who will comfort you (נַחֲמוּנֻתם)</td>
<td>-Images of destruction (sons full of wrath and rebuke of Yahweh) ( Cf. 61.2) -End of wrath (will drink from it no more) ( Cf. 10.1-4 &amp; 10.5ff wrath transferred to Assyria) -Wrath transferred to Babylon ( Cf. 10.1-4 &amp; 10.5ff wrath transferred to Assyria) -Cup / Bowl of staggering/ wrath removed from Judah and given to oppressors ( Cf. אֱדוֹן כּוֹכָב)</td>
</tr>
</tbody>
</table>
### Thematic progression of זעם in Isaiah

Five summary observations related to wrath may be made when the use of זעם in Isaiah is noted. First, the search for heralds of the ‘new age’ of זעם in Deutero-Isaiah is patterned after the call narrative in Is 6. Each herald is the object of divine wrath before accepting the commission to herald the age of זעם.

<table>
<thead>
<tr>
<th>Text</th>
<th>Historical &amp; Intertextual References related to זעם</th>
<th>Object of Divine זעם</th>
<th>Associated themes of זעם</th>
</tr>
</thead>
<tbody>
<tr>
<td>52.9-11</td>
<td>Babylon in Exile</td>
<td>-Yahweh’s people/Jerusalem (לארחטייקס לַתּוֹחָהּ דָּעַ)</td>
<td>-Waste places sing and rejoice (כְּשֶׁת הַדוֹלָת זָרִיבִּים) -All nations see salvation of our God, cf. 12.4 (ץֹאַחַא הַלַּשׁנִי לֵילֹתָם רַבּוֹתִי) -Ethical imperative (ץֹאַחַא לְאַלֹתָם וַאֲסָפָה; v.11; (cf.ף יוֹסֵף זָרֵא)</td>
</tr>
<tr>
<td>54.11-17</td>
<td>Babylon in Exile</td>
<td>-Afflicted and storm-tossed one (cf. 10.4) (שבַּח גְּהָנָה לָאִתָּח) -Servants (ם כְּפָּרָא)</td>
<td>-Rebuilding of Jerusalem in an atmosphere of joy ( vv.11-12) (גֹֹזַע אַלּ לְפֶרֶד) -No fear from oppressor (יטוֹ בַּיְתָא לְאָרָא)</td>
</tr>
<tr>
<td>61.2-3</td>
<td>Post-Exilic. Vindication of the mistreated righteous groups after the return (cf. 57.1-2; 57.15) -Compare with 1:24 (אֶלֲנָה יָדְכוֹ) Reversal of order: 1.24: זעם לַזעם (wrath + wrath) 61.2: זעם + זעם (wrath + comfort) (cf. 34.8 &amp; 63.5) 61.1-2 (to proclaim/herald) (ץֹאַחַא לְאָלֹתָם וַאֲסָפָה)</td>
<td>-Afflicted (ץֹאַחַא) -Broken hearted (ץֹאַחַא) -Captives (ץֹאַחַא) -Prisoners (ץֹאַחַא) -Mourners in Zion (ץֹאַחַא)</td>
<td>-Herald of Day of Vengeance (ץֹאַחַא) -Day of Comfort (ץֹאַחַא) -Gladness (ץֹאַחַא)</td>
</tr>
<tr>
<td>66.13-15</td>
<td>Post-exilic. Vindication of persecuted righteous remnant in Zion *anger turned (ץֹאַחַא) from Judah/Israel and now turned on apostates (cf. wrath refrain, not turned. 5.25; 9.7,16,20; 10.4)</td>
<td>-Children in Jerusalem (ץֹאַחַא לָא לָא עָבְרֶה יֵאשֵׁי חַלָּכָם וַאֲסָפָה)</td>
<td>-Righteous rejoice (ץֹאַחַא v.14) -Wrath on enemies (persecutors of righteous) (ץֹאַחַא זָמֵר וַאֲסָפָה) -Fire (ץֹאַחַא) -Storm (cf. 10.4) (ץֹאַחַא) -Rebuke of Lord with enemies (ץֹאַחַא לָא לָא עָבְרֶה יֵאשֵׁי חַלָּכָם וַאֲסָפָה)</td>
</tr>
</tbody>
</table>
Second, while instruments of wrath are both personal and impersonal expressions of Yahweh’s wrath, (e.g., fire, staff, rage) Yahweh is always more personal when he comforts his people.

Third, texts using (נחם) in a positive sense are associated with the creative activity of Yahweh, the renewal of Zion/Eden, songs of cosmic praise, joy, the presence of God, salvation and the inclusion of foreigners in the commonwealth of Israel. Texts associated with נחם that depict expressions of wrath portray images of the destruction of Zion/Eden, cosmic chaos, cries of lament, perceptions of God’s absence, the lack of salvation and, the terrorizing effects foreigners or apostates have on the people of Israel.

Fourth, the literary association between lexical units of wrath and lexemes of comfort function to signal the end of the era of wrath and the dawn of the era of salvation. This occurs both at the micro-level and in the major pivotal literary junctures of the book. For instance, when the Babylonian oppression has ended, the Babylonians become the new object of wrath (e.g., 51.19-20). The pattern may be noted in (10:4-10.5ff; 51.19-20). The era of wrath is also poetically described by using identical consonants in texts that evoke larger contexts. The use of נחם (comfort) in 12.1 and 40.1 phonologically contrasts with the period of נחם “(Yahweh relieving himself of his enemies,” ירואים יאש אונא ויאז יקרב 1.24). For Deutero-Isaiah, the era of נחם in the negative sense has been phonologically evoked and put to an end with Yahweh’s comfort נחם (12.1; 40.1). From the perspective of the final editor of the Book of Isaiah, this same pattern is seen at the end of Trito-Isaiah as well. The thrice-repeated נחם in 66.13 (יתר יבנ אינא יחניא ויאז גורו דף) escalates from the twice-repeated word of comfort in 40.1 (تجنب נחמ יאש ויאז). From a phonolog-lexical perspective, Yahweh’s comfort in the Second-Temple Period is greater than his comfort on the eve of liberation from Babylon! The ‘righteous’ Post-Exilic community will be comforted through Yahweh's wrath on the enemies of the righteous (66.13-15).

**Depictive (of Communicator)**

This frame element describes how the Communicator or Addressee is depicted.

1. **Resolve to have confidence and not fear**

The soloist addressing Yahweh has confidence (בטח) and no fear (פחד). Wildberger notes, the opposite of fear (ירא) is confidence (בטח), just as belief (אמון) in 7.9 is the opposite of fear (ירא) in 7.4 in the Ahaz narrative.481

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481 Wildberger 1991, 505.
Ironically, Ahaz did not trust and feared the threat of the Syro-Ephraimite coalition. Even so, King Ahaz was given a sign of salvation (7.14). Hezekiah, on the other hand, trusted in Yahweh when confronted by Assyria (36ff) and also experienced salvation. Likewise, the text of 10.24-27 pleaded with Israel as though they were ‘king’ in the ‘do-not fear’ oracle. The demise of Assyria in 10.27-32 and rise of the Davidic monarch in 11.1ff functioned as a grounds for reassurance. The royal community has responded positively and now confesses confidence and trust in the Yahweh.

2. *The Communicator draws water out of the wells of salvation*

Salvation, an experience associated with the prophet Isaiah’s name, is mentioned three times in the short hymn of 12.1-6 (vv.1-2). The reference to salvation in 12.3 as water (אֲבַשָּׁתָםְ) evokes images of 1 Sam 7.6, Jer 17.13 and, 2 Sam 23.16 to depict the ‘reception of saving power’. Drawing water is used elsewhere by Deutero-Isaiah to depict liberation from Exile (41.15-16).

The theme of salvation in Isaiah relates to the hymn in the following three ways: waiting for salvation; salvation in Yahweh alone and; proclaiming salvation to the nations.

3. *Waiting for salvation*

In Isaiah, salvation is something that requires waiting (יָקוָה). The announcement of the arrival of salvation occurs because the period of waiting is over. The lack of salvation can lead to despair (26.18). Childs notes that the term יָקוָה is associated with aspects of salvation in Isaiah (8.17; 25.9; 30.18; 33.2; 40.31; 49.23; 59.9-11; 60.9). The אֲבַשָּׁתָם formula in 12.1,4 indicates a period of waiting. Notwithstanding, the soloist has confidence that salvation in the future may be declared as a reality in the present (v.2, עַל נָשָׁתָם). As in Is 12, the exilic text of Is 35.4 presents the salvation declared by Deutero-Isaiah as a future reality:

אֶמֶר לְבָשַׁתָם לְחָלָה לְאַלִימָה לְבָשַׁתָם לְבָשַׁתָם. בִּשָּׁתָם נַפְלַו בָּאָלָה וְלָיָֽהְוָא בָּאָלָה נַפְלַו לָיָֽהְוָא

Both texts are shaped and placed in their present position to show that Is 40 announces the end of the era of wrath and the dawn of salvation.

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482 Sweeney 1996, Loc. 3753.
483 Wildberger 1991, 505.
484 Williamson 2009b, 120.
In Trito-Isaiah, the theme of waiting for the promised salvation is varied. For Deutero-Isaiah, salvation depended on the exclusive work of Yahweh in the raising up of Cyrus. Waiting for salvation is depicted in Is 40.1ff as fulfilling a required time of punishment in Exile and warfare. Trito-Isaiah’s perspective on the delay of salvation is different. The original core of Trito-Isaiah (Is 60-62) portrayed Zion as gloriously enjoying the realities of salvation alluded to in 12.6. However, according to Stromberg, the redactor of 60-62 explained the delay of salvation in 59.1,11 by arguing that salvation had not arrived because of the lack of righteousness and justice. This does not imply that salvation is a work of humanity. Rather, humanity delays the dawn of salvation. The pessimism that humanity is incapable of giving birth to salvation (26.18) is echoed in Yahweh’s announcement that he will bring about salvation. In effect, Yahweh is appalled that no one brings about salvation (59.17; cf. 63.17). So, his wrath and fury sustain him in the work of salvation (59.17; 63.1).

If, as we assume, that Is 65-66 follows the redaction of 56-59.21, then a third redactor clarifies the relationship between salvation and righteousness. We suggest that the presentation of the righteous servants in 65.8,13-14 (cf. 63.17) is linked to the righteousness of the suffering servant in 52.13-53.12. The descendants of the suffering servant in 53.10 are made righteous ( righteous). Only after they have been made righteous are the servants of Trito-Isaiah (i.e., 63.17; 65.8, 13-14) able to usher in the dawn of the salvation. Thus, the wrath of Yahweh upon the servant in Is 52.13-53.13 is reinterpreted in Trito-Isaiah: the redemptive wrath that brought people to God by the vicarious atonement in Deutero-Isaiah has resulted in the salvation of Zion.

4. Salvation in Yahweh alone is declared by king and people

In 12.2 salvation is identified with God himself (v.2, אֲלֹהֵי אֲדֹנָי, יִשְׂרָאֵל). Is 30.15 highlights the futility of trusting in political alliances with

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Egypt rather than in Yahweh. Hezekiah’s confession that Yahweh alone has the intent to save (עֲלִילוֹתָֽיו׃ וְשָׁמָֽיִם) encompasses both salvation from disease and military threat (38.20). In light of the present placement of the hymn, Is 12 anticipates the response of Hezekiah in Is 38. So, too, the response of thanksgiving in Is 12 anticipates the yearning for salvation in 33.2 (cf. 33.2,6,22). The emphasis in the thanksgiving song of Is 12 is that salvation belongs to Yahweh alone. His exclusive work in salvation renders rivers, boats, and judges redundant (33.21). Thus, Is 12 anticipates both the praise of Hezekiah and the praise of the community. In light of the final form, the shift from singular (12.1-2) to plural (12.3ff) anticipates the democratization of praise: from King Hezekiah to the community.

5. Salvation proclaimed in the nations

The response of the nations to the work of salvation is the focus of proclamation and praise in Is 12.4-6 (םְדַנְדָּנָה בַּשֵּּאָר הַחַוֵּיתָֽו׃). The peoples of the world will proclaim the praise of Yahweh (Ps 93.1; cf. Is 26.10). The language of Is 12.4-6 draws on Ps 105:1 (וְיָדַעְתָּ הַלֵּהּ הַמְּדַנְדָּנָה בַּשֵּּאָר הַחַוֵּיתָֽו׃) and Ps 148.13 (וְיָדַעְתָּ לֵיהּ אֶל־יְהוָה מַעֲשֵׂה שֶׁפֶחַת הַצֹּבֵא חַוֵּיתָֽו׃). The theme of recognizing and declaring the works of Yahweh was initially observed in 5.18. The failure of Judah to recognize and mock Yahweh’s work stimulated the wrath of Yahweh. As a result, the hardening decree of Yahweh in Is 6.9ff prohibited his people from seeing his works. Now, in 12.4-6 the people of Yahweh make his works known to the entire cosmos. The implicit reversal of not recognizing Yahweh's work is characteristic of Deutero-Isaiah's strategy for encouraging the exiles. Melugin's essay points us in the right direction. The servant is presented as an agent of Yahweh's liberation (41.1-7) before the servant’s actual liberation (42.18-20). The portrayal of the servant implies that the servant must first receive grace before being transformed into an agent of grace. We suggest a similar pattern is noted in the present placement of Is 12. The people of Zion are presented as making Yahweh’s works known before actually seeing his work in history (Is 38-39). While the pattern of reversal of realities is characteristic of Deutero-Isaiah, there is significant variation in defining what constitutes the ‘work’ of Yahweh. In 5-10.4 the inability to perceive Yahweh's work consisted in a failure to understand that Assyria was his agent of wrath against Israel. In Deutero-Isaiah, recognizing Yahweh’s work of salvation among the nations consisted in understanding that Cyrus is Yahweh’s agent of wrath against Babylon (43.3-12; 45.15-22; 47.13-15; 49.6-8, 25-26; 51.6-8).

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487 Childs 2001, 246.
489 Melugin, 1991; I have summarized Melugin in Moser 2012, 217-239; 2006, 209-211.
Time (Theological)

In the immediate literary context, the hymn is a response to the fall of Assyria, the oppressor of Judah in 1-39. We noted above that the אֶּרֶץ הָם יִבְנָה formulā was an addition by Deutero-Isaiah.\(^{490}\) Oswalt notes that, unlike the use of the formula in 2:20; 3.18; 4.1; 7.18; 20, 21, 23 which depicts a dreaded day, in 12.1-6 it is a day to be hoped for (cf. 4.2; 10.20; 11.10).\(^{491}\)

\(^{490}\) Williamson 2009b, 120.
\(^{491}\) Oswalt 1986, 43.
CHAPTER 3: ISAIAH 13-27

3.1 Introduction to Is 13-23 (Oracles Concerning the Nations)

The oracles in Is 13-23 are characterized by the superscription that appears in 13.1; 15.1; 17.1; 19.1; 21.1; 21.11; 21.13; 22.13; 22.1; 23.1 (cf. 30.6). The basic sense of is the rendering a verdict to a nation. Though each nation is addressed, the oracles are intended to be heard by for Israel/Judah.

Introduction to Is 13-23

The majority of scholars hold to the authenticity of 14.24-27, 28-32; 17.1-17; 18; 20; 22.1-14, 15-18 in their original form. Disputed passages include 17.12-12-14; 19.1-4.11-14 and; 23.1-4.\textsuperscript{492} However, the addition of the superscription and subsequent Exilic and Post-Exilic redactions even in authentic texts reapply Isaiah’s Eighth-Century prophecies for new contexts. The reapplication of Isaiah's prophecies occurs even within the text itself (16.13-14)!\textsuperscript{493}

Literary placement and function of Is 13-23

In light of the final form of Isaiah, the oracles look backward to the upraised hand of Yahweh previously directed toward Israel (5.25; 9.7; 10; 16; 20; 10.4) and depict the same hand extended to the nations in wrath (13.2-5). This functions to show that the era of wrath against the people of Yahweh has ended.

The internal ordering of the oracles underscores the breadth of Yahweh’s wrath. B. Childs noted that positioning the oracle against Babylon in the east (Is 13) at the beginning and the oracle against Tyre in the west (Is 23) underscores totality of judgement against all nations.\textsuperscript{494} The complete geo-political landscape in view provides a point of departure for an application of similar motifs in the “Isaiah Apocalypse” (Is 24-27), which has the entire cosmos in view.

\textsuperscript{492} Wildberger 1997, 1-2.
\textsuperscript{493} Williamson 2009b, 156-157.
\textsuperscript{494} Childs 2001, 123.
3.2 Isaiah 13.3,5,9,13 + Isaiah 14.6,9,16

This section will examine the wrath-associated lexical units in Is 13.1-14.23 together. It is surprising that wrath words appear only in 13-14 and not in 15-23 especially since the theme of divine wrath characterize the entire section of 13-23. We will see, however, that Is 13-14 anticipate many of the wrath-related themes in oracles found withing Is 15-23.

**Surface Structure of Is 13.3, 5,9,13 + 14.6,9,16**

**13.3**


13.3a ānî šîwâî [šîwâî limquddâsîy]

13.3b gam [gam gram]

qārā īṭ [gîbboray le’appî [mvt aim]

'allizê ga’āwâti [app]

Is 13:5: סָּבָּא סָּבָּא פָּרַס מַמְתְּקָה חַיָּה-וֹגִי, חַיָּה לְפִקָּד מְדִימֵנָה מְדִימֵנָה.

13.5a bâ ’im mē ereṣ merḥaq miqṣē haššāmāyim [mvt origin..............................]

13.5b yēhwâh ūqēlê za’môw

13.5c lēhabbêl kol-hâ ḥāres [aim.........................]

Is 13:9: מִתֵּאָת הָארָץ יָבִיא אֶל הָאָזָן לִפְגָּמָה אָלֶה הָאָזָן לִפְגָּמָה שְׁמֹךְ שָׁמַיִם

13.9ab hinâ yōm-yēhwâh bā ’ækzārî wē ḍebā wahârôn ’āp

13.9cd lâšūm hâ ’āres lēšammâ wēḥattāʾéhâ yašmiḏ mimmnennâ [aim.................................]

13.13

Is 13:13: שָׁמַיִם שָׁמַיִם מִשְׁמָרָה וְאָזְרִיתָם יָבִיא אֶל הָאָזָן לִפְגָּמָה אָלֶה הָאָזָן לִפְגָּמָה שְׁמֹךְ שָׁמַיִם

13.13a a’al-kēn šāmayim ṣargiz wēgtir’āš

13.13bc hâ ’āres mimmēqômâh bē’ ebrâṭ yēhwâ šēbâ’ōt ḥâbîyōm ḥârôn ’appôw [mvt origin......................] [time pt.................................]

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495 *AFPM: Legend:* Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [clas]; Harmed Grammar [harm grmr]; ə grammar [gam gram].
Is 14.6,9,16

Is 14.6: makke ʿammim bē eḥrā makkaṭ bili sārā rōde bāʾāp gōvīm mūrdāb bēl hāšāk
Instr................................................[nom part]................................................[nom part]...
[nom part]................................................[nom part]................................................[nom part]...

14.9a šē ʿōl mittaḥat roqāṭā lēkā liqraʾ ṣāʾ bōʾeḵā
[geog]................................................[ref gr]................................................[aim]......

14.9b Ṿ̀rēr lēkā ṛēpā im kol-ʾattūdē ūreṣ ḫōqīm mikkisʾōṯām kōl malkē ḡōyīm
[benf]...............................
[mvt orig].............

14.16 Ṿ̀rē ʿēkā ʿmekā yāṣīḥāū

14.16b ʿēkā yīḇōnānū

14.16cd ḥāze ḥāʾ īs marʿīṯ ʿārēʾ īs marʿīṯ mamlāḵāt
[inter]................................................[noun ptc]................................................[noun ptc]...

Event (Literary Genre)

Is 13.1-22 is divided into two sections: vv.1-5 summons the Medes to war, and vv.6-22 elaborates on the theme of the Day of the Lord and its consequences for Babylon (vv.19-22) and Jacob/Israel (14.1-2). Is 14.4-23 is a taunt/dirge directed at the king of Babylon that depicts the death of the tyrant (vv.4b-8) and his descent into Sheol after attempting to establish himself in heaven (14.1-15). The taunt ends with reflections on the demise of Babylon’s king (14.16-17) and the end of his posterity (14.21-23).496

Sweeney describes the overall literary genre of 13.1-14.23 as a prophecy concerning a foreign nation. The rendering of a verdict against the nation is indicated by the superscription Ḥāʾ and the themes within Is 13-14. This literary genre corresponds to elements found in the Punishment frame. Is 14.2-23b picks up on themes of punishment but is also a taunt in the form of a dirge. The dirge is the means of communicating the verdict. The taunt corresponds to the Judgment-Communication in which “A Communicator [The prophet in 13.1; Israel in 14.2] communicates a judgment of an Evaluatee [King of Babylon] to an Addressee [dead Babylonian king].” [FNI]. The addressee is the dead king, but the intended audience is Israel/Judah. We will now analyze the relationship of Punishment and Judgment-Communication frame elements.

**Time (Historical)**

There is no consensus regarding the date of composition. However, 13.17 refers to the Medes. The lack of reference to Persians indicates a time before 539 BCE when Babylon had not yet gained control of the Medes. However, the redactional strategy noted in Is 13-14 indicates the reapplication of Assyrian material for the exilic context, which is evident in the following ways.

Following 13.1-14.23, the brief oracle against Assyria in 14.24-27 links Yahweh’s plan for Assyria to his plan for Babylon and the rest of the world (14.26). The deliberate placement of an anti-Assyria oracle following the oracle against Babylon (13.1-14.23) demonstrates that the redactor sustained the perspective that Yahweh’s plan for the nations would continue in Is 15-23 just as it had against Babylon. It is significant the text depicting the Assyrian invasion in 5.26 is reused in Is 13. The language of wrath from the Assyrian context is reapplied to describe the wrath of Yahweh in the Babylonian era.

**Chart 3.1**

The Reapplication of Is 5.26 in Is 13.2-5

<table>
<thead>
<tr>
<th>Assyrian Threat (8th Century) Consequences of Divine Wrath (5.26)</th>
<th>Babylonian Exile (before 539 BCE) Consequences of Divine Wrath (13.2-5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִשְׂרָאֵל</td>
<td>יִשְׂרָאֵל</td>
</tr>
<tr>
<td>לְגִוַּיִם</td>
<td>לְגִוַּיִם</td>
</tr>
<tr>
<td>נֶאֱסָפִים</td>
<td>נֶאֱסָפִים</td>
</tr>
<tr>
<td>יַעַל</td>
<td>יַעַל</td>
</tr>
</tbody>
</table>

**Agent (Divine)**

The following descriptions of Yahweh will be more fully discussed below in the Response-Action section. Here they are summarized:

1. **Yahweh summons incites and commands agents of wrath against Babylon** (13.1-5, 17)

Yahweh executes his wrath (חָרָם, v.5). Summoning his troops against Babylon (מלחמה). The summons is depicted with three imperatives (Expressors) in 13.2: “erect a standard” (נֹשֵׂא נַשְׁבֵּא), “raise your voice” (רָאֵיכָה רַעִיךָ); “wave a hand” (נָשֶׂא נָשָׂא). These are the actions that summon the warriors (םִּשְׁפַּחְתּוֹ) whom Yahweh will now command "ךָתִים רַעִים" (13.3; cf. הַעֲוֹר, 10.6). In 13.17 a qotel form depicts Yahweh ‘inciting the Medes’ (יָרָה מֵאֲרָיו לְפָן בָּבֹלָן).

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498 ibid.
499 For this reason, the superscription יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל suggests Williamson, originally functioned as the heading to all the oracles in 13-23. Williamson 2009b, 243.
500 Williamson 2009b, 161-165.
The language of inciting (ניַּעַשְּׁנָה) is used in 41.25 about Cyrus as well (cf. 2 Chron 36.22; Ezra 1.1; Jer 50.41; 51.11). In 9.10 Yahweh stirred up adversaries and enemies of Rezin as an expression of his wrath (רָכַבְשְׁנָה).

2. **Yahweh declares he will punish, destroy the proud and shake the heavens (13.11-13)**

- I will **punish** the world (יָרַשְׁנָה) (13.11), *weqatal*
- I will **put an end to** pride (יָסָכְסֵֽ!י) (13.11), *weqatal*
- I will **lay low the proud** (אַשְׁפִּֽיל) (13.11), *weqatal*
- I will **shake the heavens and earth** (שָׁעָרְלָה בְּשֹׁרְנָה), (13.11) *yiqtol + weyiqtol*

3. **Yahweh shows mercy to Israel and transplants them in the land (14.1-2)**

Third person references depict the consequences of the destruction of Babylon for Israel. In contrast to Babylon that has no mercy and exiles the oppressed, Yahweh has mercy, (יְרַחֵ֨ם) chooses Israel (רַחָב) and transplants them in the land (יָהְנָה) (14.1-2).

4. **Yahweh breaks the rod of the oppressor**

Yahweh has broken the staff of oppressor (רְכֶף הָעַלְּפָה) (14.5)

5. **Yahweh, El Elyon**

- El Elyon (לְעֶלְיֽוֹן) (14.15)

6. **Yahweh rises up against Babylon**

I will **rise up against them** (יִרְצַחְוּ) (14.22) *weqatal*

7. **Yahweh cuts off the posterity of Babylon**

I will **cut off posterity** (רְכֶף הָעַלְּפָה) (14.21) *weqatal*

8. **Yahweh makes Babylon the possession of wild animals and demons**

I will **make possession** of hedgehogs (רְכֶף הָעַלְּפָה) (14.23) *weqatal*

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9. **Yahweh sweeps Babylon with a broom**

“I will sweep with broom of destruction” (וְטֵֽאטֵאתִ֨יהָ֙) (14.23), *weqatal*

The repetitive use of the first person singular functions to both show the exultation of Yahweh in contrast to the haughtiness of Babylon (cf. 14.1, 13-14). The use of the *weqatal* sets the oracle in the context of immediate predictive prophecy.

10. **Yahweh speaks**

(הֱוָהָה, רָשָׁאָן) (14.22-23)

**Agent (Human)**

The very name of Yahweh is evoked in the punishment of the oppressor. This is poetically expressed in 13.6 where the phrase דָּשָׁאָן (devastator) sounds like שדָא (Shadai) (cf.13.23, דֹּמֶשׁ (devastator)). Blenkinsopp observes that the assonance:

may not simply be for the sake of assonance (*kēšod miššaday*), for the author of the poem may have intended to indicate the destructive aspects of the divine agency [in the verbal stem] šdd, “destroy” (“like destruction from the Destroyer”).

**Agent (Human)**

The human Agent of Yahweh’s wrath is depicted in the following six ways:

1. **Gathering at the gates of Babylon**

(جزيرة) (14.22)

The summoned troops of 13.2 enter at the “gates of the nobles” (כַּבְדִּי בָּבֶל). The purpose of the army is to enter into a city of princes (נְדֵיֵבָּה, freemen, nobles, princes, Ps. 107:40, cf., Ps. 113:8). The spectacular Babylonian gates will soon be opened, and the invaders will enter. The *weiyqtol* conveys the purpose of their coming (i.e., “to come to the gates”).

2. **Consecrated**

(לאָֽומֵי) (14.22)

They are “consecrated” (לאָֽומֵי). The term also depicted Cyrus in his role as an agent of Yahweh to liberate the exiles (45.1).

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504 Blenkinsopp 2000, 279.
506 That is, they are set apart for the task. Oswalt 1985, 296.
507 (cf. 45.1-7; 44.28). For a survey of the term see Vegas Montaner 1999, 33-64.
3. **Warriors who shout because of their role in defeating Babylon**  
(13.3)  
This verse identifies the agents and signals a reversal of fate for Jacob/Israel. The same lemmas were used in 11.12 which reversed the theme of wrath in 5.26ff. In 5.26, nations under Assyria gathered for war against Israel. In 11.12 the lexemes depict the gathering of the outcasts of Israel in Exile. The present placement indicates that the ingathering of the exiles of 11.12 occurs with the gathering of warriors from all kingdoms.

**Chart 3.2**  
**Gathering of the Nations for Wrath**  
Is 5.26; 11.12; 13.2

<table>
<thead>
<tr>
<th>Is 5.26</th>
<th>נאַסִּיפַּים נאַסִּיפַּים</th>
<th>Agents of wrath from afar against Israel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is 11.12</td>
<td>נאַסִּיפַּים ניִתוֹ לאֶעֱסָפִּים</td>
<td>Israel gathered from the nations</td>
</tr>
<tr>
<td>Is 13.3</td>
<td>יִסְדֵּדות יִסְדֵּדות</td>
<td>Agents of wrath against Babylon gathered</td>
</tr>
</tbody>
</table>

Yahweh Gathers the Nations to Execute Wrath and Deliver From Wrath

4. **The gathering of nations**  
(13.4)  
The gathering of the nations for battle (גּוֹיִם יִסְדֵּדות) identifies the agents and signals a reversal of fate for Jacob/Israel. The same lemmas were used in 11.12 which reversed the theme of wrath in 5.26ff. In 5.26, nations under Assyria gathered for war against Israel. In 11.12 the lexemes depict the gathering in of the ingathering of the exiles of Israel in Exile. The present placement indicates that the ingathering of the exiles of 11.12 occurs with the gathering of warriors from all kingdoms.

6. **Vessels of malediction**  
(13.5)

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508 The qualifying construct noun is in apposition to לְבָנָן.  
509 Oswalt 1985, 296.  
The construct in 13.5 depicts the agent as a vessel of warfare (ְָּכֹּלְַיִּים, cf. Jer 50:25; 1 Sam 17.54). Here the construct indicates purpose, namely: to execute divine wrath. 514

In Is 10.4 Assyria held Yahweh’s staff: כְּלִי הַנַּצֵּר (“my staff of malediction is in their hand”). As in other cases, here the depiction of the Medes as vessels of wrath evoke images of destructive power which is seen in similar texts such as 10:5, 25; 13:5 (וְיָדַעַת אֲמַלְּכֵי מִדְּמֵדֵד, Jer 50:25; Pss 69.24; 78.49; Lam 2:6; Ezek 21:31). The destruction brought about by הָיָה is always associated with cursing (Gen 12.3). הָיָה is associated with temporal reference in 13.9,16 as in Ezek 22.24 and Dan 11.36 (בֵּית הָיָה). 516 Read from these perspectives, Yahweh’s curse (יַעֲקה) of Babylon is entrusted to the Medes who will destroy the empire for her actions against Israel (cf. Gen 12.3). As with Assyria, the use of the lexeme הָיָה is a just punishment for Babylon’s blasphemous speech. Her speech was the crime and Yahweh’s speech/cursing is the punishment (13.14-15; 14.2-23b; 36-39).

5. Merciless

(13.16)

This lack of mercy is further elaborated on with a series of yiqtols that express the results of the arrival of the Day of Yahweh (ַיְָ֬הָּה יֵבָֽדַל, אֶֽ֖מְַכְּרָּא) in 13.9.

Piercing men with a sword (יִתְּ֨חַם).

Dashing infants in front of the parents eyes (יִתְּ֨חַם).

Plundering homes (יִתְּ֨חַם).

Raping wives (יִתְּ֨חַם).

No ransom accepted (יִתְּ֨חַם).

The gruesome activities of the Medes are standard descriptions of the horrors of war (Nahum 3.10; Hos 10.14; 14.1; 2 Kings 8.12). The syntactical fronting of the most helpless “children and women” (יִתְּ֨חַם, יִתְּ֨חַם) before the verb emphasizes the helplessness of the victims.

In light of the final form of Isaiah, the text remits to 9.17 that depicts Yahweh as having “no mercy” (לֹֽא, אֲמַכְּרָּא) on women and young men. Yahweh’s response was passive non-involvement. Moreover, society spiraled downward in destructive civil war. In Is 13, however, the lack of mercy by the Medes is actively described with the five yiqtols describing gruesome
acts of war. Yahweh’s intent in withholding mercy was to persuade the people to return to him in repentance (שים, 9.17). His wrath was punitive and intended for restoration. Yahweh’s wrath against Babylon in using the Medes, however, is final and not intended to achieve restoration. Rather, the Medes lack of mercy is Yahweh’s means of exterminating the posterity of Babylon. Thus, his punishment discriminates between Israel and Babylon. Even so, Yahweh’s punishment of Babylon is neither random nor capricious. The gruesome punishments of wrath on Babylon resemble their offense (2 Kings 8.12). The Babylonians were ruthless (עָרִיץ, 13.11-13) and even dashed the babies of Jerusalem against the rocks (cf. Ps 137). The punishments in Is 13, as in Ps 137, express the importance of divine retribution. Moreover, the fulfillment of the deuteronomistic ideology is made evident (2 Kings 8.12). Just as Yahweh's word in Deuteronomy was fulfilled when dealing with Israel, it is fulfilled in punishing Babylon.

No ransom accepted
(ַאֲרִיס אֶל בל וּלָא יָבֹא לַהַשָּׂרָה)
(13.17)

The image of not accepting a ransom for captives remits to 10.13 (cf. 39.2) and contrasts with Assyria’s lust for wealth. In this way, the wrath of Yahweh against the Babylonians is seen as greater than Assyria’s wrath against Israel. The motif of accepting ransom also looks forward to Deutero-Isaiah. In 52.3, Yahweh freely redeems his people from captivity without money. Yahweh’s mercy toward his people is portrayed all the more gloriously.

Agents (Cosmic)

Yahweh musters a host for battle (הָמָאָם יָבֹא יָבֹא לַהַשָּׂרָה, 13.4) that is portrayed as coming from both distant lands and the ends of the heavens (וּמִן הַחַטֲחָה לְמֵם הַשָּׂרָה, 13.5). Just as Yahweh enlisted human agents, he enlists the heavenly powers to execute his wrath. The depiction of cosmic agents is found in the Conquest narratives (Judg 5.13, 20); and deuteronomistic history (2 Kings 6.16ff; 7.6; cf. Ps 68.19). Deutero-Isaiah also depicts Yahweh’s control over the forces of heaven in the context of liberation from Babylon in 40.26.

519 In contrast to Darius who would not accept a ransom. See Redak in Rosenberg 1992, 120.
520 Wildberger 1997a, 21.
The following depictions of Babylon also correspond to the Reason for her punishment. Her identity is inseparable from her actions.

1. *An oppressive world power*

   (לְצָבָא צִבַּיָּאֵר) (13.5)

   (כְּפֶלֶת יִלְיָהֵנִי) (13.11)

   Babylon is associated with the entire world because the Medes are sent to destroy the whole world “לְצָבָא צִבַּיָּאֵר” (13.5; cf. חֲשֶׁם לְצָבָא צִבַּיָּאֵר, 13.9). The depiction of Babylon as the world (תֵּבֵל) “world” is also found in 14.17, 21 (cf. 18.3). This provides a point of departure to depict judgment on Babylon as programmatic for the entire cosmos in apocalyptic sections (24.4; 26:9,18; 27:6; cf. 34.1).

2. *A glorious kingdom characterized by blasphemous pride.*

   (כְּפֶלֶת עֵבֶד פָּנָיָהָהָה וַעֲרוֶרֶתָו) (13.19)

   The depiction of Babylon as a glorious kingdom is suggestive of the brief Neo-Babylonian period (ca. 629-539 BCE) which corresponds to the interlude between Assyrian and Persian periods in biblical literature. During this time, especially with the reign of Nebuchadnezzar II (605-562 BCE), Babylon had become the heir to the Assyrian empire and ruled the entire Ancient Near East (2 Kings 24.1–25.21; cf. Is 47.5). The sins of Israel’s leaders that provoked Yahweh’s wrath were a pre-cursor to the sins of Babylon: the tyrannical oppression of the poor fueled the wealth of the Empire (cf. 5.9-23; 13.19). Paradigmatic choices that depict Babylon’s ill-gotten glory and blasphemous pride intentionally contrast Babylon with Yahweh. In the words of Blenkinsopp:

   All of the expressions used at this point to characterize Babylon as an imperial power, “glory” (ṣēbā), “pride” (gāʾōn), “splendor” (tip ʾeret), occur elsewhere in the book as attributes both of divine reality (2:10; 4:2; 24:14, 16; 28:5) and of individuals and institutions (13:11; 14:11; 16:6; 23:9; 28:1, 4), in the case of the latter the qualities being more illusory than real.523

   The depiction of Babylon as a pompous and blasphemous nation corresponds to the Reason for punishment. Israel (cf. Is 3) and Assyria’s pride (Is 10; 38) was also provoked divine wrath.

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523 Blenkinsopp 2000, 280.
3 Evil ruthless leaders and society (rod/staff of Babylon’s fury) (Is 13-14).

The parallel structure emphasizes the Degree of evil that permeates Babylon as a world power. The rulers of Babylon are depicted as evil, especially in 14.5-6 where the third-person plural suffix in 13.11 indicates that both the king and people of Babylon were evil. Thus, Yahweh’s destruction of the whole society was just and not random. Babylon’s intent was both to fill the world with evil (14.19-21). The evil is characterized as ‘ruthlessness’ (דרכיון) in 13.11, which is emphasized by means of phonological parallelism between דרכיון (14.5; cf. דרכיון in Ezek 28.7).

The surface structure of 14.5-6 also emphasizes the evil of Babylon. The object of Yahweh’s punishment are the Instruments of Babylon’s wrath and fury as noted below (i.e., Babylon’s rod and staff).

Chart 3.3
Verbal Sequence in Is 14.5-6

<table>
<thead>
<tr>
<th>Qatal (3x)</th>
<th>verbal sequence</th>
<th>gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>וַתַּמְדֵּבָה (has ended)</td>
<td>oppressor ( hammish ), qotel</td>
<td></td>
</tr>
<tr>
<td>וַתַּרְמִיהוּ (has ceased)</td>
<td>fury (qadash)</td>
<td></td>
</tr>
<tr>
<td>נָדָק (has broken)</td>
<td>staff (nachev) / rod (nachv) [DIRECT OBJECT………………..]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>↓ striking (nachev) + D.O ( nachev ) + wrath (qotel) + temporal qualifier</td>
<td></td>
</tr>
<tr>
<td></td>
<td>qotel</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(בקשתי במלק וכר)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>anger (nachv)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>+ D.O. ( nachev ) + temporal qualifier</td>
<td></td>
</tr>
<tr>
<td></td>
<td>qotel</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(בְּעֶבְרָה )</td>
<td></td>
</tr>
</tbody>
</table>

In light of the final form of the text, the motif of the rod and staff remit back to 9.3. There, too, the smashing of the oppressor’s rod was depicted with the qatal (כִּי אַרְדֵּנֵה של עַמִּים יִשְׁעָם שֶׁפֶךְ וַיְנַהֵּשׁ כתוּם מַלְכָּן) and resulted in shouts of joy. Likewise, in 14.2-5 the breaking of the oppressor’s rod is depicted in the qatal and results in the whole earth rejoicing.

524 In Is 10.5-6 Yahweh gave Assyria a rod and staff to punish Israel (10.5-6; cf. 5.25; 9.11, 16; 10.25; 30.27; 11.15;14.15). Here, however, Yahweh breaks (שעשע) Babylon’s staff (שעשע) and rod (שעשע), which, puts an end to Babylon’s oppression (שעשע 14.5) and fury (שעשע).

525 BDB 1977, 792.

526 In Is 10.5-6 Yahweh gave Assyria a rod and staff to punish Israel (10.5-6; cf. 5.25; 9.11, 16; 10.25; 30.27; 11.15;14.15).
Yahweh’s punishment of Assyria for misusing the staff and rod of his wrath (Is 10.5ff) provided similar motifs for the description of the punishment of Babylon. Thus, the Reason for the destruction of both Assyria and Babylon is their ruthless use of Instruments of wrath.

4. Making the world and kings tremble

The two hiphil qotel forms emphasize the former activity of the dead monarch. The rhetorical question stresses the shock of the people who contemplate that the ruler who made the earth shake (יָרַץ, יָרַץ, 14.16) has died. While commentators are correct to note that the text compares the fate of the Babylonian king to other past monarchs, we suggest that the primary purpose is to contrast the monarch to Yahweh. In effect, the taunt belittles the king in the following way: the Babylonian king was capable of shaking only the earth and the kingdoms of the world. However, the shaking of the heavens is omitted in the phrase: יְהֹוָה יִשְׁתַּחֵץ שְׁמוֹ וּמְרַגְּזֹת שְׁמֵי הַשָּׁבָל (14.16). Implicit in the king’s inability to shake the heavens is a belittling of the hosts of heaven that Babylon worship (47.13-15). Only Yahweh is capable of shaking both the earth and the heavens (יָרַץ שְׁמוֹ בְּאֵלֶּיהָ יִשְׁתַּחֵץ וּמְרַגְּזֹת נַפְרוֹת; 13.13; cf. 5.25; 64.1). Moreover, the taunt belittles the king in its description of Sheol. The king can not shake the heavens but Sheol is stirred (רָעַשָּׁה) to greet the king (14.9, יָרַץ שְׁמוֹ וּמְרַגְּזֹת נַפְרוֹת בְּשֵׁל, יָרַץ שְׁמוֹ וּמְרַגְּזֹת נַפְרוֹת בְּשֵׁל) who could only shake the earth for a limited time (14.16, יָרַץ שְׁמוֹ וּמְרַגְּזֹת נַפְרוֹת בְּשֵׁל).

Thematically, the use of (יָרַץ) in wrath-associated texts functions to emphasize the impotence of the enemies of Israel/Judah in light of Yahweh’s sovereignty. Is 37.29 depicts the rage of the Assyrian king as the grounds for Yahweh’s punishment (יָרַץ שְׁמוֹ וּמְרַגְּזֹת נַפְרוֹת). Here, too, Assyria’s raging was no match for Yahweh. In this way, the Reason for Assyria’s judgment (i.e., her rage at Yahweh) is a precursor of the Reason for Babylon’s judgment (i.e., her rage against Yahweh’s people).

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527 Within Isaiah, the word (יָרַץ) is varied and used to depict the shaking of the earth, rage, being stirred or shocked. In 5.25, Yahweh caused the mountains to shake (יָרַץ). The verb in 28.21 depicts Yahweh’s rage against scoffers (יָרַץ מֵעָשָׂה לִפְאֹת וְלַשׁוֹנֵו). The qatal form of (יָרַץ) describes Sheol’s response in greeting the king in 14.9. The imperative (יָרַץ) in 32.11 warns women to tremble because of the coming judgment.

528 The semantically related term (יָרַץ in 7.6 “יָרַץ מֵעָשָׂה וּמָשָׂא”) was used to depict the intent of Rezin and Pekah to terrify and rage against Jerusalem.
5. Turning the world into a desert and overthrowing cities

The word כותב (demolish) frequently conveys complete destruction (2 Sam 11.25; 2 Kings 3.25; Jer 1.10; 24.6; 42.10; 45.6). The reference to the destruction of the whole world emphasizes the extent to which Babylon destroyed kingdoms in her rise to power. Wildberger has observed that the opposite of כותב is בני (build). It is surprising, therefore, that he does not mention Is 49.17 where both כותב and בני occur. In 49.17, the builders outstrip those Babylonians who demolish.

Is 14.17 also contrasts Babylon's destruction with the work of Yahweh. Babylon converts cities into deserts, but Yahweh transforms deserts into gardens and secures places where his people may live (cf. 40.3; 35.2; 51.3; 54.3).

6. Never releasing prisoners

The dead king never released prisoners (2 Kings 25.27-30). Keeping prisoners secured the loyalty of antagonistic groups. Deutero-Isaiah's description of Yahweh's liberation of the prisoners through the mission of the servant (42.1-7; 49.9) contrasts with the depiction of the Babylonian monarch.

7. Cutting the trees of the forest and destroying his land

As a consequence of war, Lebanon and northern Mesopotamia forests were destroyed by both Assyria and Babylon (cf. Deut 20.19; Is 2.13; Judg 9.15; 29.5; Ps 104.16; 1 Kings 5.20; 2 Kings 19.23; Ezek 27.5; 31.8). The monarch not only destroyed the land of foreign kingdoms but his land as well (14.20).

The image of the cutting down of trees also remits to the theme of Assyrian and Babylonian hubris. Trees function as a symbol of pride (Is 2.13; 10.33-34; Ezek 31.16-18). The contrast between the empire that cuts

529 Wildberger 1997a, 69.
530 Ibid.
531 Ibid.
down trees and Yahweh who plants trees may be seen in Deutero-Isaiah (41.19). \textsuperscript{533}

8. \textit{Attempting to be like Yahweh: the pride of Helel Ben Shachar}

The use of six first-person \textit{yiqtol}s climaxes the attempt of the Babylonian king to be equal to Yahweh:

\begin{align*}
\text{Against his people result in his people not giving} & \quad \text{(14.18)}. \quad \text{“How you have fallen Son of the Dawn!”} \\
\text{The monarch destroyed both his land and murdered his people. His crimes} & \quad \text{(14.20).} \quad \text{“To the heavens, I will ascend”}
\end{align*}

\begin{align*}
\text{I will sit on the mount of the assembly} & \quad \text{(14.13).} \quad \text{“I will sit on the mount of the assembly”} \\
\text{I will make myself like the Most High.} & \quad \text{(14.14).} \quad \text{“I will ascend above the heights of heaven”}
\end{align*}

The syntactical fronting of ‘heavens’ (קֶנֶּה) is underscores the desire of the ‘intruder’ (קְנֵל שְׁפִּיתו, 14.12) to sit in the council of the gods (קְנֵל שְׁפִּיתו, 14.13) Zaphon, as a location for the divine council of the gods (קְנֵל שְׁפִּיתו, 14.13), picks up on a motif that “goes back to the role of Mount \textit{Spn} (גֹּבֶל אָקְרָה) as it is attested in Ugaritic mythology and ritual and other epigraphic sources of the second millennium.” \textsuperscript{535} Zaphon was later identified with Jerusalem (cf. Ps 48.3). \textsuperscript{536}

The \textit{taunt} emphasizes the humanity of the monarch (קָרֶב כִּיָּה, 14.6) in contrast to the divinity of Yahweh (קָרֶב כִּיָּה). Such self-deifying speech, characteristic of Deutero-Isaiah’s portrayal of Babylon (43.10-13; 44.6-8; 45.5-6, 8.21; 49.9), \textsuperscript{537} is countered by Yahweh’s claim of uniqueness (43.11; 45.5) first inspired by Isaiah’s vision of the “High and Exalted One” (נְאִיר הָאֱלֹהִים, Is 6.1-5).

9. \textit{Murdering his people}

\begin{align*}
\text{The monarch destroyed both his land and murdered his people. His crimes} & \quad \text{(14.20).} \quad \text{against his people result in his people not giving him a proper burial (14.18).} \textsuperscript{538}
\end{align*}

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\textsuperscript{533} E. Farfán-Navarro concludes that images of flor and fauna represent the exiles who return. E. Farfán-Navarro 1992.  
\textsuperscript{534} Blenkinsopp 2000, 288.  
\textsuperscript{535} Rummel 1975, Vol 2, 323.  
\textsuperscript{536} Hess 2007, 96.  
\textsuperscript{537} Blenkinsopp 2000, 288.  
\textsuperscript{538} Wildberger 1997a, 72.
Punishment

1. Brought down from heaven and cast out of his tomb

The dead king is perceived as a “stomach-churning” abomination (נֵקְרָס, 14.19). The LXX translates “nekros perhaps translating nēpel (“a dead fetus,” Ps 58:9; Job 3:16; Eccles 6:3).” Though, in our opinion, the MT ‘loathsomely’ is to be preferred as it functions to contrast the posterity of the king of Babylon with that of Jesse (11.1, בִּנְיָן).

2. Posternity extinction

Here, the grotesque, macabre images depict the lack of posterity. No one from his family is available to care for his body (Jer 22.19; 36.30). Being hurled from his tomb and having no companions in Sheol (14.19-20) indicate the end of the king’s posterity. The command to exterminate the sons of Babylon (14.22, לֹאָֽרֶץ) corresponds to practices when kings were overthrow (cf. 20.5; 34.7). The express purpose is to exterminate evil and keep it from filling the cities that run the risk of being ruled by the king’s sons (לֹאָֽרֶץ, 14.21). The Extent of the extinction of the king’s posterity is phonologically expressed in the alliteration of 14.22: לֹאָֽרֶץ (‘name and remnant; son and son’) (cf. 63.12). As with other offenses, the extermination of the sons of Babylon (14.22, לֹאָֽרֶץ) resembles the crimes of Babylon done to Judah (1 Kings 15.28; 2 Kings 10.17). The punishment of Yahweh is, once again, seen to be neither random nor capricious but just.

In light of the larger literary context, Babylon’s complete extinction is later explicitly announced in 21.9 (לֹאָֽרֶץ לָאָֽרֶץ פּוֹתֶחַ, אֲלֵילֵי שֶׁבֶר). The absence of Babylon and her posterity contrasts with the population explosion of Israel that will become a theme in Deutero and Trito-Isaiah (43.6; 49.20; 53.10; 60.4).

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540 Wildberger 1997a, 72.
541 Begg 1989, 121-125.
Purpose (of Punishment) and Response-Action

As noted above, the depiction of the Evaluee implies that Babylon is punished for its evil ruthlessness and blasphemous pride. Other purposes include those indicated by the use of the ֶ.

1. To destroy the world

פִּֽלְפֵּלַה ֶֽלַּה (13.5).

Depiction of the purpose of Yahweh’s Instruments of Wrath.

2. To make the earth desolate and destroy the sinners in the world.

לַשָּׁם ֶֽלְבָּּלָה לְשׁוֹשָׁנָה לשׁוֹשָׁנָה (13.9).

The purpose of the coming Day of the Lord (i.e., יבָּ֔א יוֹם־יְהוָה) is the destruction of the earth and sinners. The phonological repetition of the //sh// heightens the sense of terror.

2. Punish pride of the ruthless:

פְּדֵּֽשַׁדַּק (13.11-12)

In 13.11 the surface structure emphasizes pride as the main reason for Yahweh’s punishment. Note the sequences of  V + D.O. // D.O. + V which places pride-associated lexemes in the central position (ָּפַּֽלְפַּלָה ֶֽלְבָּּלָה וּפְדֵּֽשַׁדַּק). Moreover, the vocalic assonance with the //im// sound highlights the focus on pride.
Chart 3.5
Verbal Sequence in Is 13.11

weqatal (predictive discourse)
Verb

Verb – Loc  

DO

- Loc  

DO

weqatal (predictive discourse)
Verb

DO

[Focus] DO  

Verb

yiqtol

Verb

yiqtol

3. Make men rare

The purpose of punishment is to make men rare. The verb אָלֹקִיר (“I will make rare”) was chosen because of its alliteration with אֵפִיר (Ophir).542

4. Serve as a paradigm for the whole world

Is 14.26, as a summary appraisal of the preceding section, captures the paradigmatic function of Babylon's destruction, namely: to serve as a pattern for the destruction of the whole world: לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָл־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן לְכָל־הָאֵדֵן

Punishment (Response-Action) & Time (Theological) = Day of the Lord

Syntactically, the punishment of Babylon is portrayed as a consequence of the Day of the Lord (יוֹם־יְהוָה) in 13.6,9,22. In both 13.6, 9 the Day of the Lord is personified as are other weapons of wrath. The arrival of the Day of the Lord in 13.6 is expressed with a yiqtol verb yiqtol (יִבְוא). However, in 13.9 a qatal (فاعل) form is used to announce the arrival of the Day of Yahweh.

542a Alonso-Schökel 1963, 408; Wildberger 1997a, 26.
Depictions (of the Time of Punishment)

1. Near

The adjective ענוק, in both v.9 and v.22, depicts the nearness of judgment. The use of ענוק is suggestive of Deutero-Isaiah’s attempt to explain apparent delays in fulfillments (cf. Is 5.19; 60.22; Hab 2.3; Ezek 7.7; 12.21-28). 543

2. Gruesome

The subject complement ענוק appears only in 13.9. The clustering of the // קי sound in the three subject complements of 13.9, evoke phonologically terrifying sounds (i.e., akzārī wē ebrā wahārōn āpi). The word ענוק, here, is depictive of an emotion that is consistently associated with merciless and cruel actions toward another person (Prov 5.9; 11.17; 12.10; 17.11; Is 13.9; Jer 6.23; 30.14; 50.42) 544. The divine pathos is expressed in concrete ways and corresponds to the ruthless and cruel depictions of the Medes.

3. Raging fury

Both ענוק and והם appear in 13.9, 13. They function as a poetic inclusio that depicts the Manner in which the Day of the Lord arrives. 545 The term was used to describe Yahweh’s Instrument of punishment in 9.6 in response to Israel’s sins. In 10.6 the word described the emotion the Evaluate provoked (people of ענוק). בך evokes images of being ‘poured out’ 546 (Is 14.6; 10.6; Job 40.11). The idea that הָכָּבָד comes out of a container suggests that, once הָכָּבָד is poured out, Yahweh no longer controls it. הָכָּבָד must finish its course.

543 Wildberger 1997a, 21-22.
544 SWA 1997.
545 Though the words in 13.13 appear in the same order, they are not subject complements as in 13.9. Rather, two prepositions have a causative function and correspond to the 546 (13.13) Keil and Delitzsch 1996, 95. Yahweh will shake the heavens (דָּבָר, דָּבָר) because of his ‘frothing rage’ (ענוק) and ‘burning anger’ (חֲרוֹן) Young 1962, 43. The use of the 1st person, rather than the 3rd person (יָד, יָד), is awkward.
546 That is, they stimulated Yahweh’s overflowing wrath: “outpouring of anger (compare the root in hitpa‘el); Job 40:11, הָכָּבָד (the outpourings of thy anger”). The word is used to describe Moab in 16.6 but means “presumption” in that context. Wildberger 1997a, 146.
547 G-T 2003, 603-604.
The עֶבְרָה of the Day of Yahweh contrasts with that of staff of Babylon’s king (14.6)

4. Fiery anger

The collocation is common in descriptors of wrath when referring to God’s anger. The use of בֹּר in the context of divine anger evokes an image of heat (cf. Ps 58.10) and conveys “a very intense anger, implying one becomes so angry that the face becomes hot and flush-skinned.” is a core term that is associated with many types of anger.

In the immediate context, the depiction of Yahweh’s wrath as ‘fiery hot anger’ is associated with the faces of those who are judged in 13.8 (יֵנְפּי). In this way, Yahweh’s fire is seen to have lit the faces of the Evaluees with the flame of judgment.

Results (Cosmic)

The cosmic results of the יוֹם־יְהוָה (13.10-11) express the effects of Yahweh’s punishment of Babylon as a destabilization of world order. The magnitude of the effects is in proportion to the evil of Babylon.

1. Luminaries cease their function

Verbs depict the cessation of the normal function of luminaries.

Chart 3.6
Luminaries lose their function in Is 13.10

-Subject-Verb (כָּבָּד הַשְׁמִית) stars (subject + neg yiqtol, ‘will not shine’)
-Verb-Subject (נִפְלֵית) be dark (verb + subject)
-Subject-Verb (רָאָה הַשָּׁמִים) moon (subject + neg yiqtol, ‘will not reveal’)

Images of darkness are frequently associated with punishment (Amos 5.18, 20; 8:9f; Jer 4:23; Zeph 1:15; Ezek 32:7; Joel 2:2,10,31; 3:15; 3:4; Ps 97:2; Deut 4:11; Hab 3:11). Signs in the heavens were often interpreted as omens.
in the Ancient Near East.\textsuperscript{551} At the same time, the Babylonians are depicted in Isaiah as attempting to manipulate their destiny through the worship of luminaries (Is 24.21; 34.4-5, 5; Jer 7.18; 8.2; 44.17,18,19; Ezek 8.16-18 and “it is in this context that Isaiah announces the extinguishing of the heavenly light in God’s great day.”\textsuperscript{552} The Day of the Lord is both a sign to be interpreted and a punishment of the gods of Babylon (cf. 13.5; 40.26).

2. \textit{Shaking of foundations}

The established cosmic order is turned to chaos with the shaking of the foundations of the earth (cf. שמים “heaven” \textshape{//} ארץ “earth” Is 1.2; 13.13; Hos 2.23; Amos 9.6; Pss 73.9; 96.11; 147.8).\textsuperscript{553} Both upper and lower realms of the earth are moved as an expression of Yahweh’s wrath. Wildberger notes, “what happened once upon a time to Sodom and Gomorrah (v.19)” (cf. Is 34.4; Joel 3.3; Zech 14.3).\textsuperscript{554} The same verb (רגז) was used to depict the quaking of the mountains that led to the death of many in Judah as a result of the wrath of Yahweh in 5.26ff.

\textit{Results (Depiction of Humans)}

1. \textit{Command to howl and wail (Expressor)}

13.6 is a call to complaint\textsuperscript{555} with an imperative followed by a motive clause. The imperative to wail is directed to Babylon because (డ) of the nearness of the Day of Yahweh arriving as sweeping destructive force (דש). The wailing of the people and the eerie sounds of the hyenas (13.22) underscore the horror of the Day.

The logical connector (ו) in 13.7 introduces the results which include physiological and emotional reactions that involve the hands, hearts, bowels and face of the Evaluees.

\textsuperscript{551} Similar motifs depict Adad's power passing over the heavens turning whatever was a light into darkness. See Gilgamesh Epic 1.132 in B. Foster 1997, 459.

\textsuperscript{552} Oswalt 1986, 306.

\textsuperscript{553} Fisher \textit{RSP}, Vol 1, 356.

\textsuperscript{554} Wildberger 1997a, 25.

\textsuperscript{555} Sweeney 1996, Loc 3928.
Chart 3.7  
Verbal Sequence in Is 13.7

The syntactical structure depicts the Evaluate in three ways. First, the weqatal + yiqtol sequence expresses predictive discourse. Second, each of the four subjects (hands, hearts, pangs/cramps, faces) are fronted and thereby emphasize that the totality of the human body is affected. As a synecdoche, the body parts stand for the whole of the body which indicates the degree to which the person is affected. Third, כל indicates that every person will be affected.

2. Every hand goes limp, hearts loose courage

The image of hands going limp and hearts melting away expresses the loss of courage faced with military invasion (2 Sam 4:1; Josh 2.11; 5.1; Is 19.1; Ezek 21.12; Nahum 2.11; Ps 22.11). The Syro-Ephraimitic and Assyrian invasions produced physiological reactions as well (רָכַם, Is 7.3) and melt from fear (רָכַם, 7.4; 37.3). In contrast, Yahweh consistently strengthens the hearts of his people (40.2).

3. Pangs and cramps of childbirth

Pangs and cramps of childbirth frequently express the agony of victims of military attack (Jer 6.24; 50.43; Ezek 7.17,21; 21.12; Zeph 3.16; Job 18.20;...
The motif of birth pangs is used differently by Deutero-Isaiah (42.14ff) where it portrays the noise Yahweh makes when he liberates his people in Exile (42.14).

4. Faces aflame

The faces turn red as they look at each other with horror (Nahum 2:10; cf. Is 29.19). We suggest that the image picks up on the ‘fiery red’ anger of the Day of the Lord. Now, the faces of men are aflame with the judgment of Yahweh.

5. Turning and fleeing to their land (as hunted prey; as sheep)

People scatter when the Day of the Lord arrives. The description of the Midianites who flee (Nahum, Judg 7.22) in the Gideon narrative likely influences the present description. The comparative grammar (ג) portrays the scattering of the people with two images. The we-haya is characteristic of predictive prophecy.

Images of animals being hunted or sheep being scattered appear in other wrath-associated passages as well. Israel is portrayed as a hunted animal with none to rescue her from Assyria (נָסָה, 5.26-30). Here, however, Babylon is described as a hunted gazelle. The scattering of the Babylonians as scattered sheep is consistent with the reversal of themes. She had gathered people from the nations (as did Assyria, cf. Is 10.5ff). Now, people will flee from Babylon. The image of scattered sheep is also found in 53.6 where it describes the Reason for divine wrath (כְּבָרֹץ אוֹלֵדַת בַּקּוֹדֶשׁ בְּשֵׁם יְהֹוָה). In both texts, the same words are used נָסָה / נָפָה / וְגָּדַה. Though this is not an inter-textual reference, comparing the texts indicates how images of scattered sheep/prey relate to the theme of wrath in Isaiah:

Is 5.26-30; 13.8 = Results of wrath
Is 53.6 = Reason for wrath.

557 They return to their places of origin. Wildberger 1997a, 27-28.
5. *Destroyed and depopulated like Sodom and Gomorrah*

The overturning of Babylon (בבל) implies a depopulation of cities when cities are destroyed (Lam 4.6). In this way, the overturning and depopulation of Babylon match her crime of destroying and depopulating Judah in the Exile. The language of the repopulation of Zion with those who return from Exile in Is 14.1-2 contrasts with that of depopulated Babylon.

6. *Inhabited by horrible beasts and demons*

The predictive prophecy employs four *we-haya* clauses to describe the consequences of the arrival of the Day of Yahweh.

*וַיִּתְנַהְרֵבֶּה* (13.9) “and it will happen to Babylon”

*לֹּכֶהְרִיצֵמָה* (13.21) “but will lie there . . . beasts”

*פִּיטָאֵל* (13.21) “and will be filled . . . with owls”

*וַּעֲצֹמִים וְרוֹצָן יִזְלֹּה* (13.22) “and will cry . . . hyenas”

The revelry and singing once heard in the palaces of Babylon will be replaced by cries and wailing of wild beasts. In 1.10; 3.9 images of Sodom and Gomorrah expressed the *Reason* for Yahweh’s wrath. In 13.9 the reference to Sodom and Gomorrah depicts the *Results* of punishment. As Blenkinsopp notes:

> It will be the home of satyrs, goat-like creatures of corrupt intelligence and malevolent will who haunt the wild places of the earth, sometimes in the company of the female demon Lilith (34:14 cf. Lev 17:7; 2 Chron 11:15). The topos of a human population displaced by wild animals is conventionally part of this scenario (cf. 27:10–11; 34:11–15; Jer 50:39; 51:37). 558

The mixture of demonic animals with unclean animals shows that there was no real distinction between animals, demons or apparitions. 559 The same imagery depicts Edom’s destruction (34.5-17). In contrast, the transformation of landscapes (40.1-11) and animal imagery is used to express the end of Yahweh’s era of wrath upon his people (11.6; 65.25).

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558 Blenkinsopp 2000, 280.
559 Wildberger 1997a, 33.
7. The earth rest and trees rejoice (14.7)

The whole earth had been oppressed by Babylon, but now the trees will rejoice. In 14.4-7-8 the earth rests and new life develops by Deutero-Isaiah (14.3). Drawing on images of Noah and rest, the text suggests that chaos would no longer characterize the earth (cf. Gen 8.4-5). The earth that rests implies the end of Babylon's destruction for Israel. For this reason, the earth and trees shout for joy (דẫuו). In Deutero-Isaiah, singing and rejoicing characterize the entire created order that celebrates liberation from Babylon (יהוה espresso), Is 44.23; 55.12-13; cf. 44.23; 49.13; 54.1; 55.1; 55.12; 52.9).

8. Israel is transplanted into the land (14.1)

The addendum of a prose section in 14.1-2 that begins with the יִכְּנֶה clause describes the results of Babylon’s destruction for Israel. The יִכְּנֶה + וְעַבָּדָה (9x) sequence depicts consecutive events in the future with the purpose of instilling confidence in the exiles. The events portray the following consequences for Israel:

- With Yahweh as subject:

14.1 Yahweh will have mercy (יִשבְּלָה), יִכְּנֶה
14.1 Yahweh will choose Israel (יִסרְּבְּלָה), וְעַבָּדָה
14.2 Yahweh will set them in their land (יִשְֹרֵעַ), וְעַבָּדָה

Yahweh’s mercy was part of Israel’s ancient creed (Ex 34.6; Deut 4.31). Therefore, the withholding of mercy signaled the temporary wrath of Yahweh, as we noted in Is 9.16 (cf. 27.11; 13.18; 30.18). The renewal of his mercy in 14.1 signals that the era of wrath against Israel has now ended. The word יִכְּנֶה, likewise, evokes promises related to the land (Deut 4.37). Its use in Isaiah is evidence of Deutero-Isaiah’s redaction of the present text as וְעַבָּדָה never appears in Trito-Isaiah. The theme of election, the democratization of Davidic promises and the subservience of the nations in 14.1-2 are more fully developed by Deutero-Isaiah in 55.1-7.

As it relates to the present text, Israel's experience of wrath led to her expulsion from the land (5.13) and captivity by merciless Babylon. Now, the...
end of Exile results in a reversal of fortunes. She will be transplanted in her land once again (םֵן נָצַחוּ) and the nations will serve Israel.

8. Nations will serve Israel

-Nations as subject
14.1: Nations will join them (םֵן נָצַחוּ) we+qatal
14.1: Nations will cleave unto the house of Jacob/Israel (םֵן נָצַחוּ) we+qatal

-Israel as subject
14.2: Israel will take peoples (םֵן נָצַחוּ) we+qatal
14.2: Israel will bring them (םֵן נָצַחוּ) we+qatal
14.2: Israel will possess them (םֵן נָצַחוּ) we+qatal
14.2: Israel will make them servants (םֵן נָצַחוּ) we+haya
14.2: Israel will rule them (םֵן נָצַחוּ) we+haya

The theme of the reversal of the fate of Israel and the nations echoes 11.11-16 (esp. 11:12) where nations are subservient to Israel. The role of the nations is clearly reversed and unique to the Deutero-Isaiah (41.11-16; 49.7, 22-23, 25-26; 51.22-23; 52.13-15; 54.17).

Place (of Punishment)

“There” (שם)
(13.21)

The topical reference in 13.21 to Babylon uses the word שם. The word is repeated five times in the short span of vv. 21-22 and anaphorically remits back to שם הָעִבְרָה תְּשׁוּבָה נָא in 13.9. The destruction described in 13.9 phonetically anticipates the repetitive use of שם in 13.21-22 and audibly evokes images of sweeping destruction.

Judgment-Communication Frame in 14.2-23

In the Judgment-Communication frame: A Communicator communicates a Judgment of an Evaluee. [FNI]. In light of the 13.1-14.23 we may conclude:

A Communicator [Isaiah in 13.1; Israel in 14.2] communicates a judgment of an Evaluee [King of Babylon] to an Addressee [dead king addressed but only heard by Exiles in Babylon]. [FNI].

The superscription (אֲשֶׁר) in 13.1 had signaled the verdict. Now, a taunt/dirge is the literary means by which this verdict is communicated. The Addressee is the dead monarch, but the audience is Israel in Exile.
Event (Literary Genre)

Is 14.2b-23 is a taunt in the form of a dirge. Dirges are characterized by the use of an exclamatory צָה (14.4; 14.12; cf. 2 Sam 1.19,25,27). The purpose of the dirge is to belittle the object and is common in war settings (cf. Ezek 19.1-14; 27.1-36; Amos 5.1-3). Normally, a dirge extols the merits of the deceased and calls people to mourn. This dirge, however, does not extol the merits but the crimes. The effect is that former glory is contrasted with the present tragedy. The dirge is also typically expressed with a qinah meter where there is a 3 + 2 stress.

Frequency of Communication

Deutero-Isaiah also uses a taunt song/dirge about Babylon in Is 47.

Means (of Punishment)

Taunt/Dirge: the song is not merely a poetic description of the deceased king of Babylon but is a means of transferring the king over to the realm of the dead, robbing the king of his power.

Time (Theological)

Scholars have long noted that the taunt/dirge in Is 14 and 47 is characterized by the qatal form of the verb. Nevertheless, the fact that the song is preceded by the temporal we+haya “in that day you will say” (בְּיַום וְהָיָה, 13.3) clearly shows that it is something to be sung in the immediate future. The qatal forms depict a state of affairs in the future.

Communicator of Taunt (People)

The Communicators of the taunt correspond to the heralds in Deutero-Isaiah (cf. 40.2).

Communicator of Taunt (Prophet)

The dual use of the messenger formula נְאֻם־יְהוָֽה (14.22,23) indicates a prophetic expander of the oracles speaking with the authority of Yahweh.

564 Ibid.
565 Wildberger 1997a, 50-52.
566 Ibid.
3.3  Introduction to Isaiah 24-27 (“The Isaiah Apocalypse”)

Is 24-27 has been conventionally termed ‘Israel’s Apocalypse’ because of its resemblance to apocalyptic literature. However, 24-27 is not pure apocalyptic literature. Many aspects unique to later apocalyptic literature are absent from 24-27, such as a dualization of thinking; heavenly journeys or the periodization of history. However, earlier aspects of apocalyptic literature do emerge in 24-27 and include a reconfiguration of hope (25.6-8), triumph (25.9), the resurrection (26.15), the end of evil depicted with cosmic language (27.1, ‘Leviathan’) and the blossoming of Israel in the whole world (27.6). In any case, the material grew out of Post-Exilic conditions where the previous promises of Yahweh were perceived as not having been fulfilled. Thus, the writers needed to show how the prophecies were to be understood. This re-interpretation of texts is evident in 24-27, which tends to reapply historical judgments and promises on a universal level. For instance, Is 24.1 may be referring to an earlier prophecy such as 13.5. We discuss one of the most obvious re-interpretations of previous material in our section below on 27.2-5 where the song of the vineyard is re-interpreted.

On a larger literary level, 24-27 has been considered by most scholars to universalize many of the historical particulars that are found in Is 13-23. With the exception of Moab which is emblematic, the cities in 24-27 are nameless and described as the ‘city of chaos’ (24.10,12; cf. 25.2-3; 26.5; 27.10-11). Moreover, in the very literary center of the 24-27, the ‘city of God’ appears (26.1-2) as a symbol of hope for all. We will now examine the function of wrath-associated lexical units in the larger literary contexts of 26.7-21 and 27.2-5.

567 Blenkinsopp 2000, 346.
568 Johnson 2012, 36-43.
569 Blenkinsopp 2000, 347.
570 Sweeney notes how the following verses in 24-27 reuse the previous texts: (24.13//17.16); (24.16/21.2; 33.1); (25.4-5/4.5b-6; 32.1-2); (25.11b-12/2.9-17); (26.5/2.6-11); (26.17-18//13.8; 66.7,8); (27.1-3//5.1-7 &11.10-16). In each instance there is a universalizing tendency. See Sweeney 1987, 51-66. See also Sweeney 1988, 39-52.
571 Blenkinsopp 2000, 348.
3.4 Isaiah 26.11 + 26.20

Surface Structure: Is 26.11 + 26.20.572

26.11
Is 26.11

yhw

ramā yodḥā bal-yehēzāyān

[D.O]
yehēzū væyēḇōšū qin'at-ām

'āḇ-ēš šārēḵā ṭū kēlēm s

Is 26.20

lēq 'ammiy bā' bahāḏārēḵā īṣēḵōr dēlotyḵā

[Loc……..]

baʿāḏeqā ḥāhī ḵim at-ʁegā' 'ad-ya ʾāḇāwr- zā ʾĀm

[Time trvl] [Time aim………..]

Frame Elements

Event (Literary Genre)

While Is 26.1-21 is considered 'apocalyptic' it draws on a variety of literary genres and forms. As a whole, 26.1-21 is a communal complaint song characterized by a song of praise in 26.1b-6. The song exhorts the community to trust in Yahweh (v.3).573 The recurrent use of the first person singular “I” instead of ‘we’ in a communal lament indicates its parenetic function. The following literary genres/forms are used:

26.1-6: Songs of praise
26.7-18 Complaint
26.19 Salvation oracle
26.20 Exhortation

The text of 26.7-21 serves the ultimate intention of exhorting the people to wait (v.20). Thus, the text corresponds to the Attempt-Suasion frame in which: “The Speaker [Yahweh/prophet] expresses through language his wish to get the Addressee [Israel] to act in some way that will help to bring about events or states described in the Content [hide until God’s wrath passes].” [FNI].

572 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicate [QSPPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mtv or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; ʿāḇāwr [gram]; Includer grammar [Incl]


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Time

The majority consensus is that Is 26.7-21, given it forms one of the original cores of 24-27, is to be dated no earlier than the late Sixth-Century or early Fifth-Century BCE. Thematic concerns of the text are associated with the return and rebuilding of Jerusalem.574

Addressee

The Addressee is ‘the person that the speaker seeks to influence to act.’[FNI] (i.e., the person Yahweh seeks to influence to ‘come and hide,’ v.20).

1. Israel and the prophet

The Addressee is addressed explicitly by Yahweh in 26.19-20 "עַמִּי ("my people).575 The association of the Addressee with the covenant is evident in the term עַמִּי (vv.11,20). In vv.8-18 nine first person pro-forms identify Israel as the one who laments. In v.9, the poet identifies himself with the community through the use of the first-person singular (עַמִּי יָדַע אֲשֶׁר יִשְׂרָאֵל וַיַּעֲמֹד בְּעַרְיָן יְרוּשָׁלָיִם). When Yahweh addresses ‘my people’ it includes both prophet and people.

2. A righteous nation (vv.1-10)

‘Righteousness’ describes both the nation in v.2 (בְּדַיָּו תֵּבָא אֱמֶת אֱלֹהִים) and what the nation intends to learn in vv.9-10 (כִּי יָדַע אֲשֶׁר מְצַמֵּחַ פַּתְיָה). In vv.1-6 the righteous nation that enters the city is depicted as a triumphant and joyful community that trusts in Yahweh. The text has intentionally shifted the sense of Is 60.11 where the kings of the earth enter the gates.576 The depiction of the joyful righteous in vv.1-6 is radically changed in vv.7-21. In vv.7-21 the experience of the righteous is that of lament and of yearning for Yahweh to intervene. Such shifts are common in early apocalyptic literature and are also characteristic of shifts between lament and praise in the Psalter. Notice the changes in depictions of the righteous below:

574 Hays dates Is 24-27 to the late Seventh - early Sixth-Century BCE noting several latter interpolations. For instance, the paragogic nun rarely appears in Is 24-27. However, it does occur three times in Is 26 (vv.11,19) where it is evidence of late archaising activity. C. B. Hays 2013, 7-24.
575 Note the shift from the second person singular “your dead” (v.19a) to the first person singular “my bodies” (v.19b).
576 The righteous, not the kings, enter through the gates as in Is 60.11. This represents a variation on the theme of the democratization of kingship. See Hibbard 2006, 183-200.
Chart 3.8

Righteous Rejoice & Lament in Is 26.1-21

Righteous Rejoice // Righteous Persevere
26.2 (נָֽפֶשׁ) // 26.7-8 (נָֽפֶשׁ)

Entering in Joy // Hiding from Wrath
26.2 (תַּאֲוַת־נָֽפֶשׁ) // 26.19 (תַּאֲוַת־נָֽפֶשׁ)

Trust leads to Peace // Confident longing (trusting) for peace
26.3-4 (תֵבֵֽל) // 26.8 (תֵבֵֽל)

The righteous wait for Yahweh to make a path of righteousness (772) and justice (כּוָֽשׁ)

v.7 אָרָה לִפְנֵי יְהוָה לָאָוָה וּפָרָה פְּרָה פִּלְגָּשׁ:
v.8 אָרָה לִפְנֵי יְהוָה לָאָוָה וּפָרָה פְּרָה פִּלְגָּשׁ:
v.9 נָֽפֶשׁ יָאִינוֹת פְּרָה לָאָוָה יָאִינוֹת וּפָרָה פְּרָה פִּלְגָּשׁ

In 26.7-9 expectations of the righteous for justice and righteousness consist in a desire for Yahweh to vindicate the community oppressed by foreigners. Structurally, the object of the community and prophet’s desire (26.8, יָאִינוֹת) is Yahweh’s Name and his memorial. Both objects are fronted for emphasis (כּוָֽשׁ and לָאָוָה).577 The name and memorial refer to Yahweh’s great deeds in history (cf. Hos 12.6; 14.8; Ex 3.15b; Ps 30.4).578 Thus, calling to memory Yahweh’s deeds is a source of comfort. The focus of Yahweh’s great acts in history is reaffirmed. This contrasts with the oppressors who are not remembered in history (26.14, לָאָוָה מְזַבֵּדָת לָאָוָה מְזַבֵּדָת).

The theme of expecting Yahweh to make a path for the righteous is similar to themes in ‘wisdom psalms’ which help us clarify the function of the text. Exploring the relationship between the present text and ‘wisdom psalms’ (Pss 49, 62, 73, 91, 112), Blenkinsopp writes:

We are alerted to this aspect of the composition in the opening verses, with their heavy concentration of language from the didactic and aphoristic literature—ōrah (“path”), sādīq (“righteous,” “innocent”), yāšār (“upright”), etc. It is, in any case, a literary imitation of familiar liturgical genres rather than a psalm in the strict sense of the word. The initial expression of confidence in God and divine approval for the righteous (7-11), mixed with anxiety about

577 Several synonymous verbs (הָאָוָה, יָאִינוֹת) for longing/desiring Yahweh in times of crisis are used in vv.8b-9a. Note how the desire for Yahweh's name shifts to a desire for Yahweh himself! See Wildberger 1997a, 556-559. The structure of the chiasm uniting vv.8-9a is: desire – soul – soul – desire.
578 Young 1969, 213.
the congruence of the divine with human ideas of justice, turns to a dominant note of regret (12–18) in which the principal gravamen is foreign domination. In its penitential survey of the nation's history (all the major verbs are in the past tense) it can be compared with 63:7–64:11[12], which also laments foreign rule and in which God's deeds of mercy (ḥased YHVH) are the counterpart to God’s miṣpāṭim (deeds that manifest the divine justice) in our poem.579

The image of the righteous ‘waiting/expecting’ for Yahweh to intervene in righteousness and justice is to be seen as the desire for vindication. This vindication is brought about through punishment.

In the final form, the use of righteousness (קדש) and justice (משפט) develop Isaiahic terms in unique ways. In Pre-Exilic texts, the terms defined the ethical-moral obligations Yahweh expected of his people (5.1-7). The disregard of righteousness and justice stimulated Yahweh’s wrath. If overlooking righteousness and justice excited Yahweh’s anger in the Pre-Exilic period (5.1-7), being righteous and waiting for Yahweh’s righteousness characterizes those protected by his wrath in the Post-Exilic period (26.7-8).

Chart 3.8
Expectation of Righteousness and Wrath in Is 26.7-8 and Is 5.1-7

<table>
<thead>
<tr>
<th>Is 26.7-8</th>
<th>Is 5.1-7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expectations (קווה, תאון) of the righteous (צדק)</td>
<td>Expectations (קווה) for righteousness (צדק)</td>
</tr>
<tr>
<td>איה לארציו מיישבר ישב מצג ערי הסכל (v.7)</td>
<td>רחק כלשה יעשה מעשה לשבח תואר צעקה:</td>
</tr>
<tr>
<td>איה ממש açık ימים (v.8)</td>
<td></td>
</tr>
<tr>
<td>Protection during wrath (v.20) (צדק, צעקה)</td>
<td>Stimulus to wrath (5.25) ( кудר, צעקה)</td>
</tr>
</tbody>
</table>

In Exilic texts, the concept of Yahweh’s righteousness and justice related to his intervention in history to rescue the exiles. However, those in captivity did not expect Yahweh to act. Rather, they accused Yahweh of overlooking righteousness and justice (40.27, נושה, נושה). Yahweh’s acts of justice expressed in his making a path in the wilderness was unexpected and known to him alone (42.8-9; 48.3-5; cf. 40.2-3). However, in Post-Exilic texts, Yahweh’s acts of liberation from Exile are perceived as his standard and customary work.580 Now, the righteous community confidently expect Yahweh to intervene and vindicate his righteous ones.

579 Blenkinsopp 2000, 368.
580 תפלס as a customary yiqtol.
The righteous, unlike the wicked, perceive Yahweh’s work in history (vv. 9b-11)

The wicked, despite being shown grace (יִתְנָה יָהָוֶה), are unable to perceive Yahweh or his hand. The following chiastic structure contrasts the righteous and the wicked with a *proverbial* use of the *qatal* form of יָתַן in v.9b and v.10a.

- The righteousness learn (v.9b): לָמַד יָתַן לְיָהוָֽה
- The wicked do not learn (v.10a): כָּפַל לָמַד יָתַן בִּפְנֵי
- The wicked are neither able to learn righteousness nor see (יִתְנַר) the majesty of Yahweh (יִתְנַר, תָּמִיד מַעֲשָׂה יָהָוֶה) in v.10. Moreover, they are unable to see the hand of Yahweh (יִתְנַר, כְּפָנָיו) in v.11a.581

Thus, we may summarize that the wicked are:

1. unable to learn (לָמַד) what the community learns (i.e., יִתְנַר)
2. unable to see (לָמַד) the majesty of Yahweh (לָמַד, תָּמִיד מַעֲשָׂה יָהָוֶה)
3. unable to see (לָמַד) the hand of Yahweh lifted (לָמַד כְּפָנָיו)

The use of the verb for learning (לָמַד) does not imply a theoretical “rote” learning as in 29.13. The injunction to learn righteousness and justice is more akin to the context of 1.7 where the wicked are to ‘learn righteousness’ (לָמַד יָתַן תָּמֵי מַעֲשֵׂה יָהָוֶה). Rather than learning righteousness, as Smith notes, “they twist (לָמַד צֶדֶק, v.10) the truth or manipulate life to their advantage to get away with their oppressive behavior.”582 In particular, failure to learn righteousness implies a twisting of justice characterized by cruelty and wickedness (לָמַד צֶדֶק).583

The theme of the wicked unable to see the majesty of Yahweh (לָמַד תָּמִיד מַעֲשָׂה יָהָוֶה, v.10) is a variation of a theme introduced in Is 5-6. In 5.20, the inability of the leaders to distinguish the moral-ethical good from evil resulted in the decree of hardening (6.9ff) which was applied to the nation as a whole. Now, the decree of hardening has been lifted for the righteous but applied to foreign powers oppressing Israel.583 Yahweh’s majesty is clearly seen in his action of judgment (24.14). The inability to perceive Yahweh was a temporary measure for the Pre-Exilic (6.1-13) and Exilic community (40.27; 42.1-7) until purification and punishment had been accomplished (40.1-2). In the present text, however, the inability for the wicked to see the majesty of Yahweh triggers the righteous to pray for their annihilation.

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581 Both are customary *yiqtols.*
582 Smith 2007, 446; Wildberger 1997a, 563.
583 The use of לָמַד maintains the distinction between the prophet who saw and the wicked who do not see (cf. 6.1-2/26.11).
While the ability to see Yahweh’s majesty suggested the end of the era of wrath for Judah, the ability of the wicked to see the majesty of Yahweh will signal the universal application of Yahweh’s wrath on his enemies. This trajectory is illustrated in the chart below.

<table>
<thead>
<tr>
<th>Is 5</th>
<th>Is 26</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grace is shown to perceive God’s ways</td>
<td>Grace shown to perceive God’s ways: (5.1-2) Expecting Justice/Righteousness (5.7) בָּרְכִּיָּהוּ וְנַעֲשֶׂה (5.10)</td>
</tr>
<tr>
<td>Expectations of Justice/Righteousness (5.7)</td>
<td></td>
</tr>
<tr>
<td>Wicked unable to see the work his hand</td>
<td>Wicked unable to see work of Yahweh (26.11) But the godly can see God’s works (26.9)</td>
</tr>
<tr>
<td>Wicked unable to see work of Yahweh “show us”</td>
<td></td>
</tr>
<tr>
<td>Wicked unable to see work of Yahweh</td>
<td>Wicked unable to see work of Yahweh</td>
</tr>
<tr>
<td>Wicked twist what is right</td>
<td>Wicked twist what is right</td>
</tr>
<tr>
<td>(Unable to see/ perceive Yahweh)</td>
<td>נָקֵה בָּרְכִּיָּהוּ וְנַעֲשֶׂה (6.9ff)</td>
</tr>
<tr>
<td>Prophet sees majesty of Yahweh (6.1-2)</td>
<td>Inability of wicked to see majesty of Yahweh</td>
</tr>
<tr>
<td>טֶרֶם רַעְיבוֹ לְאֵלֶּיהָ נַעֲשֶׂה (6.26)</td>
<td></td>
</tr>
<tr>
<td>People see majesty of Yahweh (12.1-6) נָקֵה בָּרְכִּיָּהוּ וְנַעֲשֶׂה</td>
<td></td>
</tr>
<tr>
<td>Fire as judgment for twisting morality</td>
<td>Fire as judgment for twisting morality</td>
</tr>
<tr>
<td>תְּאָכְלֵנִי אֶלֶּיהָ נַעֲשֶׂה (26.11)</td>
<td></td>
</tr>
<tr>
<td>Wicked men of Judah (5.7)</td>
<td>All wicked in world</td>
</tr>
<tr>
<td>בָּרְכִּיָּהוּ וְנַעֲשֶׂה</td>
<td></td>
</tr>
</tbody>
</table>

To recapitulate, Is 26, reverses the themes of wrath in 5.1-30 by re-applying the stimuli to divine wrath and consequences of wrath on a universal level. While Is 26 implicitly reverses themes in 5.1-30, the text of 27.2-5 explicitly reverses Is 5.1-30.

584 The modal verbs in v.11 emphasize the plea of the righteous for Yahweh to exterminate the wicked.
The review of Yahweh's work in history is the assurance for peace in the future.

(יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.12)

The 'ך clause in 26.12 introduces the reason that Yahweh can ordain peace for the community now. In effect, the righteous pray: “Yahweh, You will ordain peace for us.” (יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.12)

The works of Yahweh in the past (יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.12; Cf. Ex 14.14) are phonologically contrasted with the ‘works’ of those who ruled over Israel (יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.12). Moreover, there is a contrast between the ‘lords’ who ruled Israel in the past (יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.12) and God who will work a wonder for his people in the future (יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.12). The identity of the ‘lords’ who ruled Israel is not specified. However, the act of calling out to Yahweh when oppressed evokes images of both the Exodus and the period of the Judges. The focal point of Israel's hope is in the exclusive acknowledgment of Yahweh's name (יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.13).

The ‘work’ of Yahweh in the past against the former oppressors of Israel was to exterminate the posterity of the wicked (יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.13). The extermination of Babylon’s posterity in 14.9-20 has now become a prototype for Yahweh’s act against the seed of all the wicked. Blenkinsopp writes:

The consignment of these hostile powers to death and oblivion was exemplified earlier by the shades of the dead (רְפָּאִים; see commentary on 14.9) receiving the Babylonian oppressor in Sheol or Hades (14:9-20).

The יָרֵאָם will not rise (יִשְׂרָאֵל֙ יִשְׁמַעְתָּן פֶּתַח שֶׁרוֹם לְפָנֵי֙ יָדִ֥ים אֶל֖ יְהוָ֣ה בָּאֵֽמְרוּת
(26.13; cf. 14.9 where the Rephaim rise). Yahweh’s extermination of the oppressor in the past assures Israel that the

585 As noted by Keil and Delitzsch 1997, 290-291.
586 Young 1969, 218.
587 Blenkinsopp 2000, 370.
dead will never rise in the future. The affirmation of faith, then, confesses the total extermination of oppressors. For this reason, we suggest, that the actual identification of the “lords” of the past is intentionally ambiguous. They cannot be identified because their name and posterity have been erased from history!

Israel reflects on Yahweh’s self-glorification in the population explosion and land extension

Unlike the extinction of the posterity of Israel’s oppressors, the verbs attribute the population explosion and expansion of Israel to the self-glorification of Yahweh.

The precise historical referents are not given, but the pattern of a conquest that follows the death of an oppressor and a subsequent land expansion suggests that the history of the Exodus and the Conquest is in view.

Israel sought Yahweh in the midst of punishment

The shift from the second person (v.15) to third person (v.16) reference underscores both the prayers and the reflections on prayer during times of chastisement (נפרץ) in Deut 11.2; Is 53.5). The prayers of Hezekiah in distress (Is 37.3) likewise characterized him as righteous in contrast to the wicked king Ahaz who did not pray when faced with expressions of Yahweh’s wrath.

Israel helpless to bring about salvation and posterity

In Is 26.15 the people affirmed that Yahweh brought about a population explosion. Here, Israel recognizes that she was unable to bring about salvation in the world (v.18, ישועת כל העמים or enlarge the nation (ךֵּֽלָּ֥י הָאָרֶץ)
There is a confession of the people’s total inability to bring about a restored and prosperous people of Yahweh. The inability to bring about salvation or a population explosion lamented in Is 26 is a subtle indictment on Yahweh’s apparent non-fulfilment of promises in both Deutero and Trito-Isaiah. In Deutero-Isaiah, disobedience resulted in a reduction of the people (48.18-19, 49.21; 43.6; 54.1; 66.8) or images of Zion’s supernatural growth (44.4; 48.19; 54.2; 49.22-23; 54.2-3, cf. 66.8) were familiar to the author of Is 26. In particular, the author of Is 26 reinterpreted themes from Is 44 and Is 54.

Is 44.4 depicts Yahweh’s deliverance as life coming from the earth (יָדָה). This image shapes Is 26.19 where the earth is depicted as a womb about to give birth (יָדָה). In this way, the resurrection motif in Is 26 extends the metaphor to the literal plane.

588 The verb יָלָל refers to bringing children to the point of falling out from the womb. Cook 2013, 265-292.
589 R. Rendtorff 1993, 133.
591 The identification of the dead in v.19 is ambiguous. From vv.8-18 the speaker has been the prophet/people addressing Yahweh. In that case, the prophet is saying to Yahweh that Yahweh’s dead will live (i.e., the dead belonging to Yahweh). However, the first person pro-form (יָלָל “my dead” following the second person pro-form (יָלָל) introduces a new subject. BHS and the Targum emend the first person reference to a third person “their dead.” The LXX drops out the suffixes to avoid the problem. Qumran Isa(a) maintains the text as in MT. Van der Woude notes that the shift of persons is intentional as it attempts to get the reader to see Yahweh’s salvation from different perspectives. See the discussion in Van der Woude 2013, 143-164.
592 Cook 2013; 265-292.
593 Ibid.
Is 26.16-19 also evokes the context of Is 54.1 where the same verbs (הָעָלָה, הָעָלָה) are used.\footnote{Cook notes that Is 26 evokes other aspects of Is 54 as well: the righteous who occupy Zion (26.7); a covenant of peace (54.10); a firm purpose (26.3); momentary anger (26.20; 54.7-8); fertility (26.15; 54.17). Cook 2013, 168-182.} In Is 54, barren Zion rejoices in her population explosion and border expansion as in 26.15. However, 26.15 extends the promise to the resurrection of individual Israelites who rise from the dead.\footnote{Dan 12.1-4 interprets 26.19 as a bodily resurrection. The rephaim are not metaphors. Otherwise, their names would not have been eliminated. Cook 2013, 168-182.} The inability of Israel to populate the earth (יִשְׂרָאֵל עַל עֵת הָעָלָה) in 26.18 is expressed with the verb נָס. In effect, they are unable to bring children to the point of ‘falling’ out of the womb (cf. Eccles 6.3). This echoes the cry of the barren women who without labor (יִשְׂרָאֵל) gave birth to children (יִשְׂרָאֵל) in Is 54.1ff.

The population explosion in Is 54 was, of course, a way of depicting national restoration apart from the efforts of those in Exile. The resurrection in Is 26.19 extends this promise to the resurrection of individual Israelites from the dead. In so doing, themes regarding the population of Zion that have apparently gone ‘un-fulfilled' in both Deutero and Trito-Isaiah (cf. 54; 66.7-9) are reinterpreted to give hope to those who are presently oppressed by foreign adversaries. The re-population of Zion is no longer contingent upon obedience (48.18-19), nor on the practice of righteousness and justice (56.1ff). Rather, Zion will be re-populated by the resurrection of the dead. The final form of the text further underscores the abolition of death by bracketing the resurrection between the defeat of Mot (death) in Is 25.8 and the defeat of Leviathan in Is 27.1. As Levinson notes: In this sequence, “the resurrection of the dead here is best seen as the logical consequence of the defeat of Death predicted in 25.8.”\footnote{Levinson 1993, 33.} What had been interpreted as a terminal result of Yahweh’s wrath in the exposing the corpses of his people (בְּקַעַן, cf. 5.25; 10.4) is now reversed (26.19, צָאָםּ בֵּית אֶחָד ,קָשַּׁה). The joy of the exiles in return from the Exile (12.1-6) has now been extended to both the living and to the dead in apocalyptic literature (קָחֵץ וּרְאוּ שֵׁמְךָ). The resurrection, then, is the ultimate reversal of the era of Yahweh’s wrath.

**Content**

(לֹֽאַ֣ךְ וְאָֽשֶׁרּ) אָֽשֶׁר הָעָלָה יִשְׂרָאֵל וְלָֽהֶם בְּשָׁנָהָּ֑הָם רַחֵם יְשֵׁׁׁמְךָ֥הּ יְמִינוֹ (26.20)

Yahweh addresses the living with a series of three imperatives: “go inside, enter the chambers (בַּחֲדָרֶ֔י),\footnote{Wildberger 1997a, 571.} shut the door and wait until the wrath is past.” The sense of urgency to go into hiding evokes images of the Exodus (Ex 12:33) and the Noahic tradition (Gen 7.1-16). Both traditions function as a reservoir of images for depicting Yahweh's desire to protect his people.
Speaker

Yahweh and His Name
(26.1-27.1)

Within the span of Is 26.1-27.1 the name of Yahweh occurs 13 times.

Salient

A salient feature is “an entity [abstract or physical] which the Speaker [prophet] believes should participate in the Action.” [FNI]. Three Salient elements participate in the action intended to persuade the Addressee to hide while the wrath passes.

1. Yahweh’s fury (זָעַם): Yahweh’s instrument of malediction.

In Is 10.5,25 זָעַם associated the wrath of Yahweh, expressed Yahweh’s malediction. The term is associated with his lips (cf. Is 30.27). The sense of זָעַם is that of a ‘raging foam’ from ones mouth which, once emptied from a container (i.e., Yahweh’s mouth), cannot be put back into the container. That is, malediction speech must run its course (cf. Ps 78.4; Ez 21.36). As Wildberger notes, the yiqtol (עַד־יַעֲבוֹר) anticipates that Yahweh’s זָעַם will have run its course. עַם “the “malediction” or “curse” is a power that carries on its activity automatically. It will strike Israel also if the people got in its way.

The impersonal detachment from Yahweh and the personification of זָעַם by using a third-person reference is not an uncommon way to depict weapons.

2. Yahweh comes to punish the earth for iniquity/bloodshed

The clause provides reason with a sense of exclamation: Yahweh is arriving (יִשָּׁב, qotel) in the present. He is coming from ‘his place’ (מִמְּקוֹמֹו), which is best taken as a reference to Mt Zion. The purpose of his coming is to punish earth dwellers for iniquity as indicated employing the lamed infinitive of purpose (ןוֹ). The consequence of Yahweh’s arrival is indicated by the parallel weqatal (וְעֵшениеָה) and wayiqqtol (וְיֵשֵׁב) verbs:

598 G-T 2003, 250.
599 Wildberger 1997a, 571.
600 Ibid.
601 F/NK 2000, 155.
bloodshed on the earth will be accounted for (cf. Gen 4.10; Ezekiel 24.7f; Job 16.8). In this way, the iniquity (דַיָּן) is clarified as being the shedding of blood (cf. 1.15).

3. *Yahweh’s slaying of Leviathan*

Lexical and thematic cohesion between 27.1 and Is 26 suggest that 27.1 is the logical continuation of Is 26 in the final form. The word יָטָל (‘punish,’ *yiqtol*) in 27.1 remits back to 26.21 (יָטָל). Both uses depict the final punishment of evil on earth. However, while 26.1 depicts his coming to punish sinners in the present (yiqtol), 27.1 depicts Yahweh’s coming in the future (זָכִיר, yiqtol). On ‘that day’ (וּבָעֵית), Yahweh will punish Leviathan (לַעֲלֹת) and slay (יָכֶל) the dragon (יָכֶל). It is significant that Yahweh himself slays Leviathan. He does not give his sword to another (10.5.6). The sword of Yahweh (יָכֶלֶד) is defined by three adjectives that stand in apposition: the sword is ‘harsh’, ‘great’ and ‘strong’.

The great monsters of the sea appear in various places of the Hebrew Bible. Leviathan is pictured in the Ps 74.13 as having several heads (רָאשִׁים). In Job 7:12 both the sea and the *Tanim* are depicted as monsters (הָאֲסֹד, cf. Gen 1.21, יָדָרֹת). Is 51.9, likewise, depicts a giant sea monster (Rahab) cut into pieces by Yahweh (סְכַלֵּים יָמָה מְמַשֵּׁב רָאשֵׁי הַיָּמִים) as a depiction of Yahweh’s victory over Egypt and the Sea. Similar images are found in Ugaritic texts such as the *Balu Myth* of the Second Millennium BCE or the *Baal Palace* text depicting a serpent with seven heads. The *Babylonian Epic of Creation* also depicts Marduk fighting with the sea monster Tiamat who is depicted as a sea serpent. It is not possible to specify the precise parallel in view, but the function of the mythological language in Is 27.1 is clear enough. Levinson rightly notes that the fight with the sea monsters reactivates hope in God in the following way:

The deficiency of Yahweh’s present behavior in the laments can be associated with those texts that speak of the survival of the primordial adversary, Leviathan, the Sea (Yam) . . . . Those texts tell not of chaos eliminated, but of chaos circumscribed, subjugated against its will . . . . His victory is only meaningful if his foe is formidable.

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602 Childs 2001, 196-197.
603 The parallel structure indicates that Leviathan and the dragon are the same referents.
605 Wyatt 2002, 70; Fisher et al., *RSP* 1972, 34.
606 Walton, Matthews and Chavalas 2000, 618.
607 Levinson 1993, 27.
In light of the present position of the text, the defeat of death in Is 26.19 is bracketed by Yahweh’s defeat of primordial monsters. Mot (death) is swallowed up in 25.8 and Leviathan is killed in 27.1. Thus, as Levinson notes, “the end of time recapitulates the primal time . . . . Death must be defeated if life is to go.”

Speaker

“The person who intends through the use of language to get another person to act.” [FNI]. We noted above that the speaker of 26.20 is Yahweh as עַמִּי indicates. Even so, the third-person reference to Yahweh in v.21 depicts the voice of the prophet as merging with that of the voice of Yahweh.

Frequency

“Number of times an event occurs per some unit of time. “How often?” [FNI].

1. Diachronic progression

Israel was punished first, then Assyria, then Babylon. The linear progression of Yahweh’s wrath underscores the move of history. However, the punishment of Leviathan takes us back in cyclical fashion to the slaying of the cosmic forces in primal history (cf. Is 51.9-11).

2. Temporal

(26.20)

The use of זעם is associated with the temporal phrase רֹבּוֹ בַּעֲבוּרָיִדְךָ. This indicates there is a beginning and an end to the period in which זעם takes its course. We noted in our discussion on 10.25 that זעם is depicted as flowing out from the lips of Yahweh.

Place

“Where the Speaker attempts Suasion on an Addressee” [FNI].

The apocalyptic nature of the text does not specify a location other than the world in general.

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608 Levinson 1993, 38.
609 Some interpret that the conflict refers to the Seleucid persecution under Antiochus IV who sought to destroy the cult in 167-164 BCE (cf. Dan 7.11-14). See discussion in Day 1985, 151-177.
610 Levinson 1993, 27.
Purpose

“The Reason for which the Speaker attempts to persuade Addressee.” [FNI].

To protect his people from wrath that will be poured out on the wicked (v.20)

Role

“Role in which Salient entity tries to persuade the Addressee.” [FNI].

Yahweh's role is defined as executing faithfulness for his covenant people ('עַמִּי֙ 'my people' in 26.20).

Time

“Time when the lobbying occurs.” [FNI].

See above for a discussion of “אָ֖וּהֶ֔ה מַלִּ֖ים "..."

3.5 Isaiah 27.4

Surface Structure of Is 27.4

The short poem depicting Yahweh's commitment to protecting his vineyard has only four lines, and thirty-six words. However, the remains a challenge for interpreters who would reconstruct its history and function.612 The hermeneutical significance of the placement of Is 27.2-5 in the final form has been noted by Blenkinsopp who suggests that the anger of Yahweh in 27.4

Frame Elements

The short poem depicting Yahweh's commitment to protecting his vineyard has only four lines, and thirty-six words. However, the remains a challenge for interpreters who would reconstruct its history and function.612 The hermeneutical significance of the placement of Is 27.2-5 in the final form has been noted by Blenkinsopp who suggests that the anger of Yahweh in 27.4

61 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicate [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; -grammar [gam gram]; Includer grammar [incl]; Subject Interrogative Open [SIO]  
(ןֶּזֶר הָאָדֶם) implicitly remits back to the apocalyptic wrath (זָא־אֵמ) spoken of in the preceding poem (26:20). The Post-Exilic poem explicitly looks back to the Is 5.1-4 and Num 21 and reinterprets these texts to announce the end of Yahweh's wrath against his people. The more notable correspondences between Is 5.1-7 and 27.2-6 may be seen in the chart below:

### Chart 3.11
Is 5.1-7 and Is 27.2-5

<table>
<thead>
<tr>
<th>Is 5.1-7</th>
<th>Is 27.2-5</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.1 Prophet will sing (וּנִשָּׁה אֲנִי לְכָל לְבָנָה)</td>
<td>27.2 Summons to sing (וּנִשָּׁה לֵאמֶר)</td>
</tr>
<tr>
<td>5.1 On a very fertile hill (נִמְרָגֵן בוֹ הַגְּדרָן פָּרֶד וְשֶׁמֶשׁ)</td>
<td>27.2 Pleasant vineyard (נִמְרָגֵן בוֹ הַגְּדרָן פָּרֶד וְשֶׁמֶשׁ)</td>
</tr>
<tr>
<td>5.2.4 Expects good grapes, but the vineyard yields only wild grapes (וִיהי יָדִידֵי הַגָּדְרָן וְאָכָל עָבֹֽדַיָּֽהּ)</td>
<td>27.6 Yahweh says, Jacob will take root, and Israel will blossom and fill the world with fruit (יִשְׂרָאֵל יָגַדְתָּ בִּלְבָּד וְעָלָֽהּ וְתִנְשָּׁה בְּיָדוֹ)</td>
</tr>
<tr>
<td>5.5-6 Yahweh judges or punishes unproductive grapes</td>
<td>27.3 Yahweh will guard the vineyard so no one can harm it. (וֹתֵךְ לְגַדָּה בִּלְבָּד וְעָלָֽהּ וְתִנְשָּׁה בְּיָדוֹ)</td>
</tr>
<tr>
<td>5.6e,6d Yahweh will remove the hedge, break the wall and make the vineyard a waste</td>
<td>27.4 Yahweh wishes to march against thorns and briers (וֹתֵךְ לְגַדָּה בִּלְבָּד וְעָלָֽהּ וְתִנְשָּׁה בְּיָדוֹ)</td>
</tr>
</tbody>
</table>

### Event (Literary Genre)

Is 27.2-5 uses allegory to depict the restored relationship with Yahweh and his people. Yahweh cares for and protects his vineyard. Is 27.6 explains the allegory with a direct reference to Jacob/Israel ( htonlת יִשְׂרָאֵל לְיִשְׂרָאֵל בָּרָא), which discloses the reference as the ‘men of Judah’ after the use of allegory (5.7). In a similar way, the song of the vineyard is an exhortation whereby Yahweh promises to attack those who harm his people but give peace to those who cling to Yahweh for refuge. The theme in Is 27.2-5 corresponds to the FrameNet’s *Protection frame*. In the

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613 Blenkinsopp 2000, 347.
614 Willis 2013, 203.
Protection frame: “A Protector protects a danger from harming an asset.” [FNJ].

Time (Historical)

The lack of historical references makes the exact reconstruction of the poem impossible to determine. It is best taken as a Post-Exilic reflection on Isaiah’s song of the vineyard (5.1-4).

Asset

“Something desirable possessed by or directly associated with the Protection which might be lost or damaged.” [FNJ].

Vineyard of delight

(כָּרָם יָם עַל־רֶדֶד (כָּרָם יָם עַל־רֶדֶד

The Asset Yahweh protects is the vineyard, a common symbol for Israel (cf. 1.8; 3.14; Hos 10.1; Jer 2.21; 5.10; 12.10-11; Ezek 15.1-15). The Asset that was ‘sung’ about in 5.1-4 (אֶשְׂפֵּרָה אֶל־לַּדְּדֵי שְׁכִיתָהּ (אֶשְׂפֵּרָה אֶל־לַּדְּדֵי שְׁכִיתָהּ) introduced the Reasons for Yahweh’s wrath in the Pre-Exilic era. Yahweh’s wrath led to the destruction of Israel which led to the lament over the ‘pleasant fields’ (עַשְׂרַה פָּרִים) and to the lament for people growing up in ‘thorns and briers’ (עַל־אֶשְׂרַה פָּרִים תַּנְגִּיד לְעַל־אֶשְׂרַה פָּרִים וָעָנִים) (Isaiah: 32.13). From the perspective of the final form of Isaiah, the song in 27.2-5 changes the tone of the original song in Is 5.1-4 from lament to joy. The use of the (כָּרָם יָם עַל־רֶדֶד) functions to assure the reader that lament over the destruction of the vineyard in 32.12-13 is temporary.

The literary atmosphere of joy is signaled by the use of the second-person plural imperative כָּרָם יָם עַל־רֶדֶד (‘sing of it’), a collocation taken from Num 21.17 (כָּרָם יָם עַל־רֶדֶד). Num 21.17 depicts the community of Israel singing. In Is 27.2, however, Yahweh is the soloist who communicates his commitment to watering and protecting the vineyard. In this way, the poem of 27.2-5 activates the larger context of Num 21, which celebrated Yahweh’s provision of literal water for his people in the wilderness. The author in using כָּרָם יָם עַל־רֶדֶד from Num 21.17 to depict Yahweh’s salvation of his people in the Post-Exilic era. Just as Yahweh provided literal water for the Israelites in the wilderness, he will provide salvation for the oppressed in the Post-Exilic era (כָּרָם יָם עַל־רֶדֶד).
This metaphorical extension was, undoubtedly, done in light of Deutero-Isaiah’s association of water with the image of salvation as found in 43.20 (численת חפשו הפנימי והש如有侵权) and 12.3 ( числוש חפשו). The use of wrath-associated words in 12.1 ( המיך בך ישך), that thematically corresponds to 27.2-3, indicate that the text of 12.1-6 (also a ‘cantata of praise’) was read together with Is 5.1-4 to signal the end of the era of wrath and the dawn of the era of joy. Thus, we suggest that 12.1-6 provided the interpretive framework for the author of the poem to reverse imagery in Is 5.1-7. To build off the logic of Williamson, if Deutero-Isaiah in 12.1-6 was heralding the new day promised by Isaiah of Jerusalem, then 27.2-5 is a Post-Exilic herald of the new day announced by Deutero-Isaiah.618 In sum, the Asset is a metaphorical means of communicating Yahweh’s salvation of his people.

Danger

“A situation that could damage the Asset.” [FNI].

Yahweh guards his Asset against future attacks. The negative particle נא followed by a yiqtol (וה negocio) expresses an undesirable outcome in the future: “lest anyone attack it.” The use of the verb יֹפַס implies that Yahweh is safeguarding the possibility of military attacks in the future even though the word is frequently associated with the punishment of cosmic powers (cf. 13.4;11;10.12; 10.28; 24.21-22). We suggest that the paradigmatic motive in choosing יֹפַס was to depict Yahweh’s victory over Leviathan (27.1). Yahweh promises to punish enemies of his garden just as he punished Leviathan.

In light of the final form of Isaiah, the text looks retrospectively back to the threat of the Syro-Ephraimite coalition in 7.4 (לישב חפשו גלעד ואל חפשו דמשק)...). The text of 27.2-5 also looks forward. Yahweh’s defense of the garden in 27.2-5 rhetorically prepares the reader for his defense of Jerusalem in the Assyrian invasion of 36.10 (וָיֶהוֹ אָדָם אֲלֵיהֶם לֹֽא אִלָּא לֹֽא לֵזָּה). Moreover, Yahweh’s protection of his vineyard contrasts with Assyria’s promise of a vineyard to the people of Judah (36.16).

Yahweh’s protection of Jerusalem in 7.4 came by way of Assyria’s destruction of the coalition. Yahweh’s defense of the city in the Assyrian invasion in Is 36-39 was accomplished by redirecting the invader (37.7) and by sending his angel to slay the army (37.7,36). In each case, Yahweh used an instrument for his wrath (i.e., Assyria; angel). However, here in 27.2-5 Yahweh promises personally attack aggressors (42.13-14).

618 Williamson 2009b.
**Depiction of Danger**

Briers and thorns are images that depict the land after Israel’s “evacuation.” God burns briers and thorns altogether (5.6; 7.23-25; 9.17[18]; 10.17). The function of תַּשְׁרִים in 27.4 has drastically changed. In 5.6, thorns and briers were the Results of Yahweh's punishment. Here, they are depicted as Yahweh's welcome foe for him to fight to prove his commitment to Israel. The historical referent is unidentified. However, as we noted in the final form תַּשְׁרִים will be tangibly expressed in the Assyrian invasion and the Babylon threat.

**Protection and Instruments of Protection**

"The person, entity, or action that prevents harm to an Asset" [FNI].

Yahweh
(יהוה יבגלה נֹצְרָה)
(27.3)

Yahweh is the one preventing harm to the Asset. He is referenced no less than ten times in the short span of 27.2-5. In v.3a הנֹצְרָה is the subject fronted for emphasis. The subject comes before the subject complement נֹצְרָה that uses a qotel form. Emphasizing his covenant name underscores Yahweh’s commitment to his previous promises. Unlike other wrath-associated texts, Yahweh does not depend on intermediaries to execute punishment against those who threaten his people. Rather, Yahweh promises to personally step out against the “thorns and briers” (הָעַעַשְׁרִים, v.4) and burn them (הָנָּהָנָה, v.4).

<table>
<thead>
<tr>
<th>Impersonal agency of wrath</th>
<th>Israel/Judah</th>
<th>Punishment of his people</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal agency of wrath</td>
<td>Foreign Adversaries</td>
<td>Salvation of his people</td>
</tr>
</tbody>
</table>

Chart 3.18
Agency of Yahweh’s Wrath in Punishment and Salvation

213
Expressors depicting Yahweh’s protection: watering, guarding the vineyard

The two actions (‘watering, guarding’) of Yahweh described in v.27.3bd are phonetically linked with the repetition of the כ, כ, sibilant sounds and also with the repetition of the third person-feminine נ suffix.

(27.3b): לְעָשַׁהּ יִשָּׁרְאֵל
(27.3d): לְלַעֲבֹר יִשָּׁרְאֵל

1. Yahweh as keeper of the vineyard

The image of Yahweh as ‘keeper’ (נצח) is used twice: an attributive qotel that depicts Yahweh (דהי נצח v.3a) and as a yiqtol predicate (יאסר ל칭 v.3d). The yiqtol should be taken as a customary yiqtol that describes the routine action of Yahweh.619 Here Is 27.3 draws on the language of 26.3 where נצח describes an action of Yahweh: Yahweh keeps in peace those who trust him (שישים ס Usa שימלנ יִשָּׁרְאֵל). Also, the twice-repeated noun (שישים) is echoed in 27.5 (ישיכך שישים ולשימלנ). The variation develops Yahweh’s offer of peace in different ways. While peace is offered to those who trust in Yahweh in 26.3, the offer for peace is extended to even the enemies of Yahweh in 27.3.620 In both texts, Yahweh’s offer of peace is contingent upon the people’s action. In 26.3, Israel must trust in Yahweh (כָּל יְבְנֵי יִשְׂרָאֵל). In 27.3 the enemies must run to Yahweh as a refuge (לא יְכֹר כָּל יְבְנֵי יִשְׂרָאֵל). This sustains the universalization of salvation in the apocalyptic section of Is 24-27. There is no reason to limit the offer to an internal group within Post-Exilic Israel.

2. Yahweh desires war!
(мерיאני שָׂרֵר שָׂרֵר בֶּאֶל־בָּלָה הַמִּלְחָמָה בַּהֲלוֹאתן, v.3d)
(29.4)

The yiqtols (מריאני, בֶּאֶל־בָּלָה) express a desirable hypothetical action in the future in contrast to the undesirable future expressed with the י particle in v.3. Yahweh desires to ‘charge at them’ as a warrior (משר, hapax) and burn them up (לכ). As noted above, the defense of the vineyard retrospectively looks back to Yahweh’s protection of Judah in the Syro-Ephraimite war and looks forward to his defense of Jerusalem from Assyria. The use of מֵלָכֶה here in 27.4 reinforces this suggestion since the term is also used in 7.1 and 36.5. The text also looks forward to Deutero-Isaiah as well. The word מֵלָכֶה is used in Is 41.21 where the exiles are portrayed as being unable to find those who fight against them (כָּל הַכְּהָבָה לָא יִדְאֵנֵשׁ אֶשְׁבָּה בֶּאֶל הַמִּלְחָמָה...). Here as well, מֵלָכֶה may express a military situation.

619 This is a variation from Deutero-Isaiah in 42.6 and 49.8 where Yahweh takes his servant (דָּרֵשׁ בְּכָל הַכְּהָבָה, cf. 42.6; 49.8). In Is 26.3 and 27.3 he will keep those who take lay hold of Yahweh and trust in him. See Wilber 1997a, 588.
620 Wilber 1997a, 586.
The sequence is significant when the text is read in its final form. As in 27.3, depicting the absence of enemies before the actual defeat of the enemies (42.21 + 42.13-14) enables the Post-Exilic community to conceive Yahweh's intervention as having occurred even in the midst of oppression. This rhetorically functions as a motivation to trust in Yahweh.

3. **Yahweh declares he has no more wrath**

(The word הָנָּקָה ‘wrath’ comes first in the sentence and is thereby emphasized.621 Isaiah of Jerusalem never uses the word הָנָּקָה. However, it is clear that the use of הָנָּקָה is reflecting on Isaiah’s concept of wrath. The author of Is 27.2-5 has intended to show that Yahweh’s purpose in punishing the vineyard of Is 5.1-4 has now been accomplished.622 The temporal nature of Yahweh’s wrath when punishing his people in Is 27.2-5 is patterned, we suggest, after Deutero-Isaiah perspective on wrath. Is 12.1-6 and 40.1-2 had celebrated the end of the threatening (זעם) wrath expressed in (5.25;9.11,16,20;10.4). This ideology led the redactor to juxtapose 27.2-5 with 26.20. In this way, the period of זעם in 26.20 is depicted as having ended. To recapitulate, Yahweh’s wrath toward his people is depicted as temporal in Pre-Exilic, Exilic and Post-Exilic eras. Moreover, in each era, the end of Yahweh’s wrath against his people signals a shift to a new object of divine wrath. Thus, when Yahweh's wrath against Israel had ended his anger was re-directed to Assyria (10; 36-39). Likewise, the end of the Exile shifted divine wrath from the exiles to Babylon (40-55). The end of wrath in apocalyptic literature presents a variation of this theme. Is 27.2-5 signals the end of Yahweh’s end of wrath against Post-Exilic Israel but has no new object of wrath in view. Rather, Yahweh offers peace even to the enemies who are depicted as thorns and briers (לַשׁוֹלָם וְלַשׁוֹלָם לַשׁוֹלָם וְלַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹلָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם לַשׁוֹלָם LOR, 435-436. 622 Young 1969, 240.)

**Duration**

“*The length of time in which the Asset is protected*” [FNI].

Yahweh waters the vineyard “every moment” and guards it “night and day.” The two customary *yiqtol* underscore the continual and routine care of the

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621 Young 1969, 239. הָנָּקָה connotes a strong displeasure and depicts the burning feeling one can have when emotionally ‘worked up.’ See SWA 1997; Sauer 1997d, “חֵמָה ḥēmah excitement,” TLOT, 435-436. 622 Young 1969, 240.
vineyard. Yahweh’s wrath on his people is temporal (26.20, 27.4) but his care is routine.
CHAPTER 4: ISAIAH 28-39

4.1 Introduction to Isaiah 28-33 (Six Woes)

Conventionally termed the minor ‘Isaiah Apocalypse,’ Is 28-39 marks a new section in Isaiah that interprets the threat of the Assyrian invasion and Hezekiah's negotiations with Egypt (30.1-5; 31.1-3) in the last half of the Eighth-Century (713-705 BCE). Is 28-33 is cohesively united with six woes (וֹי) (28.1; 29.1; 29.15; 30.1; 31.1; 33.1). The first five are directed at Judah. The last woe (33.1) is directed to Judah that signals salvation for Zion. The position of this section following the ‘Isaiah Apocalypse’ in Is 24-27 has generated significant debate. Williamson, drawing on Vermeylen’s conclusion that Is 28.1ff is a continuation of Is 13-23 and not of Is 24-27, suggests the oracles against the nations serve as a “rhetorical build-up to the prophet’s denunciation of Israel.” (cf. Amos 1-2). That is, the rhetorical climax of the oracles against the nations is seen in Is 28.1ff, just like Amos’s last oracle in Amos 2.4-5 was directed against Israel/Judah. He convincingly shows that the superscription in 14.28 (כָּסֵּךְ אֲדֹנֵי חַיֶּרֶת הָאָרֶץ אֲדֹנֵי חַיֶּרֶת הָאָרֶץ) came before the oracle of 28.1 to introduce the second half of Isaiah's ministry presented in six oracles (cf. 6.1).

Finally, it is widely recognized that the announcement of Edom’s destruction in Is 34 looks back to the judgments against the nations (13-23). The promise of the destruction of the wicked nations, symbolically depicted in Edom’s demise, is historically actualized in the Hezekiah narrative of Is 36-39.
4.2  Isaiah 28.21

Surface Structure of Is 28.21

Isaiah 28.21 is part of the larger woe (יהוה) oracle that begins in 28.1. The woe (יהוה) is characteristic of dirges and suggests that the prophet is expressing that death of the nation is “inevitable” (cf. 5.8,11,18,20ff; 1.4; 5.24; 10.1; 17.12; 18.1; 45.9).627 The ‘death’ announcement functions as part of the larger prophetic announcement of judgment against the rulers and leaders of Jerusalem in 28.14-22. The logical connector (וֹי) in v.14 and the call to attention (שַׂמְתְּךָ, v.14) provides a link between the Reasons for the judgment in 28.1ff.

The structure and literary forms of the text are noted below:

vv.14-15: Prophetic speech (call to attention v.14); indictment (v.15)

vv.16-19: Oracle of Yahweh (messenger formulae, v.16;628 juridical, chastisement; v.17; refutation of self-exaltation, v.18; chastisement, v.10)

vv.20-22 Confirmation of prophet (proverb, 20; comparison from history, 21; conclusion, v. 22)

626  AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicate [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nominalized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; ])==grammar [gam gram]
627  Beuken 2000, 3.
628  The use of the name of Yahweh implies judgment within the oracle. See Beuken 2000, 48.
vv. 23-29: Allegory + summary appraisal indicate instructional purpose/wisdom.

The language is characteristically accusatory and corresponds to the *Punishment* frame with the following frame elements.

**Time (Historical)**

The oracle originates with Isaiah ben Amoz in the later part of his ministry. However, the text has been subject to redaction in Exilic times. The survival of Samaria/Ephraim after the fall of Damascus (Israel’s ally in the anti-Assyria coalition of 734-732 BCE) was a motive for pride in Israel. Assyria had dismantled Syria in 732 BCE. Is 28.1-4 warns that Israel would fall as it did with the invasion of Shalmaneser V of Assyria in 727-722 BCE.

The destruction of Israel/Ephraim for her moral indecency and sinfulness (28.1-12) also functions as an example of what would happen to Judah. Beuken summarizes the Pre-Exilic analogy between Israel and Judah in the following way:

> vv. 7-13 form a climax vis-à-vis vv. 1-6 . . . . the progressively tragic nature of these verses goes together with the fact that Jerusalem gradually comes into view in the persons of the priest and prophets, and in reference to ‘resting-place.’ This prepares the reader for and explicit address of the city (v.14). 629

Beuken further notes that the interruption of vv.1-4 and vv.7-22 with a note of salvation in vv.5-6 signals the hand of the Exilic redactor characterized by a move from judgment to salvation. Finally, the addition of the formulae in 28.5 persuades Post-Exilic readers that, once struck with divine judgment, God’s favor would follow as it had following the Exile. 630

**Evaluee (Objects of Punishment)**

*Scoffers and rulers of the people in Jerusalem*

(‘שָנָה הֵלָה אֱלֹהִים לְגַם רְשָׁי בְּרֵיחַ רָעִּי;)

(28.14)

The *qotel* indicates that the current rulers of Jerusalem (מָזוֹן הֵלָה אֱלֹהִים בְּרֵיחַ רָעִּי) are the objects of Yahweh’s wrath. The genitive relationship of the clauses in apposition (לְבָנָי מָזוֹן הֵלָה אֱלֹהִים) emphasizes the verbal notion of the subject. 631 This syntax emphasizes the action of scoffing and

629 Beuken 2000, 18-19.
630 Ibid.
631 Ibid., and *VNK* 2000, 198.
ruling. Beuken notes that the use of the נון demonstrative adjective in v.14 links the identity of scoffers in Jerusalem to those in v. 11 (נון, נון) and to “priests and prophets” (נון, נון) in v.7. In this way, the rulers of Jerusalem include prophets, priests, and people.632

We suggest that the description of the rulers as ‘scoffers’ (נון, נון) in v.14 phonologically remits back to 28.10. In 28.10 those who ridicule the prophetic word are quoted as saying: יִנְהִי lĕ-rəḇ-eṯ yə-ḇāḇ 633

If we interpret Yahweh as the one who is teaching in 28.9 (יִנְהִי, יִנְהִי), then the text depicts Yahweh as speaking to the scoffers with their ‘babble.’ The emphasis, however, should not lie on Yahweh speaking on an infantile level but with Yahweh speaking a ‘babel’ that symbolically represents a foreign language. This is suggested by reading v.10 with v.11 (יִנְהִי בֵּית יָהָּוֶה וַתִּטַּהְנוּ). Moreover, v.13 (יִנְהִי וֹזֶר בָּנַי) uses a (יִנְהִי) to emphasize that the purpose/aim of strange speech is to signal destruction and captivity. The same words emphasizing the destruction brought by Assyria in 28.13 were used in 8.15: נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ נַעֲלוּ نַעֲלוּ נַעֲלוּ נַעֲלוּ בֵּית יָהָּוֶה). As in Is 8, the enigma of “Maher-Shalal-Haz-Baz” was seen as a sign of wrath for those not listening to the prophetic Torah (8.16-19). That is, v.11 and v.13b elaborate what יִנְהִי lĕ-rəḇ-eṯ yə-ḇāḇ implies. Hearing the language of a foreign empire was a sign of judgment that matched the scoffing. Lex Talonis emerges in the realm of poetic glossalia.

We suggest that, from the perspective of the final form, the inability of the people to understand the language (i.e., foreign language) suggests a variation of the hardening decree in Is 6.9ff. The debauchery that blinded the scoffers in Is 5 to Yahweh’s works resulted in their inability to see the works of Yahweh (6.9ff).634 Here, too, drunkenness (28.1) has led to the mocking Yahweh (v.14) and to being incapable of understanding Yahweh’s speech (vv.11,13). The threat of ‘foreign babble’ climaxes in the Hezekiah narrative when the Assyrians with ‘foreign speech’ (i.e., Aramaic) arrive at the doors of Jerusalem (36.11-12). Ironically, Eliakim, Shebna, and Joah beg the Assyrian to continue speaking in an understandable language to prevent panic. However, Assyria insists on speaking in Hebrew! Implicitly, Yahweh has used Assyria to ‘translate’ his speech (36.11-13; cf. 8.15). This further underscores Assyria’s ignorance that it is being controlled by Yahweh to make his plans known. The enigma will now be disclosed, and the people will now understand the hour of judgment has come.

Finally, the foreign ‘babble’ in the first of the woes against Israel/Judah (28) is reversed in the last oracle of salvation that concludes the section (33.19). In Is 33.19, the removal of ‘foreign babblers’ underscores the salvation of Zion and is tangibly evidenced in the Hezekiah narrative (37.37) when Sennacherib leaves the city and is killed. This anticipates the

632 Beuken 2000, 45.
633 Ibid.
complete reversal of the hardening motif and threat of Exile that sets the tone for Is 40-55.

**Reason (for Punishment)**

1. **Scoffing at Yahweh’s word**
   (אל־תית.)
   (28.22)

   In the final form of the text, the theme of mocking functions as an *inclusio* that begins and ends the section of vv.14-22. אַל־תִּתְלָצוּ in v.14 depicts both the *Evalusee* and the *Reason* for punishment. In v.22 אַל־תיתִּלֵת holds out hope that judgment can be avoided if the people do not scoff. The theme of scoffing and mocking Yahweh was also a *stimulus/reason* for wrath in Is 5.19.

2. **Making a covenant with death (Egyptian alliances and necromancy)**
   (קרתנ בַּרְי הָאָרֶץ וְהָאֵשֶׁר רַעְשֶׁהּ וּנְפַלָּה)
   (28.15)
   (_Load אַל־תִּתְלָצוּ וְאַל־תִּשְׁכֵּף אַל־שִּׁיאֲלָו (28.18)

   Yahweh quotes their speech as an indictment. The people seek protection from Assyria through their covenant with death (קרתנ בַּרְי הָאָרֶץ וְהָאֵשֶׁר רַעְשֶׁהּ וּנְפַלָּה, v.15), which they believe will protect them from the scourge to come (תִּלְתָּצוּ, v.15b). Is 28.15 functions as an *inclusio* with v.18 showing that the covenant (ברית) with death will not prevail. The verbal structure emphasizes that the covenant with death (קרתנ בַּרְי הָאָרֶץ) employing two *qatal* forms (קרתנ בַּרְי). The verbal aspect depicts the present state of affairs rather than a past action. The יִשָּׁכֵּף clause followed by the *qatal* + neg. *yiqtol* (in v.15b depicts a rhetorical future. That is, they are presently confident that the scourge (שׁוֹקָם) will not come to them because they have made a covenant with Egypt. Thus, the occasion for the *woe oracle* against Judah is their alliance with Egypt (30.1-5; 31.1-3) to avoid ‘death and destruction’ from Assyria.

   Given the tone of prophetic speech, it is not unreasonable to assume that alliances with Egypt were associated with necromancy (2.6; 8.19-22; 29.4; cf. 57.8-9). The figure of Mot and Sheol (קרתנ בַּרְי הָאָרֶץ) are both personified in this text. This is a reasonable assumption as the language of personification in 5.14 (Sheol) and 25.8 (Mot) has already been introduced. In effect, Judah believed that the covenant with gods of the underworld would postpone their entrance into the realm of death.

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635 Blenkinsopp 2000, 391-392.
636 Wildberger 1997a, 39.
The present placement of the text functions to indict the rulers of Israel and underscore her blindness. The commitment to trust in Egypt by ‘making a treaty’ with Egypt’s rulers (נְגַרְנִים) contrasts with Judah’s inability to perceive what their ‘Maker’ (הַשָּׁמַע) is doing (10.12, 23;17.7; 27.11; 29.16; 5.12; 22.11; 33.13). Moreover, the people are unable to see/perceive that Yahweh has swallowed up death in 25.8 for all people (Is 24-27). In sum, they have made an alliance with a defeated foe.

3. Making lies a stronghold: alliance with Egypt as taking refugee in a false temple.

Yahweh quotes their speech as an indictment. They are self-confident that “scourge” will not come to them (וּנְגַרְנִים לֹא יָשָׁמַע לְהַשָּׁמַע) because (כֹּה) they have made lies and falsehoods their refuge (שֵׁכָר). Making (כֹּה) a refugee and shelter (מַחְסֶה, סֵתֶר) out of lies (שֶׁ֫קֶר) is associated phonologically with שֶׁ֫כֶר in v.7. In this way, trusting in false notions of protection from Egypt is not presented as a thoughtfully calculated political strategy. Rather, trusting in Egypt results from drunkenness. In 5.11,22, drunkenness blurred the ability to perceive Yahweh's works. Now, drunkenness leads to political disaster.

In light of the final form, the futility of making ‘lies’ a refuge refers to alliances with Egypt to protect Judah from Assyria. Judah’s fleeing to Egypt for refugee shows that they have not learned from Israel’s attempt to escape Assyria’s wrath (וְלִפְתִּים נָעַשׂ, 10.4). Moreover, the text sustains the ideology of Lex Talonis whereby the punishment for sins matches the offense. Judah had failed to act in righteousness and justice (5.1-7) in building their society. Now, Yahweh will punish them with righteousness and justice.

4. Lack of faith in Yahweh’s protection of the Davidic dynasty

Beuken notes that the concentric pattern in vv.15-18 shows that the theme of faith stands at the center of the passage.

637 Beuken 2000 57.
638 The only thing they can swallow is their vomit.
The context suggests that the conditional sentence שָׁבַה לְאֵלֶּהֶם (*whoever believes and sinks not*) refers to the person who has faith. By implication, as Wildberger notes, those “who have sought to find their security in political alliances, will of necessity sink down.”640 The LXX specifies the object of faith as a person “καὶ ὁ πιστεύων ἄντω,” and the Targum reads בְּצִיּוּהוֹ (in 28.16) בְּצִיָּהוֹ (*while Redak as a reference to Messiah,* while Rashi also interpreted Is 28.16 as messianic “the King-Messiah,” while Redak as a reference to King Hezekiah. See Rosenberg 1992, Keil and Delitzsch 1996, 306). Three observations are in order. First, the MT does not specify a person. However, read in light of 2 Sam 7.16 and Is 7-8, the MT suggests that the object of faith may be a Davidic monarch (cf. 8.16).642 Beuken’s observation of parallels between Is 7-8 and Is 28 strengthen this association. In Is 7.9, the prophet tells Ahaz: לַעֲנָב אֶלֶּהֶם אָרָב אֶלֶּהֶם (cf. 28.16). Both clauses (7.9; 28.16) evoke the promise of 2 Sam 7.16 where Yahweh promises David that he will have a secure ‘house’ forever (בְּצֵיתוֹ). This suggests that the stone of testing (בְּצֵיתוֹ) in Is 28 is a Davidic monarch. Second, in both Is 7-8 and Is 28, the threat to the kingdom of Judah is depicted as a ‘scourge of flooding’ (הָרֹעַ כֹּרֶשׁ אֵלֶּהֶם אָרָב אֵלֶּהֶם, 8.7,10; מַעְרַךְ אֵלֶּהֶם, 28.15; מַעְרְךָ אֵלֶּהֶם, 28.17). The threat of the ‘scourge’ is followed, in both texts with a vision of a Davidic monarch (7.14; 9.1-6; Is 32).643

Third, both texts depict faith as a ‘test.’ Ahaz is condemned for testing Yahweh who offered him sign of the endurance of the Davidic dynasty (7.12-14). In the same way, Israel is to have faith that the throne of David will be secure. Just as Ahaz’s lack of faith was answered by a conditional (הָרֹעַ כֹּרֶשׁ אֵלֶּהֶם אָרָב אֵלֶּהֶם, 7.9), so too, the yiqtol-hypothetical future in 28.16 expresses a conditional promise (שָׁבַה לְאֵלֶּהֶם). These parallels suggest that faith in Yahweh’s commitment to the dynasty of Judah is in view. By implication, the hail that sweeps and water that overwhelles (נָתַתָּהּ כֹּרֶשׁ אֵלֶּהֶם כֹּרֶשׁ אֵלֶּהֶם, 28.17) expresses consequences of the wrath of Yahweh upon those who do not have faith in the face of Assyrian threats. In other words, “whatever escaped from wrath . . . . stood upon this

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639 Beuken 2000, 54.
640 Wildberger 1997a, 54.
641 Rashi also interpreted Is 28.16 as messianic “the King-Messiah,” while Redak as a reference to King Hezekiah. See Rosenberg 1992.
643 Beuken 2000, 54.
stone (cf., Is 7:9).\textsuperscript{644} The model of faith in Yahweh’s promise to the throne of David unfolds in the Hezekiah narrative. King Hezekiah’s belief in the prophetic word averts the wrath of Assyria (Is 36-27).

**Agent (Divine)**

Yahweh (יהוה) is mentioned three times: 28.14 (יהיה), 16 (יהיה), 21 (יהיה). The name יוהוה introduces quotes of the *Evaluue* and also of Yahweh's speech in the first person singular.

**Chart 4.2**

*Structure of Is 28.14-22*

<table>
<thead>
<tr>
<th>Verse</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>28:14</td>
<td>(Prophetic call to attention)</td>
</tr>
<tr>
<td>28:16</td>
<td>(Yahweh quotes himself)</td>
</tr>
<tr>
<td>28:17</td>
<td>Subject: “I” is fronted for emphasis: <em>I myself lay a stone</em></td>
</tr>
<tr>
<td>28:21</td>
<td>Verb: “I make righteousness line/justice the plummet.”</td>
</tr>
<tr>
<td>28:22</td>
<td>(3rd person: Yahweh will rise)</td>
</tr>
<tr>
<td></td>
<td>To make/do (ותציית)</td>
</tr>
<tr>
<td></td>
<td>To work (לעבד)</td>
</tr>
</tbody>
</table>

The following four *Expressors* depict Yahweh as the divine *Agent*: Yahweh as a builder (vv.16-18); Yahweh raging in the battle against his people (v.22b); Yahweh who decrees wrath (v.22b).

1. **Yahweh as builder (28.16-18)**

(יהיה יאשׁ בּשָׁלָם) (28.16)

The image of Yahweh laying the foundation in Zion uses the verb יבש. The term typically occurs in the *qatal* when referring to Yahweh’s restoration of the city of Jerusalem (cf. 14.32; 51.13; 54.11). Some have translated the *qatal* as a preterite (“I have laid”) thereby portraying that Yahweh has built his abode in Zion. However, the context is that of the near future as עב + *wegqatal* (ותציית, “I will make”). Moreover, the *qotel* form (ותציית, “he who believes”) suggests that the promise is for the future.\textsuperscript{646}

In contrast to the scoffers building a ‘false temple’ out of lies and falsehood,\textsuperscript{647} Yahweh is laying the foundations for a temple building. In v.16

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\textsuperscript{644} Keil and Delitzsch 1996, 306.
\textsuperscript{645} Beuken 2000, 54.
\textsuperscript{646} Beuken translates the clause as a preterite: “I myself have laid.” See Beuken 2000, 12.
\textsuperscript{647} Wildberger 2001, 41-43.
temple building images are used to describe Yahweh laying foundations (נָבָא) for a temple with a stone (נָבָא) and cornerstone (נָבָא). Scoffers use lies and falsehood, but Yahweh is using justice (יְשִׁירָה) and righteousness (יְשִׁירָה) as instruments of construction (יְשִׁירָה לְשׁוֹנ) in 28.17). We suggest that the consonantal assonance shared between לְשׁוֹנ (‘plummet’) in v.17 and 28.10 (לְשׁוֹנ יְשִׁירָה לְשׁוֹנ) functions to contrast Yahweh with the scoffers. In this way, Yahweh’s tools of construction, (יְשִׁירָה לְשׁוֹנ) are now seen as instruments that punish scoffers as well. As Blenkinsopp notes:

The essential element is that justice and righteousness are the criteria according to which this or any society is to be judged. The point is made clearly in that the measuring line (qav, Jer 31:29; Job 38:5) and lead plummet (mišqelet 34:11; 2 Kgs 21:13) are implements employed not just in building from scratch but in determining whether an existing building should be condemned and demolished—a point made very clearly in 34:11.648

Yahweh’s justice and righteousness (יְשִׁירָה/משׁפָּה) are now used for punitive purposes against his people. They are associated with the inspection of a ‘temple of lies’ that will be swept away. At the same time, the near context holds out hope for a future Davidic monarch who will reign in righteousness (יְשִׁירָה 32.1; cf. 9.6; 11.3).649

2. Yahweh rises up and will be wroth to do his strange work

(כִּי חַפְרַרְפָּר יְשִׁירָה הַגָּדָה בְּנֵבָא הַגָּדָה בְּנֵבָא הַגָּדָה בְּנֵבָא הַגָּדָה בְּנֵבָא הַגָּדָה בְּנֵבָא הַגָּדָה בְּנֵבָא)

(28.21)

Yahweh’s action of rising and being full of rage are depicted with two yiqtols (יִקְּטָלָה) that describe the Manner of punishment in the context of the immediate future. The verb נָרָא (28.21) depicts the results of Yahweh’s wrath in the shaking of the mountains (5.25). The shaking of heavens and earth are often attributed to the wrath of Yahweh (1 Sam 14.1.15; 2 Sam 22.8; Ps 18.7-8; cf. Is 13-14). Is 28.21 portrays Yahweh being ‘roused’ or ‘excited into a state of battle’ (cf. Ezek 16.43).650 The reference to Yahweh’s rage at remits to 2 Sam 5.17-21 where David won his battle against the Philistines (וְלֹא נָרָא, Valley of Rephaim; וְלֹא נָרָא, Valley of Gibeon).

648 Blenkinsopp 2000, 394.
649 Righteousness was to guide Jerusalem. Wildberger 2001, 42.
650 HOL 2000, 332. The theme Yahweh’s shaking/raging the heavens was seen in contrast to the inability of the King of Babylon to shake the heavens (cf. 14.16; 23.11). Sennacherib in 37.38-29 is also seen as a raging against Yahweh, which provokes Yahweh to wrath (cf. Ezra 5.12). In concrete, the present text depicts Yahweh working himself up to a state of wrath to wage war against the bragging babblers of Judah. The context must be limited to the idea of emotions that well up in a warrior.
The victory is attributed to Yahweh who is depicted as bursting through his enemies like a flood: פָרְעֹ הַחַתְנִ י ָא ֶת אַ שְׁרוּיָאָה (2 Sam 5.20b). Now, Yahweh bursts through the wall of his vineyard (פֶרֶד הַנַּרְרָה). The image of Yahweh’s flood overwhelming the Philistines is now used to depict the flood overwhelming those who do not believe (בִשָּׂר אָשֶׁר, 28.15,17). Despite the text shifting the object/Evaluce of Yahweh’s punishment, the Reason for wrath in both 2 Sam 5.21 and Is 28.15,18 is idolatry. Moreover, the punishment of idolatry “contradicts the popular understanding of Yahweh as a God of unconditional alliance and raises questions with regard to his works.”

The worship of foreign and strange gods is matched lexically with the way in which Yahweh will punish his people. The two adjectives קָדֶשׁ and קָרְאָא modifying Yahweh’s work (כִּֽי־כָלָ֨ה), are used throughout Isaiah to refer to alien gods or foreign rulers (1.7; 2.6-7; 17.10; 25.2; 29.5). Here the sense of ‘foreign/alien’ merges with that which is ‘unheard of or strange’. In effect, the offense of foreign gods would be punished by a work that is also ‘foreign/strange,’ namely: Assyria.

3. **Yahweh decrees destruction**

(כָּלָ֨ה כָּלָ֨ה הָאָֽרֶץ)

(14.22)

The clause in v.22b functions as a basis for the warning to scoffers in 22a: Do not mock (לֹא יָרֻעְא). Yahweh lest your bonds be made stronger (לֹא אֶבּוּרָא) because Yahweh has issued a decree for the entire earth (כְּלָֽה כָּלָ֨ה הָאָֽרֶץ). The decree of destruction issued by Yahweh results in the annihilation of many in Judah.

The language, in particular with the niphal qotel, is used in Post-Exilic apocalyptic Daniel (cf. Dan 9.26-27; 11.36, בְּנֵיהַ שְׁמַע יִשְׂרָאֵל “a decree of desolations,” or “the desolations decreed”; cf. Esther 8.8).

The decree of destruction retrospectively looks back to 10.22-23 yet inverts the sense significantly. In 10.22-23 the decree of wrath on Assyria reveals Yahweh’s righteousness (כָּלָ֨ה כָּלָ֨ה הָאָֽרֶץ). In 28.17 Yahweh’s decree is also associated with righteousness (כָּלָ֨ה כָּלָ֨ה הָאָֽרֶץ). Both 10.22 and 28.18 use the same niphal-qotel (כָּלָ֨ה כָּלָ֨ה הָאָֽרֶץ). In each case, שָׁמַע is an expression of the ‘overflowing’ manner of the decree. Finally, the Extent of the decree is the same (כָּלָ֨ה כָּלָ֨ה הָאָֽרֶץ, 10.22; בְּנֵיהַ שְׁמַע יִשְׂרָאֵל, 28.22). These correspondences, therefore, indicate that 10.22-23 shaped the sense of 28.22 in light of 2 Sam 5. In effect, the depiction of the punishment of Yahweh’s

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651 Beuken 2000, 56.
652 ‘Strange’ because it was never before heard of in Israel. See I. Ezra 1873, 132.
653 Beuken 2000, 60.
654 G-T 2003, 308.
enemies was used as a pattern to describe Yahweh’s punishment upon his people in Post-Exilic Israel.  

Chart 4.3  
Decree of Wrath (חָרַץ) in Isaianic Tradition

<table>
<thead>
<tr>
<th>Correspondence</th>
<th>Is 10.22-23</th>
<th>Is 28.22</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thematic</td>
<td>蕨לנ ס lehet, להשיט (decree reveals righteousness)</td>
<td>לשמי, נשפע כל ה人死亡 לעשפת (17)</td>
</tr>
<tr>
<td></td>
<td>蕨לנ ס lehet (niphal qotel)</td>
<td>רכיה לאמסה (niphal qotel)</td>
</tr>
<tr>
<td></td>
<td>כָּל (degree/extent)</td>
<td>כָּל (degree/extent)</td>
</tr>
<tr>
<td>Thematic</td>
<td>Destruction (יהל ס) 1.28; 10.18; 15.6; 16.4; 21.16; 24.13; 27.10; 29.20; 31.3; 32.10; 33.1</td>
<td></td>
</tr>
</tbody>
</table>

Punishment and Results

The context of the text implies that the destruction of Israel was to function as a lesson for Judah. Therefore, it follows that the text functions to warn of the campaigns of Assyria in 705 BCE. The threatened punishment is depicted in the following way.

1. A scourge that tramples and terrorizes

A scourge (v.15b, שִׁטֹּת, qotel) will overwhelm Judah. In both v.15 and v.18 the coming “scourge” is personified and set in the future context. In 10.26, שִׁטֹּת was used to depict Yahweh *wielding a whip* in judgment upon Assyria as he did at Midian. As Blenkinsopp notes, “the Hebrew šôṭ, here is translated “flood” only because of the adjective accompanying it (as in

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655 The same pattern occurs in Is 63.1-6 where Edom is a prototype of wicked Israel in the Post-Exilic era.

656 Hezekiah rebelled after the death of Sargon in 705 BCE and when Sennacherib came to power (704-681 BCE) (2 Kings 18.77). Allied with Merodach-Baladan, who also rebelled against Sennacherib in the transition of power (2 Kings 20.12; Is 39), Hezekiah seems to have led the Palestinian revolt with Tyre, Philistia, Moab, Edom, Ammon (2 Kings 18.2). Sennacherib would not overlook such rebellion and crushed the revolt (2 Kings 18.13-16) destroying 46 towns in Judah. Hezekiah needed to strip the temple to pay tribute to Assyria and sent his daughters as concubines to Nineveh. Bright 1981, 276-281; Sennacherib claimed: “himsel himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage. I surrounded him with earthwork in order to molest those who were leaving his city’s gate.” Pritchard 1969, ANET 288.

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30.28), usually means “whip” or “scourge.” The personification of the scourge maintains Yahweh at a distance when punishing his people in contrast to his punishment of Assyria. The result of the scourge is specified in vv.18-19, namely: it “tramples” and “terrorizes.” The scourge “beats down” (כַּלְכֵּל) the leaders in Judah. This is a second-person plural address to the leaders of Judah comparing their future fate with that of the leaders of Israel. The image of the trampling of Israel by Assyria was noted in 10.6. Moreover, the trampling of the vineyard (רָמַס) also expressed the results of Yahweh’s wrath against his vineyard in 5.7 (רָמַס). In both 5.7 and 28.18, the *lamed of purpose* (כַּלְכֵּל) is preceded by a *we-haya*. However, in 5.7 the vineyard was trampled whereas in 28.18 the leaders are trampled. The *temporal qualifier* in v.19 depicts the scourge as passing by “morning by morning, by day and by night” (רוֹךְ הַרְבָּֽא). The description here is less concerned with the advance of the troops and more with the perspective that punishment seems unending. The atmosphere of night-time terror is heightened with the *assertive* כָּל clause in v.20 (כַּלְכֵּל לָאָֽתָן הַפְּלֵשִֽׁים אַֽתָּֽה כָּלְכֵּל). The clause describes a bed that is too short and a blanket that is too narrow.

Understanding the message of the scourge (כָּל, v.18) will bring ‘terror’ (הָעָבָר) for the people (כִּלְכָּל רַֽאֲוָה נְכֵר לְשִׂימֹּֽהְתָה, v. 19). The verb לָכְכָל is “not causative here, as in v. 9, viz., . . . but signifies simply “to understand,” or have an inward perception.” The image is one of a person in a *state of dread* (2Chron 29.8; Jer 15.4; 24.9; 29.18; 34.17; Deut 28.25). Such a state can produce ‘shaking or shuddering’ (Gen 6.5). The word of Yahweh that they mocked in 28.14 (קָנִיתָן לִבִּֽי אַֽנְגָּרִֽי אָֽנָּחַי לָהֶֽנֶֽה יָֽוְצָֽא) will now cause them to tremble with terror. While mocking Yahweh’s word results in an inward terror, the new community is characterized as a community that trembles at Yahweh’s word (קְנִיָּה לְאָלְפֵי יָֽוְצָֽא, 66.2).

2. *Hail and flood destroy the ‘false temple’ and annuls the covenant with death (i.e., failure of treaties with Egypt to prevent Assyrian destruction).*

(וֶנֶּה בַּרְרָתְתָּן חַנְּבַל בִּלְחָר אִמָּה יָֽשְׁפָן)

(28:17)

Is 28.17 depicts hail ‘sweeping away the refuge of lies’ (וֶנֶּה בַּרְרָתְתָּן חַנְּבַל בִּלְחָר אִמָּה יָֽשְׁפָן) and ‘waters overwhelming the shelter’ (מַעֲרֵי נָהֲמָה יָֽשְׁפָן). Both clauses employ *wegatals* that depict threat in the immediate future. Is 28.2 compared the

657 Blenkinsopp 2000, 394.
658 Wildberger 2001, 43.
659 *ACH* 2003, 151.
660 Beukens 2000, 55
661 The word יָדַּךְ complements the subject נְכֵר שָׁשַׁה.
662 Keil and Delitzsch 1996, 307-308
663 *SWA* 1997, 444.
664 Keil and Delitzsch 1996, 307-308
665 Young 1969, 291.
Manner of Yahweh’s coming in similar terms in his attack of Ephraim: Yahweh comes as a “mighty storm” (םָשַׁף), a mighty storm of (יִרְבָּךְ ‘hail’, יִרְבָּךְ ‘thunder showers,’ and “overflowing waters” (תַּמְנָה, תַּמְנָה). Is 28.2 uses comparative grammar (ט) while 28.17 does not. In 28.17 hail and water are personified instruments that “sweep away” (יִשָּׁפֵר) and “overwhelm” (יֵלֶכֶת). The storm that depicts the invasion of Assyria in 8.7 is also personified in 28.19 (יֵלֶכֶת).

The storm annuls the covenant with personified Death and Sheol (יֵשָּׁבֵעַ בּוּרָדָה בּוּרָדָה תְּרוֹפָה אֲנָרִיָּאִל לְאֵין יְהוֹאָב, v.18b). Both the destruction of the refuge and annulment of the covenant with Sheol/Death refer to the inability of treaties with Egypt to protect Judah from Assyria. The yiqtol (אֵלָה הַקְּחָנִים) in v.18 (“covenant with Sheol will not stand”) contrasts with the yiqtol (יִשָּׁבֵעַ וּרְפָא בּוּרָדָה) in v.21. The covenant with Death to avoid wrath will not stand, but Yahweh will stand to execute his wrath against those who scoff at his word. The redactor of the Isaiah Apocalypse radically inverts the theme of avoiding death by breaking a deal with false allies in Is 28. We suggest that the author of 24.5 (יֶשֶׁר הָכָּרִית סָלֵפוּ, “they have broken the everlasting covenant”) was inverting the sense of Is 28.18 (יָסָר בּוּרָדָה, “and your covenant with death will be broken”). Of course, וּרְפָא and בּוּרָדָה are not from the same root. However, the similar sounding forms juxtaposed with the word יֶשֶׁר “covenant” could not be coincidental. Moreover, the temporal reference בּוּרָדָה (ךְּרַב) in 28.18 (cf. 28.15) seems to be reflected in בּוּרָדָה (ךְּרַב) (“for they have transgressed Torah”). Finally, both texts depict the global Extent of Yahweh’s (כְּרַב יָשָׁר תַּחְתָּו, v.22; יִשָּׁר בּוּרָדָה, 24:3).

Chart 4.4
Covenant Violation and Wrath in Is 28.14-15

28:15 covenant (יֶשֶׁר) broken (יָסָרָה) when flood/scourge passes by (יָגְרָה, כְּ)
-terror results (יִרְבָּךְ יִרְבָּךְ)
-affects earth (יֶשֶׁר יִרְבָּךְ)

24.5 covenant (יֶשֶׁר) broken (יָסָרָה) when Torah is violated (יָסָר יָשָׁר).
-terror results (יִרְבָּךְ)
-affects earth (יֵשֶׁר יִרְבָּךְ)

The Post-Exilic redactor of 24.5 appears to highlight the need of obeying Torah to avert further expressions of divine wrath on the cosmos. In effect, obedience to the Torah stabilizes the earth.

4. Tightening of bonds
(כְּרַב יָשָׁר תַּחְתָּו)
(28.22)

666 In Ezra 10.8-10 יָסָר “rain” is suggestive of divine displeasure for Torah violation.
The scoffers in Judah are depicted as being tied with bonds (מֹסֵר). The use of the conditional (ֹן) indicates that the bonds will be tightened if the scoffing continues (שָׁפָה הַעֲרָיָתָה). This sustains the hypothetical nature of the threat to Judah seen in Is 28.14 (i.e., "ןיָחִישׁ"). The text has been interpreted by some as a reference to the bonds of sin (5.18; 8.13ff). However, the historical context implies that the bonds are a likely reference to the growing demands for tribute by Assyria before the destruction of 46 cities (cf. Nahum 1.13).

Presenting the potential of incremental punishment when Yahweh's word is not heeded echoes the use of the wrath refrain in 5.25-10.4 (cf. 7.4; 10.24; 16.3; 22.4). Judgment increases in proportion to the lack of repentance. Just like in 9.7, however, the particle ֹן implies repentance can avert judgment. Thus, liberation from bonds is contingent upon submission to Yahweh.

In Deutero-Isaiah, shaking off the bonds of captivity in Babylon (ןוֹיַת־צָבָה) results from Yahweh's exclusive redemptive activity (וּל אָגַת פֶּשַׁת) in 52.2-3.

5. A harvest of judgment
(28.23-29)

Is 28.23-29 is beyond the scope of this section. However, as the majority opinion is that vv.23-29 are a Post-Exilic reflection on vv.14-22. The text is relevant for determining how wrath was perceived in Post-Exilic times. The image of Yahweh winnowing his children suggests that wrath is both temporary and intended for purification (21:10).

Purpose (of Punishment)

The following reasons summarizing the Purposes of punishment have been discussed above. To recapitulate they are as follows:

1) To punish scoffers (vv.14, 22)
2) To reveal righteousness and justice (v.17)
3) To break confidence in false alliances with Egypt/Occult (vv.15,18)
4) To destroy popular misconceptions that Yahweh was obligated to protect Zion (v.21)
5) To call scoffers to repentance to avoid further judgment (v.22)

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667 Keil and Delitzsch 1996, 308.
668 In contrast to the potential forgiveness extended to the scoffers in Judah, the Assyrian commander who scoffs at Yahweh (םיִהֶהָ בְּרֵי שֵׁבֶת לָנוּ שְׁלָחָהוּ) is given no means of averting divine wrath.
669 Blenkinsopp 2000, 398.
Time of Punishment (Theological)

Hypothetically set in the context of the immediate future.

4.3 Isaiah 30.27,30

Surface Structure of Is 30.27 & 30

Is 30.27

ние судьи на весь мир, вплоть до последнего уголка земли.

hinnë šem-yēhwâh bâ’i mimmerhâq bō’ēr’ appöw wēgōbed maššâ’â

[Msv/Pr] [Mvt/Orin]

šēpâṭâyw mâl’û za’am úlēšônôw kē ʾēkâlet

[Comp.........]

Is 30.30

וְחָיו מִשָּׁמַע יְּהוָה יְּהוָא בֵּרֵי יְּהוָא בֵּרֵי נֶפֶשׁ וְּאֶבֶן בָּאָרֶץ

wēhiśmîa yēhwâ ’et-hōd gōlōw wēnahâṭ zêrō’ô yar’e

bēzâ a’p a phủ wēlahâb ʾēk ʾōkēlā nepes wāzerem wē eɨben bârâd

[Manner..............................................................]

Frame Elements

Event (Literary Genre)

Characteristic elements of theophanies are found in 30.27-33, namely: natural phenomena that accompany Yahweh’s approach (fire, wind, storm, hail) and consequential reactions such as fear or awe. Theophanic language is also used in 19.1-4; 31.4; 28.2 (cf. Ezek 1.4-28). The purpose of the theophany is to punish Assyria. Therefore, the text corresponds to the Punishment frame with the following elements.

Time (Historical)

The abrupt change from themes of judgment on Judah in 30.1-17 to the punishment of Assyria in 30.18-33 indicates a new historical context. As Sweeney notes, there are too few links between vv.18-33 and vv.1-17 to

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670 AFPM: Legend: Verbs: Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; ध grammar [gam gram]


672 It is of interest to note that the text in which theophanic language occurs depicts Yahweh’s anger in the context of anti-Egyptian polemics.

assume these two texts were originally held together. Most scholars consider the text to be a Pre-Exilic text subsequently redacted in the Exilic era. Three points suggest that while vv.1-17 may be dated to either 713-711 or 705-701 BCE, vv.27-33 is best dated to the Josianic era (ca. 612 BCE).

Frist, the references in v.27 and v.33 depict the celebration of the Passover commanded by Josiah in 2 Kings 21:23.21-23 (622 BCE). While the historical contexts in vv.1-17 and vv.18-33 are different, the link between the two sections is the reference to the city of Zoan in 30.4. The city can be identified with the City of Ramses in Ex 1.11 and Ps 78.12. Reference to Zoan evokes images that provide the backdrop for the Passover. The imagery of the harvest festival celebrated immediately after Passover (vv.29,32) further evokes the context of the Passover. A second link to the Josianic era of the text is in the relationship of 30.8 to 30.33. Sweeney suggests that the destruction of Topheth in v.33 refers to Josiah’s destruction of Topheth in 2 Kings 23.10, when the cult to Molech and child sacrifices were abolished. Second, the general portrayal of the collapse of Assyria could only correspond to 612 BCE when Josiah freed Judah from being a vassal state (1 Kings 13.1; 2 Kings 23.15-18). In effect, the text of Is 30.27-33 is a re-application of Isaiah’s prophecies 100 years later recorded in Is 10.27-33. Third, the references to Egypt in Is 30.1-17 continued to have relevance for Judah in Josiah’s time. This is substantiated by the continued threat from Egypt that resulted in Pharaoh Necho II killing Josiah in 609 BCE.

Evaluee (Object of Punishment)

The Evaluee of punishment is Assyria (ארמונ) (vv.31,32).

Depiction of Evaluee

1. Struck with terror

The Assyrians will be ‘terror-struck.’ יִתָּקֵר is used as an Expressor to depict the Response of the Assyrians when they experience the blows of Yahweh

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676 Emissaries to Egypt (Is 30.1ff) may reflect two separate occasions: in 713-711 BCE (during the Philistine revolt) and 705-701 BCE when Hezekiah rebelled against Assyria. Sweeney 2009, Loc 4504; Beuk dates vv.27-33 to the latter date (705-701 BCE). However, he notes that the text has been subsequently redacted during the Exilic period. Beuk 2000, 177.
677 Sweeney 1996, Loc. 6900.
678 Sweeney 2009, Loc 4504; Also as Coogan notes: Necho II of Egypt was en route to Charchemish (Syria) to join feeble Assyria against new Babylon. Necho II had to pass Judah on the way. Josiah refused passage, and so Necho II killed Josiah in a battle. Coogan 2001, 261.
We suggest that use of ַּכֶּה (‘to sift’) in v.28 functions to re-interpret Isaiah’s

679 Young 1969, 378.
polemic against Assyria in 10.5. Similar sounding words and phrases, 'saw/Assyria' (10.5, 30.15; 30.31), ‘wield/sift’ (10.15; 10.28) and ‘shoah/sieve’ (10.3; 30.28) and similar themes suggest that 10.5-15 shaped the text of 30.27-33.

The pride of Assyria that led her to destroy nations (ךְָנַ֣ף, 10.5-15) now becomes the Grounds for her own “winnowing” (ךְָנַף). The storm/shoah (10.3), which Yahweh sent via Assyria, now becomes the basis for Assyria’s annihilation in the sieve of ‘annihilation’ (ךְָנַף/ךְָנַף). The nations that had come to destroy Israel under one Assyrian banner (ךְָנַףךְָנַףךְָנַף in 5.26 to execute Yahweh’s wrath will now be placed in one ‘sieve’ and sifted unto annihilation (ךְָנַףךְָנַףךְָנַף) in 31.28, (cf. 11.15, ךְָנַףךְָנַףךְָנַףךְָנַף). In sum, the reuse of 10.5 functions to show that the Purpose of Yahweh in punishing Assyria is to punish her for the pride that led her to destroy the nations. The punishment matches the crime and sustains the principle of Lex Talonis.

2. To place a bridle on Assyria and her nations.

(ךְָנַף) (30.28)

The second image that depicts the Purpose of Yahweh’s arrival is his placing a bridle on the people. Here, the nations summoned under Assyria (5.26) are described as untamed horses, which are now controlled by the wrath of God in order to be driven into complete ruin. (3.12; 9.15; 63.7). Given the images of Josiah's Passover that provide a backdrop for the text, the placing of a bridle (ךְָנַף) on the nations, we suggest, draws on images of Yahweh’s driving the horses of Egypt into the sea (Ex 14). The theme, though with a different word, is subsequently developed in Is 37.29 to describe Yahweh placing a “hook in the nose and bridle” (ךְָנַףךְָנַף) on Sennacherib. In this way, the poetic description of Assyria’s demise is historically expressed in the Hezekiah narrative. The punishment of Egypt (30.1ff) functions as a reservoir for images depicting the punishment of Assyria.

Agent (Divine)

1. The Name of Yahweh arriving on Mt. Zion

(ךְָנַף) (30.27)

The arrival of the ‘Name’ should not be considered as an impersonal Agent of Yahweh's wrath because Yahweh and his Name can not be divorced (cf.

680 Just as flour goes through a sieve and nothing is left. Keil and Delitzsch 1996, 325.
681 Ibid.
The location to which Yahweh’s Name arrives is not stated in vv.27-33. We only read that the Name arrives, as storm-cloud, “from afar” (מִמֶּרְחָ֔ק) 30.27 (cf. Ezek 1.4). It is best to take the location from which Yahweh’s Name arrives as a means to portray the reversal of Assyria’s fate. In 5.26, Assyria came “from afar” to destroy Israel. Now, Yahweh comes “from afar” to destroy Assyria. The destination of the Name is not specified. However, in light of the larger literary context (30.19, שֵׁםָּתָם), Zion/Jerusalem is in view.

Moreover, Israel is pictured as also ‘co-arriving’ to the Mount of the Lord, which corresponds to Zion/Jerusalem (30.29, שֵׁםָּתָם). In Deutero-Isaiah salvation is depicted as arriving in Zion (46.13) and Yahweh himself is expected to return to Zion (52.8) which results in joy and singing. Trito-Isaiah celebrates Yahweh’s arrival in Zion in 59.15-20; 62.11-12 to bring wrath on his enemies and salvation for his people (cf. 2.2-4; 56.3-7).

Structurally, the שֵׁם followed by a qotel (כָּבָד) and two weqatal clauses (v.27, שֵׁם הָדוֹסְקָל, v.32, שֵׁם הָדוֹסְקָל) highlight the sense of ‘vivid immediacy’ that depicts the near punishment of Assyria. This arrival of the Name is made present with the series of qotel forms in vv.27-28 (כָּבָד, כָּבָד, שֵׁם). The fronting of the Name of Yahweh in 30.27 before the qotel functions to emphasize the greatness of its arrival. Anthropomorphic Expressors (‘nose,’ ‘lips,’ ‘lounge’, v.27; ‘breath’, v.28; ‘voice’, v.30; ‘arm’, v.32), along with שֵׁםָּתָם, are to be taken as personal expressions of Yahweh’s wrath. The interrelatedness of Yahweh’s Name with his breath underscores this point and is indicated by the ‘rhyming inclusio’ of ‘Name of Yahweh’ in v.27 and ‘breath of Yahweh’ in v.33.

Yahweh’s Name in Isaiah

The vision of universal honor given to the שֵׁם in 18.7 (cf. 29.13) is more fully developed in Deutero-Isaiah. The exilic writer underscores that recognition of Yahweh’s name is contingent upon his deliverance of Jacob/Israel (42.8-9; 43.1.7; 44.5; 48.1) from a universal diaspora (47.4; 50.19; 51.15; 54.5). His liberation of his people from Exile and restoration to Zion is seen as a source of joy and reason for the glorification of his Name (12.1-6).

In Trito-Isaiah, reflection on Yahweh’s commitment to glorify his Name in the Exodus functions as the basis for the prayer of the Post-Exilic community that yearns for his intervention (63.12). This closely parallels 63.11-14 where Yahweh acts to ‘get a Name’ for himself. In the context

682 Motyer 1993, 252.
683 After liberation from Assyria (the new Egypt), Yahweh appears in a theophany on a mountain (a new Sinai).
685 Beuken 2000, 175.
687 Young 1969, 364.
of Trito-Isaiah, the oppressor is no longer Assyria nor Babylon. Rather, the oppressors are the persecutors of the godly. Those who despise the Name of Yahweh (64.7; 65.1; cf. 52.5) and the foreigners who love the Name of Yahweh (56.6; 60.9) will be punished and forced to submit to the Name of Yahweh (59.19). The universal and cosmic recognition of Yahweh's name is a theme developed in the apocalyptic section of Isaiah (24.15; 25.1; 26.8,13). In summary, Yahweh's Name is always associated with the deliverance of his people in history which evokes the memory of the Exodus. Divine deliverance is motivated more by Yahweh’s love for his Name than by the state of oppression his people experience.

2. Burning nose with rising smoke

"בְּרֹעַ עִוָּר נַפְס תַּחַלָּף" (30.27)

The MT depicts Yahweh's “nose (אף) as (בָּעַר) burning and ‘heaviness (כֹּ֫בֶד) of rising (מַשָּׂאָה)’ from the rising up of the smoke.” The Hebrew is unclear, however, it is best to understand אַף as the only subject in the sentence with two predicates: “burning and heaviness of exhalation.” אַף is an organ of breathing. The combination with רֵע, associated with burning fire (4.4; 6.13; 10.17; 34.9), figuratively extends the image of literal fire to Yahweh's wrath. As fire, his wrath is a “hot and consuming action” (Esther 1:12). In 5.25 אף was, likewise, “kindled” as a fire (אַף־יְהוָ֨ה חָרָה). We suggest that in the context, the image of a fiery nose heightens the sense of fire with which the Assyrian king will be burnt (30.30,32).

3. Lips heavy with maledictions

"שְׂפָתָיו זַעיָם" (30.27)

Yahweh's lips are heavy with (זַ֔עַם) “maledictions” (10.5,25; 13.5; 26.20, 66.14). As in 10.5 and 13.3-5, אַף and זַ֔עַם are used together in 30.27. Beuken notes that זַעַם functions as the central focus word for wrath words:

the group of terms for cosmic phenomena- ‘burning’ (בָּעַר), ‘heavy exhalation’ (מַשָּׂאָה), ‘devouring fire’ (שׁאֲלָבָה) and overflowing stream’ (לְחָנָן לֹחֵחַ) can be reduced to two distinct domains: fire and water. The middle point of this semantic constellation, however, is formed by the single word ‘indignation’ (זַעיָם)."
With the possible exception of 10.5, the use of זַעַם is limited to Yahweh's punishment of foreigners to liberate his people (10.5.25; 13.5; 26.20, 66.14). Even in the case of 10.5, the word functions to depict Assyria's misuse of her power against Israel. The association of זַעַם with the lips of Yahweh underscores that the function of the word is to carry out curses related to the cursing of Israel in fulfillment of Gen 12.1-3 (cf. 11.4). Yahweh’s זַעַם is an expression of his personal wrath as it emanates from his lips. It is neither detached nor personified when punishing the Evaluee (Assyria) in 30.27.

3. Tongue like a devouring fire

A tongue of fire depicted desolation of land as the result of the wrath of Yahweh (5.24; 8.8; 9.18-19 10.22; 28.2, 15,17f; 29.6). In associating fire with the tongue of Yahweh, the wrath of Yahweh is seen as a personal expression that he controls. The fire remains with his tongue and is not “poured out.” This is unlike the depiction of Yahweh’s fire against his people in Pre-Exilic texts (9.18-19) where, once poured out, was out of his control.

4. Breath like an overflowing stream reaches the neck

“Breath” (רוּחַ) is often associated with anger (Job 4.9; Ps 18.16; Judg 8.3; 25.4; Zech 6.8; Prov 16.32; 29.11). In both texts (8.8; 30.28) “breath” and “water” overflow and are used elsewhere to depict destructive forces (15.18; 25.4; 28.2). The text of 30.28 (רַ֖קיוּחֲנָה שֶׁבֶּקֶף תָּכַּנְבָּא) inverts themes from 8.7-8 in the following ways.

First, in both texts (8.7-8;30.28) water reaches the “neck.” In 8.8 (כַּהֲנָה שֶׁבֶּקֶף תָּכַּנְבָּא) the “neck” refers to the limits of Jerusalem. That is, the “river” destroyed 46 cities in Judah but could not conquer the head (i.e., Jerusalem). In 30.28 (רַ֖קיוּחֲנָה שֶׁבֶּקֶף תָּכַּנְבָּא), water that reaches the “neck” depicts the image of men about to drown. We suggest the text is portraying the fate of Assyria (11.15) by evoking images of the drowning of Egyptians in Ex 14.

Second, in 8.7 the Lord brought the mighty waters “Assyria”(כַּהֲנָה שֶׁבֶּקֶף תָּכַּנְבָּא) to punish Israel. However, in 30.28 Yahweh’s breath itself is the destructive stream. This sustains the notion that Yahweh’s wrath against Assyria is not mediated by a secondary agency as it is when unleashed against Israel.

692 Though 46 cities were destroyed in the year. Bright 1981, 276; 285ff.
5. **Yahweh causes his voice to be heard**

(הָקֹץ וּלְשׁוֹנָהוּ וּרְאָתוֹ לְיהוָה אֲשֶׁר הָרֵאשֵׁן)

(30.30)

The parallel phrase “Yahweh causes his arm to be seen,” (וְרָאָתָהוּ וּרְאָתוֹ לְיהוָה אֲשֶׁר הָרֵאשֵׁן) must be read together with the hardening decree in 6.6-10. We suggest that the author is radically inverting the hardening motif in Is 6 as a means of showing that judgment from Israel is being transferred to Assyria. Notably, a similar chiastic structure in Is 6 appears to provide the sequence for images of ears and eyes in 30.30. In 6.9-10, the sequence was: *ears* - *eyes* - *eyes* - *ears*. In Is 30.30, Yahweh first makes his voice *heard* and then his arm *seen*. The contrast, of course, lies in what hearing and seeing lead to the people to see and hear. For Israel, granting hearing and sight signals salvation (e.g., 35.5; 42.1-7) but granting hearing and sight to Assyria signals annihilation.

30.30  
**Causes to hear** | **His Voice**
---|---
אֲשֶׁר לְשׁוֹנָהוּ | וּרְאָתוֹ
**His Arm** | **Causes to see**
ָ֙נָּה | וּרְאָתוֹ

The text presents the voice of Yahweh in both vv.30-31 (כְּפִירֵי שָׁם וּלְשׁוֹנָהוּ וּרְאָתוֹ לְיהוָה אֲשֶׁר הָרֵאשֵׁן). V.31 serves as the **Grounds** for striking terror into the Assyrians.695 The former reference to Yahweh’s voice (v.30) emphasizes the revelation of Yahweh’s role as king. The majesty (זֶרֶם) of Yahweh’s voice is associated with the “splendor, majesty, light and glory which God wears as king.”696 The voice of Yahweh strikes terror in the Assyrians who are the object of divine wrath (כְּפִירֵי שָׁם וּלְשׁוֹנָהוּ וּרְאָתוֹ לְיהוָה אֲשֶׁר הָרֵאשֵׁן, v.31). As in 30.27-33, Trito-Isaiah uses בְּלִי in association with theophanies that reveal the punishment of the enemies of Yahweh (66.6; cf.29.6).697 In the final form, the Assyrian king impotently raised his ‘great voice’ to reign in Zion and to strike terror into the heart of Judah (36.13; 37.23). The editor sees the historical defeat of Assyria in the Hezekiah narrative as a basis for hope in Yahweh’s kingship in Zion in 30.27-33. While Assyria remained a threat during the time of Josiah, in 621 BCE Assyria was permanently silenced. The theme of Yahweh’s voice functions, along with other motifs (i.e., fear, Zion, rod, staff), to invert the attempt of Assyria to terrorize Israel.

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694 As noted above, the we-qatal forms typically follow the וֹ + qotel (כֶּפֶר) which depicts the events occurring in the immediate future.

695 (כְּפִירֵי שָׁם וּלְשׁוֹנָהוּ וּרְאָתוֹ לְיהוָה אֲשֶׁר הָרֵאשֵׁן, v.31) As in other wrath passages, בְּלִי is used in the sense of battle or judgment (13.2.5; 15.4).

696 BDB 1977, 217.

697 In Trito-Isaiah, בְּלִי appears three times is association with the Temple mount (66.6; cf. 29.6).
The explicit inversion suggests three literary strategies. First, the prophetic condemnation of Assyria in the latter era of Isaiah’s ministry is fulfilled in 30.32-33 (ca. 621 BCE). Second, the exact parallel order of the Instruments of wrath being lifted in 10.24-25 by Assyria but by Yahweh in 30.30 sustains the principle of Lex Talonis. The fear Assyria caused in Judah is now punished by the terror that Yahweh’s voice produces in Assyria. Third, the temporal reference in both texts functions to show that the wrath against Israel has ended (10.24) and the time for the punishment of Assyria has now arrived (10.33).

6. **Yahweh causing his arm to be seen with raging wrath, fire and storm**


In previous wrath-associated passages (5.25-10.4) the ב (hand) of the Lord is stretched out in wrath for Israel to see. Here, the רוח (arm) of Yahweh descends for all to see (ף). In Deutero-Isaiah, the arm of Yahweh rules for him (40.10) and is directed in wrath against the Babylonians (48.14). Moreover, the arm of Yahweh comes quickly to rule the nations (51.5). Trito-Isaiah associates the arm of the Yahweh with working salvation (59.16). The prepositional ב on (the revealed arm) introduces four coordinated noun phrases that depict what accompanies the revealed arm of the Lord.

7. **Raging wrath**


The word פ is used only five times in the Hebrew Bible. It is associated with the movement of the raging sea in a storm (2 Chron 28.9; Jon 1.15), the rage of a king as a lion (Prov 16.12) and cruelty (2 Chron 16.10). The lexical unit is bonded phonologically with פ //af//. We suggest that the labials function as an onomatopoeia creating the sound of a windstorm //af// and thereby correspond more closely to the use in 2 Chron 28.9 and Jon 1.15.
8. Flame of devouring fire
(30.30)

Images of fire frequently accompany wrath-associated passages (9.17-18). The present text alludes to the light of Israel that will burn and set Assyria on fire (10.16-17). However, it is not Israel that is the fire, but the fire of Israel (i.e., Yahweh) that burns Assyria. The image of fire heightens the portrayal of the burning of the king of Assyria. Associating Yahweh himself with the flame of punishment depicts Yahweh’s wrath as personal rather than mediated through a third party.

9. Rain and downpour and stones of hail
(30.30)

The hapax יָפְסָֽה means “a driving storm of pelting rain, possibly destructive in nature.” It is a destructive rainstorm as implied by the related verbal form נָפַץ, which describes the sound of shattering vessels (Judg 7.19) or of infants (Ps 137.9). In association with the Conquest narratives, depicts massive cloudbursts of hail that destroy the enemy (cf. Josh 10.11).

10. Striking Assyria with the appointed rod and staff
(30.31)

The particle introduces the subject of the clause, namely: every stroke/sweep of the rod of punishment (רֹכֶב). We suggest the paradigmatic choice of נִבְיַסָֽה is driven by a desire to depict Yahweh’s laying the foundation in Zion (מוֹסָד), cf. 58.12; 24.16, 18). In effect, the “rod of foundation/appointment” which is used to punish Assyria’s is the Means by which Zion’s foundation is laid.

The smiting of Assyria with the rod of punishment (יקָם) is depicted as a continual beating of Assyria (cf. 1.5). The continual beating of Israel (1.5; 5.25-10.4) intended to achieve repentance in Israel (קָא־לָה), intended to achieve repentance in Israel (9.12). Here, every beating rod of punishment is for retributive purposes and to underscore the completeness of punishment. Moreover, sounds of joy accompany each stroke that Yahweh lays on Assyria (30.32). Joy is also the result of Yahweh's punishment of oppressors in 9.1-6 and Is 13-14. The joy over the striking of Assyria contrasts with the lament of Yahweh as he

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700 Motyer 1993, 252-253; For God as a rock see: 8.14; 17.10; 26.24; 27.13; 35.10.
strikes Israel (1.5). In this way, the text discriminates between Yahweh’s punishment of Israel and his punishment of Assyria.

**Agent (Human)**

**Conquest through human praise following Passover**

To what degree does Israel participate in the punishment of the king of Assyria? This question requires analysis of what is meant by Israel’s arrival at Mt Zion. Yahweh’s arrival at Zion occurs simultaneously with the arrival of the people to the Mount of Yahweh/Zion (cf. 2.3) and to the Rock of Israel for a joyous feast (v.29). While a subsequent function of the text may have been to signal the return of the exiles to Jerusalem, the theme of arriving at Zion has more parallels with the celebration of Israel’s feast (בצ). The use of festival terms, together with references to the Rock of Israel (атур) and images of singing with instruments, evoke images of deliverance from Egypt in the Passover celebration (cf. Ex 15.21; Ex 17.1-7). This is further substantiated by the anti-Egyptian rhetoric function of Is 30-31. Of course, this does not imply that the text has a ‘one-to-one’ correspondence with the Passover. Otherwise, the sacrificial victim would be the king of Assyria (v.33). Nevertheless, there is a syntactical coordination between Yahweh’s blows of the king of Assyria and the praise of his people. Each blow from Yahweh is accompanied by the festal music of Israel (v.32). Syntactically, the association of Israel’s festal dancing and the flogging and burning of the king of Assyria is signaled by three propositional elements which function to depict the ‘accompanying action’ of the main verb (אש). Specifically, the three elements that accompany the flogging of the king are:
- the tambourine (כיסופים)
- the zither (כֶּפֶרְאוֹת)

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701 Beuken 2000, 179-182.
703 Ibid., and Motyer 1993, 252-253.
704 Blenkinsopp argues the goal is the ritual immolation of the Assyrian king in a hearth. Blenkinsopp 2000, 422-423; So, too, Wildberger 199-204; Beuken states the MT avoids associating ‘Topheth’ with Mt Zion by using a different vocalization (תפתה instead of תפתה as in 2 Kings 23:10). See Beuken 2000, 186.
- with battles of shaking (הּנִלְחַם־בּ)\textsuperscript{707}

We suggest that the imagery does not evoke ritualistic dances as a means to punish Assyria. Rather, the text combines the tradition of the Passover and Conquest together in one unified purpose. The reapplication of Passover motifs (Ex 12-15) naturally led the author to reflect on images of the subsequent conquest where music and praise were viewed as a means for Israel to participate in the defeat of her enemies (Josh 6.11). Finally, the destruction of the king of Assyria by burning (30.33) may be a subtle reference to devoting the king to the ‘ban’(חָרַם) as in the Conquest Tradition (Josh 6.21; cf. 34.2; 37.11).

**Punishment (Response-Action)**

1. **The flogging of Assyria**
   
   Scripture (כָּפָן) (30.32) (Discussed above)

2. **The battle Against Assyria**
   
   Scripture (כָּפָן) (30.32)

   “With battles of shaking [in a sieve] he fights them.” Yahweh personally fights (qatal, נלך) the enemies of his people Assyria. All battles against Zion come to nothing in First Isaiah because Yahweh defends the city (7.1ff; 29.7; 37.9). In Deutero-Isaiah, Yahweh uses both an agent to do his warfare (i.e., Cyrus, נלך, 42.13) and personally directs his fury against Babylon (יִלֶךְ נַעֲשֶׂה, 42.25). In Trito-Isaiah, Yahweh personally fights the enemies of his persecuted ones (לֶךְ נַעֲשֶׂה, 63.10). In sum, Yahweh’s ‘battle’ (נשף) against his people tends to be delegated to others. However, when battling the enemies of his people, Yahweh personally fights and uses a third party (13.1-5; 42.13).

3. **The burning of the king of Assyria at Topheth.**

   Scripture (כָּפָן) (30.32)

   The 'כָּפָן' clause in v.32 functions as assertive כ to describe the surety of the punishment. This sense is sustained with three qatal verbs that express a “vivid future action or situation, which is not yet a reality but considered a certainty from the speaker’s point of view.”\textsuperscript{708} The 'rhetorical

\textsuperscript{707} We opt for “Battles of shaking” because that corresponds to how Assyria was “shaken” in the sieve of destruction. Motyer 1993, 253.

\textsuperscript{708} _ACH_ 2003, 55.
future’ foresees the place of burning (תָּפְתֶּה)\textsuperscript{709} as having been predetermined (בִּחְרָכָה). The same aspect is conveyed with the passive qotel form (תֹּפְתֶּה). Just as the rod of punishment has been appointed (הַדְּקָח וּבִרְיָץ, v.32), so too, the pit for burning has been established. In this way, the word of the prophet concerning the destiny of Assyria (10.12) decreed by Yahweh (10.5-27) is portrayed as being fulfilled.

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The aspect of the king to be burnt is ‘the king’ (לַמֵּלֶך). The reference to ‘the king’ appears to be an interpretive gloss within the clause (נְכָרִים יִרְזְלִים הַרְבָּה וְעֵצִים) that seeks to explain the practice of child sacrifice offered to the god Molech at תָּפְתֶּה. In the Post-Exilic era, the ambiguity of the king’s identity enabled the text to speak to the present king/oppressor.

**Instruments (of Punishment)**

1. Rod and staff (See above)

2. Abundance of wood (וְרָקִיע וְרָבִּיע) (v.32).

The image of an ample supply of wood evokes images of the demise of the former glory of Assyria (10.18, v.9).

**Time (Theological)**

The assertive בִּרְיָץ clause and qatal forms expressing a ‘rhetorical future’ in v.33 depict the time of punishment as having arrived. Moreover, the temporal indicator בִּרְיָץ links the prophecy in 30.1-26 (esp. v.8) to the fulfillment of prophecy in vv.27-33.\textsuperscript{712}

\textsuperscript{709} Topheth as the place of burning garbage/child sacrifice. It was also the place where the worst criminals were cremated (Lev 20.14). Smith 2007, 526. Wildberger notes that the pronunciation of Topheth intentionally invoking the word בשת (shame) by its vocalization. Wildberger 2001, 203.

\textsuperscript{710} למלך ("to the king") is likely a reference to Molech as in 2 Kings 23.10. Blenkinsopp 2000, 424.

\textsuperscript{711} Σweeney 1996, Loc. 6841.

\textsuperscript{712} Beuken 2000, 179-182.
4.4 Introduction to Isaiah 34-35 (‘The Little Apocalypse’)

For the following reasons, scholars have long recognized the transitional nature of Is 34-35. First, the Great Isaiah Scroll has three blank lines between Is 33 and 34. Second, as Schultz has noted, 90% of the words in Is 34 are repeated in Is 35, some of which are noted below.

<table>
<thead>
<tr>
<th>Is 34</th>
<th>Is 35</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edom (object of wrath)</td>
<td>Israel (saved from wrath)</td>
</tr>
<tr>
<td>הָֽיְמִ֑י (v.8) ‘Day of Vengeance’</td>
<td>הָֽיְמִי (v.4) ‘Comes with vengeance.’</td>
</tr>
<tr>
<td>הָֽיְמִ֑י (v.9) ‘Streams of Edom’</td>
<td>הָֽיְמִ֑י (v.6) ‘streams in the desert.’</td>
</tr>
<tr>
<td>‘shall be a dwelling of jackals’ (v.13)</td>
<td>‘dwelling of jackals shall become a swamp.’</td>
</tr>
<tr>
<td>‘none will pass through it.’</td>
<td>(v.8) ‘will not pass by there.’</td>
</tr>
</tbody>
</table>

Third, Is 34-35 have been intentionally placed together and function as a literary bridge between themes of judgment in Is 1-33 and themes of restoration in Is 40-66. Is 34 recapitulates themes of judgment and Is 35 recapitulates themes of salvation. In particular, 34.1-17 recycles themes from the judgment of Babylon in 13-14 and from 63.1-6.

4.5. Isaiah 34.2

Surface Structure of Is 34.2

718

ki qēṣēp layhwîh ‘al-kol-haggôyîm wēḥēmâ ‘al-kol-ṣēḇâ‘ām
[Poss |Loc……………………] [Loc…………………]
Hehērîmâm nēṯâ‘ām latâ‘âḥāh

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713 It is of interest to note that Watts divides his two-volume commentary according to this division.

714 Schultz 2008, 194-210; Alonso-Schökel and Sicre-Diaz 1987, 244-245.

715 Stromberg 2011a, 14-15.

716 Ibid., 15-16.

717 The structure of the oracle against Babylon in Is 13-14 is repeated in the oracle against Edom. In particular: preparation for combat (13.2-4//34.1); Slaughter of the nations (13.5-9,14-19//34.3-3); Cosmic upheaval (13.10-13/34.5b-8); turning the landscape into a desert (13.26//34.9); wild beasts/demons (34.11-15). Williamson is here drawing on Vermeylen in 2009b, 217-220.

718 AFTM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [dist]; Quasiverbal Predicate [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; s grammar [gam gram]
Frame Elements

Event (Literary Genre)

Is 34.1-5 is a prophecy concerning a foreign nation characterized by imperatives and motifs regarding the ‘Day of Yahweh’ (יהוה יומא, v.8). Imperatives occur at the beginning (v.1) and the end (v.16) of the section: (ךָּרָ֔ה, ‘Draw near,’ זָּרִ֔ישׁשְׁנֶ֥נָּה, ‘harken’ in v.1; יָּשְׁרֵ֖ים, ‘seek,’ v.16; בָּא֥וּךָ, ‘read,’ v.2, 16). Moreover, the imperatives in 34.16 indicate that the prophecy was intended as instruction (הֶנָּה יָּשָּׁרֵ֥ים וּקְרָ֔א). Thus, the text as a whole has been labeled as a prophetic instruction concerning the nations. The summons/call to attention in v.1 to ‘draw near’ (ךָּרָ֔ה) and ‘harken’ (ץֹּרְשׁ֨וּ) is directed to the nations (גוֹיִם, peoples), הָאָ֨רֶץ, the earth (ים, and, all that fills the world (720). Even though the sentence is limited to Edom (v.3), Beuken notes that the function of the ‘summons/call to attention’ in prophetic instruction “serves as a warning to all the nations that Yahweh exercises power over them.”720 The elements within the text correspond to the Punishment frame. The purpose of the prophecy is to teach Israel that Edom’s fate is the fate of all nations.721

Purpose

1. To teach Israel that Edom’s fate is a paradigm for all nations.

2. To confirm the prophetic word of prophecy

The text invites the readers to seek and read in the book of Yahweh. It is hard to imagine the nations reading the book of Yahweh, as Beuken notes. “What was intended to be a lesson for the nation (i.e., the fate of Edom, the progeny of Esau) ought to be taken into account by Israel, the progeny of Jacob.”722

The glossators imperative to “seek and read (ךָּרָ֔ה and וּקְרָ֔א)” in the book of Yahweh” intends to confirm the truthfulness of the prophecy previously uttered concerning Edom. However, the identity of the book itself is undefined. Blenkinsopp, following Clements, suggests that the feminine forms and suffixes (ךָּרָ֔ה לָא כָּרִ֖ישׁשְׁנֶ֥נָּה לָא, ‘not one of them is missing’) in v.16 remit back to the poem with the feminine suffixes in v.11).723 Most plausibly, the ‘book of Yahweh’ refers to the prophecy of

719 Is 41.1; 49.1; 43.4; 51.4; 51.4; 55.4; 60.2; 64.8.
720 Ibid.
721 Beuken 2000, 288.
722 Ibid..
723 See discussion in Blenkinsopp, 2000, 454.
13.21-22, which listed similar animals that would take over the site of Babylon (cf. Jer 50.39-40). The fulfillment of the word that none of the animals would be missing. The phrase קַרְפֵּיר in v.16 associates the fulfillment of the prophecy with the word and Spirit of Yahweh evoking the Flood tradition in Gen 6.19-22 (cf. 55.11).

**Time (Historical)**

Is 34 is a Post-Exilic reflection on themes found in both Deutero and Trinitarian Isaiah (especially, Is 63). The chapter reflects ideologies at work in the final redaction of Isaiah. Lack of historical reference makes the exact occasion too difficult to determine.

**Evaluee**

Nations, Edom, and Hosts of Heaven under the ‘Ban’ (تعامل)

The objects of judgment are introduced in the first of four substantiations for the call to attention in 34.2. That is: ‘listen, draw near’ because Yahweh’s rage is upon the nations and the hosts of heaven.

1) Edom: a paradigm of all nations under the ‘ban’

The sword of Yahweh descends “upon the people of my ban” (cf. Josh 6.21). Edom is devoted to destruction. The phonological association of Edom (תָּנִינָם) with ‘blood’ (ם) is repeated three times in vv.3-6) poetically underscores the fate of Edom and all people. In total, the sound //am// recurs 13 times throughout vv.2-8 (ם נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה, נִמֵּה) and v.8 (ם נִמֵּה) echoing the sound of blood.

We note that the punishment of Edom functions as a paradigm for all peoples and nations (cf. 34.1). The phonological parallel between קַרְפֵּיר and underscores the potential of Edom to eschatologically represent all of

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724 Smith 2007, 576.
725 Stromberg 2011b, 15; Sweeney argues that the context reflects the fifth-century displacement of Edom by the Nabateans. Sweeney 1996, Loc 7609.
humanity.\textsuperscript{727} Williamson has noted the symbolic function of Edom in Post-Exilic texts as well. Drawing on Begg’s analysis, he writes:

The insertion of chapter 34 reflects a Post-Exilic development of the identity of the enemy of God’s people (from Babylon to Edom, possibly viewed typologically and owes its position to the desire to reinterpret the Babylon of chapter 13 in Edomic terms before the main ‘Babylonian section of the books in chapters 40-55 is read.\textsuperscript{728}

In sum, it is clear that Edom functions as the archetypal enemy of the people of Yahweh. In light of the possibility that Is 34 is shaped by 63.1-6, where Edom is used to characterize ‘brothers of Jacob within the community that were persecuting the righteous, the symbolic function of ‘Edom’ has now been extended to apply to every enemy of the people of Yahweh (foreign and domestic).\textsuperscript{729}

2. Hosts of heaven and the sky

The objects of Yahweh’s punishment are the hosts of heaven (כ呼和נים ואפס אלים) (34.2,4). In Ancient Near Eastern parallels, gods are given stations in the heavens. Worship of astral deities is routinely forbidden in deuteronomic texts (Deut 4.19; 17.3; 2 Kings 17.16; 21.3,5; 23.4ff) and are frequently the objects of judgment within Isaiah (Is 3.10, 13; 51.6; 65.17; 66.22; cf. Jer 2.10, 30f; Ps 102.27).\textsuperscript{730} While Yahweh is not referred to as Yahweh of Hosts here as elsewhere (יהוה נגזרת עב), he alone is portrayed as sovereign over all powers of heaven. The logic of Yahweh punishing the hosts of heaven before punishing the oppressors of his people is sustained in Deutero-Isaiah where Israel is liberated only after Yahweh has judged the deities who oppress them (41.21; cf. 40.26 where ‘hosts’ is a reference to Israel in Exile).

Place

Bozhra and Edom (vv.5,6,9).

(בֹּצוֹרַת לִי הָעָלֶה הֵבָשָׁה יָדֹתִים) (Is 34.6)

\textsuperscript{727} Alonso-Schökel and Diaz-Sicre, 1987, 244.
\textsuperscript{728} Williamson 1996, 221.
\textsuperscript{729} Childs 2001, 516.
\textsuperscript{730} Beuken 2000, 294.
but inaccessible.’ (22.10)\textsuperscript{731} (cf. Gen 36.33; Jer 49.13,22; Amos 1.2). Edomite Bozrah was 1022 meters above sea level (45 kilometers north of Petra).\textsuperscript{732} The location on the top of the mountain with steep cliffs secured Bozrah as a strongly fortified city place in north Edom.

**Reason**

1. *To execute justice on Edom*

   (לְמִשְׁפָּֽת)

   (34.5)

   The text only gives the purpose for punishing Edom and does not describe *why* Edom was punished. We note below that the absence of reasons is due to the text’s emphasis on the present punishment.

   The *lamed infinitive of purpose* indicates the reason for Yahweh’s judgment on Edom. Beuken notes that the application of justice has played a significant role in Yahweh’s dealing with Israel in 28-33 (28.17; 30.18; 32.1,7,16; 33.5). Juxtaposing Is 34 with 28-33 renders the sense that “Yahweh applies this measure to both Israel and the nations alike.”\textsuperscript{733} However, we note that the context indicates that the measure is not applied equally. Justice upon Edom is irreversible while justice in Israel is restorative. Yahweh’s application of justice to Edom sustains the effort of Deutero-Isaiah to rebuild Yahweh’s image as a God of justice to those suffering under foreign domination (Is 40.27). The expectation the exiles had for Yahweh to act in justice is now realized in Is 34.5.

2. *To execute vengeance and repayment to the nations in justice for Zion*

   (כָּפֵר לְשֵׁמַע וּלְשׁוֹן לְרַוִּים לְרַבִּים לְרַבִּים)

   (34.8)

   The third basis for listening to the summons in 34.1 is introduced by the clause in 34.8. The nations are summoned to listen because Yahweh has a day of שֶׁפֶט. The structural parallel with the word for wrath (ף) implies that שֶׁפֶט should be understood as a wrath-associated lexical unit.

   (כָּפֵר לְשֵׁמַע) (34.2)

   (כָּפֵר לְשֵׁמַע וּלְשׁוֹן) (34.8)

   (שֶׁפֶט לְרַוִּים לְרַבִּים) (34.8)

   The core sense of שֶׁפֶט conveys the idea of legal retribution. The last part of v.8 (‘year of repayment’) parallels with the phrase ‘לְשֵׁמַע וּלְשׁוֹן’ (‘Day of Vengeance’) and indicates actions to achieve balance in the cosmos again

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\textsuperscript{731} Ibid. 294-295.
\textsuperscript{732} Walton, Chavalas, Matthews 2000, 634.
\textsuperscript{733} Beuken 2000, 295.
Both words (םָקֵנ and םִּיָּמְנוּל), specify that Yahweh’s (v.2) is controlled by punitive measures and is neither random nor capricious.

The purpose in of the Day of Vengeance (םָקֵנ) and the year of (םִּיָּמְנוּל) is indicated by the *lamed infinitive of purpose* (לְרֵי), The term (לְרֵי) provides the context for a particular forensic/legal nuance. In Proto-Isaiah, Yahweh contended against his people because of their lack of justice in the courts and oppression of his people (3.11). In Deutero-Isaiah, Yahweh’s disputes against the gods (41.21) or Babylon (49.25; 50.8; 51.22) who held his people captive. Here, in 34.8 Yahweh vindicates Zion by punishing the nations for crimes against his people.

The specific reason for the repayment of Edom's crimes is not specified. Wildberger conjectures that it was Edom's unfriendly actions when Jerusalem was destroyed (cf. Lam 4.21). However, the symbolic function of Edom does not require one specific crime. Blenkinsopp writes:

> While anti-Edomite animosity was real enough, it is possible that both here and in 63:1-6 (Edom is trodden down in the winepress) Edom has already come to stand for domestic enemies as deserving of vituperation as the historical Edom. The day of Yahweh’s vengeance (yôm nāqām cf. 61:2; 63:4; Jer 46:10) is in the function of Zion’s legal brief against Edom (8); similarly in 62:10–63:6 the salvation of Jerusalem is proclaimed against the backdrop of the destruction of Edom, and in Mal 1:2-5 Yahveh demonstrates his predilection for Jacob (Judah) by his rejection of Esau (Edom).

The lack of historical specificity regarding the crimes of Edom underscores the eschatological nature of the text. It now functions as a symbol of Yahweh’s universal punishment of crimes against his people. For this reason, it is likely that Is 34 was placed next to Is 33, which likewise lacks historical specifics. Assyria is no longer the specific referent. Rather, all nations that assault Zion (33.1-6) are left desolated (vv.7-9) when God intervenes in judgment to eliminate sinners and provide security for the righteous (vv.10-16) under his rule in Jerusalem (vv.17-24).

Beuken, likewise, has noted the significance of juxtaposing Is 33 and 34. He observes that throughout Is 28-33, Zion is depicted as the beneficiary of Yahweh’s salvation (28.16; 29.8; 30.19; 31.4,9; 33.5, 14,20). This being the case, the purpose of Yahweh’s repayment of Edom in 34.8 “brings this

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734 Wildberger 2001, 332. The only other place where ‘year’ (שָׁנָה) occurs with םָקֵנ is in Trito-Isaiah (61.2; 63.4).
735 Sauer 1997f, “םָקֵנ nqm to avenge,” TLOT, 768.
736 Especially, *to contend forensically, to plead a cause*, followed by an accus. of the person whose cause is pleaded, Isa. 1.17; 51.22. G-T 2003, 767; See also Sauer 1997f, “םָקֵנ nqm to avenge,” TLOT, 768.
737 Blenkinsopp 2000, 453.
738 Alonso-Schökel and Sicre-Diaz 1987, 239.
major textual complex (Is 28-33) to an appropriate conclusion. Edom’s judgment is seen from the perspective of Zion and for her benefit.

Agent

The sole Agent of Edom’s punishment is Yahweh who is depicted in vv.2-8 with four nominal clauses noted in summary fashion below. Yahweh is also referred to in the third-person in v.16 (כבר כי חם צע辊 ויהוה). Each of the four nominal clauses in vv.2-8 is characterized by the lamed preposition affixed to the Yahweh’s name (יהוה).

(v.2) כי צע辊 ליהוה
(v.6) עור צע辊 ליהוה
(v.6) יגה צע辊 ליהוה
(v.8) וה צע辊 ליהוה

1. Yahweh is enraged ( עושר) and furious (reibung)

The two wrath-related nouns (思い出 and וborah) function as a predicate subject. “Yahweh is enraged and furious against all the hosts of heaven.”740 The clause functions as the first basis for the summons to the nations (i.e., listen because Yahweh is enraged and furious). In 34.2, the first noun (思い出) expresses the emotion of Yahweh internally (cf. 47.6; 54.8-9; 57.16,17; 64.10; 64.4-8; Jer 10.10; 21.5; 21.5; 32.37; 50.13; Zec 1.2,15; 7.12). The second noun (reibung) directs Yahweh’s emotion of wrath toward the people (cf. 59.9; 60.10).

The noun (思い出) is used as both a noun and a verb depicts “intense displeasure that leads to sudden outbursts of anger that often leads to actions against the object.”741 As a noun with Yahweh as the Experiencer,되었습니다 occurs in 34.2; 54.9 and 60.10. In both 54.9-10 and 60.10, 일이 depicted by Israel’s sin is something momentary that gives way to Yahweh’s favor to Israel ( мягк, 59.9; 까שר, 60.10). So, too, as a verb with Yahweh as the subject, 일이 depicts Yahweh’s momentary rage (47.6; 54.8-9; 57.16,17) or the desire for Yahweh’s 일이 to be momentary (64.5,9). Thus, in each case where Israel is the stimulus to Yahweh’s 일이, the temporal nature of the emotion contrasts with his mercy. When it is directed toward Edom, as in 34.2, there is no indication of mercy for Edom that follows.

The noun (reibung) is used in latter isaiasnic texts (27.4; 42.25; 51.13 2x; 51.17,22; 59.18; 63.3, 5; 63.6; 66.15). The core meaning of the 일이 is to be hot with excitation or agitation as if under the effects of wine (Hos 7.5). It is

739 As is clear by the use of similar terms 않은למם (63.8); שםל (63.4); ורוב (61.2). Beuken 2000, 297-298.
740 Covey, employs the estimative lamed affixed to the name of Yahweh to express the perception held by the object of the preposition. ACH 2003, 114.
for this reason, הָעְשֵׁה is frequently associated with metaphors that merge themes of drunkenness, blood, and war. As with רָוָה, the הָעְשֵׁה of Yahweh is temporary when directed toward his people. In both 27.4 and 51.13 (2x), the הָעְשֵׁה in Yahweh or the הָעְשֵׁה of oppressors is depicted as having ‘disappeared.’ In 51.22, the הָעְשֵׁה of Yahweh is transferred from Israel to the oppressors in a ‘cup of הָעְשֵׁה.’ As with רָוָה, the הָעְשֵׁה of Yahweh against the enemies of his people (59.18; 63.3,5,6; 66.15) leads to complete destruction.

As noted, the two terms (רָוָה and הָעְשֵׁה) in 34.2 are used primarily in Deutero and Trito-Isaiah. In the present position, the terms anticipate the theme of judgment on the nations found in the second half of the Book of Isaiah. The fact, Beuken suggests, that in latter texts there is only an “actualization of the judgment and not the motivation behind it, makes it evident that it was assuming something real.” Simply put, the absence of reasons implies the text focuses on the present execution of judgment.

2. **Yahweh has a sword that has drunk in the heavens and descended on Edom**

(כִּי־רֹאשׁ־בָּצְרָה)

(34.5)

(גֶּזֶר הָעְשֵׁה)

(36.6)

In 34.5, the sword of Yahweh (כִּי־רֹאשׁ, cf. 35.6) is personified and portrayed as having drunk in the heavens (כִּי־רֹאשׁ, qatal) and as having descended (כִּי־רֹאשׁ, yiqtol) upon Edom. The personification of the sword does not distance Yahweh from his Instrument of wrath because Yahweh himself calls it “my sword” (כִּי־רֹאשׁ). The fact that Yahweh has a sword that has ‘drunk’ in the heavens and descends upon Edom functions as the second basis for the summons to the nations (i.e., listen because Yahweh has a sword).

The sword is depicted as “having drunk in the heavens” (כִּי־רֹאשׁ). The personification of drunk arrows and swords that eat flesh is also found in Deut 32.41-43; Jer 12.12; Jer 46.10; Ezek 21. In Is 31.8, a divine sword devours Assyrians (כִּי־רֹאשׁ הַנְּגָף אֲשֶׁר־בְּאֶרֶץ בָּעֹד). Here, in 34.5 there is a great slaughter in the heavens. The sequence of the sword first judging the heavens and then descending is best taken as Yahweh judging the gods of Edom/cosmos before his judgment of those who worshiped them. This heightens the sense of encroaching judgment.

3. **Yahweh has a sacrifice and slaughter in Bozrah**

(וכִּי־רֹאשׁ לְהָעְשֵׁה)

(34.6)

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742 Beuken 2000, 293.
743 בְּבָצְרָה
744 Oswalt 1986, 608.
Having descended upon Edom, the sword is filled with the blood of sacrificial animals such as rams and lambs (34.6). The image of sacrifice (זֶבַח) is extended to function as metaphor for Yahweh slaughtering hostile nations where God devours the flesh of the victims (Is 34.6; Jer 46.10; Ezek 39.17,19; Zeph 1.7,8).

The sacrifice (חַ֣בֵּז) in Bozrah merges the images of Yahweh’s sword/warfare themes of sacrifice (i.e., ‘the blood and fat pieces went to the altar for God’ Ex 12.22; 24.8; Lev 3.16,17; 7.23-27; Lev 8.23.745 The image of the blood-drinking sword depicts Yahweh drinking and eating what belongs to him alone.746 The sacrifice, however, is not ordinary sacrifice. In addition to the ordinary animals used in sacrificial feasts, lambs (כָּרִים), goats (וְעַתּוּדִים) and rams (וֹתִ֖יֵּל), the mention of the wild steer (רְאֵמִים v.7) is unique. The reference to רְאֵמִים in v.7 expands the vision of the greatness of Yahweh.747 The greatness of the slaughter (חַ֣בֵּטַלְיוֹנִים, v.6), Wildberger notes, “outweighs Solomon’s offering at the dedication of the temple (1 Kings 8.63) for which only oxen (בָּבַל) and sheep (צאן) are mentioned.”748

The animals indicated, wild oxen (רְאֵמִים), bulls (בָּבַל) and mighty animals (אַבִּיר), evoke images of the princes of Edom (Ps 50:13, 749 The imagery corresponds to the language of deities eating the blood and fat of their victims in Ancient Near Eastern warfare.750 As Wildberger notes, “not even what is otherwise used as an image to depict irresistible strength, will be able to withstand the sword of Yahweh.”751 He alone is depicted as the “Mighty One of Israel” (Is 1.24; 9.1-6). In contrast to the king of Assyria who claimed to be like a bull and pull down the mighty ones (וְרָאֲבִי יְשָׁבֵב 10.13), Yahweh slaughters the mighty animals and bulls (i.e., kings of the earth).

4. **Yahweh has a day of vengeance and recompense**

(כַּעַשׂ יִשָּׂכָב שָׂכָמַר)

(34.8) (See discussion above)

5. **Yahweh has a book**

(עָשָׂר)

(34.6) (See discussion below)

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745 BDB 1997, 257-258.
746 Motyer 1993, 271.
748 Ibid.
749 BDB 1977, 7.
750 Ugaritic accounts depict similar images such as: mountain venues; harvest metaphors of feeding on captives; drinking the blood of captives; wading in blood; drunkenness and laughter. Hess 2007, 101; Motyer 1993, 270-271.
6. Yahweh’s mouth commands the animals/demons to come to Edom and His Spirit gathers them
(קִרְיָתָיו הָאֵוֹת וּרְאוֹתָיו הָאֵוֹת תָּקַבֶּפֶת; (34.16) (See discussion below)

Response-Action (Punishment)

Devoted to the ban (חָרַם)
(חָרַם יְהוָה לְחָרַם יְהוָה אֲנָבְרוֹנָא לְוָאִים לָפָנָה)
(34.2)
(חָרַם יְהוָה לְחָרַם יְהוָה לָפָנָה)
(34.5)

The results of Yahweh’s sword and punishment of Edom are depicted as consequences of being devoted to the ban חָרַם. In 34.2 Yahweh dedicates Edom to the ‘ban’ (חָרַם יְהוָה, qatal) which results in his ‘giving them over’ for the purpose of ‘slaughter’ (חָרַם יְהוָה, qatal + lamed infinitive of purpose). In 34.5, the same word (חָרַם יְהוָה) is used to depict the people of Edom who are devoted to destruction, an expression of his justice (חָרַם יְהוָה). In both cases, the qatal verbs depict the present state of affairs. The ‘slaughter’ merges with images of sacrifice and warfare. The theme of חָרַם evokes images of the Conquest tradition where the spoils of war are given to God. Blenkinsopp notes:

the language is also suggestive of the ban or herem, a dreadful feature of warfare among the small Cisjordanian and Transjordanian tribal states, according to which all the survivors of a defeat in battle were butchered as an offering to the deity of the winning side.752

What is in view is the elimination of the memory of evil. This purpose motivates the ‘ban’ and language of slaughter (cf.13-14.23; 30.27-33). For this reason, Wildberger notes, Israel is not promised Edom’s territory.753

However, unlike Israel that lived in areas devoted to the ‘ban’, Edom will never be inhabited by humans.

Results (of Punishment)

1. The hosts of heaven will rot, be rolled up and wither
(וְלָכַּזְנַה קִרְיָתָיו מְשַׁפֵּר הָאֵוֹת וּרְאוֹתָיו מְשַׁפֵּר קוֹל־יִשְׂרָאֵל מְשַׁפּוּר אֵוֹת קִרְיָתָיו מְשַׁפֵּר קִרְיָתָיו מְשַׁפּוּר)
(34.4)

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752 Blenkinsopp 2008, 452; Pritchard 1969, ANET, 320.
The ‘hosts of heaven’ were discussed above as objects of wrath (תּוֹרָתָם לֹא יָכְלוּ, v.2). The following section specifies the nature of their destruction underscored in 34.3. In effect, the hosts of heaven will rot, be rolled up like a scroll and wither. Their corruption is linked up with the corruption of Edom.754

2. Heavens will rot
(טְנַיְּקָה כֵּלַיָּאָה לֵשָׁמֶין)
(34.4)

The hosts of heaven will ‘rot’ (טְנַיְּקָה). This should not be taken as a reference to ontological nothingness.755 Smith’s notes that the word heightens the atmosphere of death: “the sickening scene pictures death everywhere, the horrible stench of rotting flesh and blood flowing like water all over the land . . . is a ghastly picture of horror from the destruction.”756 The rotting away of the hosts of heaven pictures the death of the gods of Edom as precursors to the death in Bozrah.

3. Heavens will be rolled up
(טְנַיְּקָה בְּקֶפֶר לֵשָׁמֶין)
(34.4)

In 13.5, Yahweh used the hosts of heavens as Instruments of his wrath against Babylon (13.5). Here, the hosts are the objects of his judgment. The ‘rolling up of the sky’ is a unique motif to the Hebrew Bible that may suggest a polemic against astral deities. The sky itself is also depicted as a deity. In a similar way, the Babylonian epic states Anu “is the sky god, and the horizon is divided into three paths that connect Anu, Enlil, and Ea.”757 The motif of the sky as a scroll (כֶּפֶר) functions as an inclusio with 34.16. This inclusio heightens the sense that the prophecy against Edom in the ‘book of Yahweh’ includes astral deities. Depicting the sky as being “rolled up” as a scroll (גָּלַל, weqatal) evokes images of judgment in the immediate future (Zech 5.1.2; Ezek 2.9). The verb גָּלַל (“rolled up”) is associated with judgment against Israel in 9.4. Jeremiah uses the verb to depict the “rolling down” of the Chaldean mountain (Jer 51.4).

4. Heavens will wither
(טְנַיְּקָה, גָּבֹל)
(34.4)

756 Smith 2007, 572.
757 Walton, Chavalas, Matthews 2000, 624.
The *epexegetical waw* on the noun phrase (םַּעֲרֵךְ לַעֲרֵךְ) elaborates what it means for the hosts to be judged and rolled up like a scroll. That is, they will wither. The second clause compares the withering of the hosts to leaves from a fig or vine (לַעֲרֵךְ לַעֲרֵךְ). The choice of the word “wither” (יִבּ֔וֹל) is an odd way to describe what happens to the hosts of heaven.758 However, the word is frequently used to depict powers that fight against Yahweh and can be applied to elements that are not strictly vegetation (24.4; 40.8). Moreover, the association between “wither” (יִבּ֔וֹל) and a fig tree (לַעֲרֵךְ) is established phonologically.759 The image is consistent with depictions of proud empires that come to an end.

Within Isaiah the word נָבֵל depict objects of wrath at key junctures within Isaiah: Ephraim/Israel in 28.1,4; Babylon in 40.8; cosmos/earth in 24.4. In Trito-Isaiah, the word is used to describe the confessing community that withers as a result of sin (64.5; cf. 1.30, 5.1-4).

5. Desecration of slaughtered bodies
(וֹרֵדַה לַשְׁלֹאֵת וְשִׁגְקַוּת הַעָלָה לֶאָסֶמִּים)
(34.3)

Just as it is not clear who throws the bodies out (יִשְׁעָלוּ, hophal, yiqtol), neither are the corpses identified (לָשְׁלֹאֵת, cf. 22:2). The bodies are so desecrated that the names of the people who throw them out are not even worth mentioning!760 The impossibility of burial results in a putrid stench from the smell of rotting corpses. The נָבֵל (“stench”) of the corpses is said to rise (לָשְׁלֹאֵת, yiqtol, anticipated action).761 The depiction is of corpses (פֶּגֶר) piled high is used to portray the results of the wrath of Yahweh against Israel (5.26), the Assyrians (37.39) and the king of Babylon, who is covered with dead bodies (פֶּגֶר, 14.9).

6. Mountains decay with the blood of the dead
(וַתִּמָּסְסַה נַרְיֶה מִלְמָסְסָה)
(34.2)

The *weqatal* (וַתִּמָּסְסַה, niphal) depicts the consequence of the slaughtering. The root מָסַס carries the sense of ‘decay.’ The word was used to depict the “melting of the hearts” in Babylon (13.7; 19.1) and the Assyrians “melting away” from sickness (מְסֹס נֹסֵס) in 10.18. The mountains where the gods of Edom were worshiped are now decayed with the blood of their worshippers.

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758 Wildberger 2001, 313.
759 Note the recurring //ל// sound with the a-class vowel (cf. 34.4).
760 יִשְׁעָל used of casting out the dead (cf. Amos 83).
761 *BDB* 1997, 93; Beuken 2000, 294.
7. Devastated land (34.9-15)

The descriptions of the devastated land are mediated with weqatal forms (13x in vv.9-15). The first weqatal forms in v.7 (ול💣 וּדְרָי , “and oxen shall fall”; וַאֲרוֹן , “and land shall be soaked with blood”) were interrupted by the nominal clause in 34.8. In 34.9 the weqatal forms resume function as predictive discourse.762 The verbal structure depicting the results on the land of Edom is noted below.

Chart 4.7
Verbal Structure: Devastation of Land in Is 34.9-15

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>weqatal</td>
<td>“and shall be turned . . . to pitch” (v.9)</td>
</tr>
<tr>
<td>weqatal</td>
<td>“shall become – her land- (pitch) ” (v.9)</td>
</tr>
<tr>
<td>qotel</td>
<td>“burning” (v.9)</td>
</tr>
<tr>
<td>neg.yiqtol</td>
<td>“not be quenched” (v.10)</td>
</tr>
<tr>
<td>yiqtol</td>
<td>“shall lie waste” (v.10)</td>
</tr>
<tr>
<td>qotel</td>
<td>“none will pass through it” “(v.10)</td>
</tr>
<tr>
<td>yiqtol</td>
<td>“shall dwell in it” (v.11)</td>
</tr>
<tr>
<td>weqatal</td>
<td>“shall stretch” (v.11)</td>
</tr>
<tr>
<td>yiqtol</td>
<td>“they shall name it” (v.12)</td>
</tr>
<tr>
<td>yiqtol</td>
<td>‘shall be nothing” (v.12)</td>
</tr>
<tr>
<td>weqatal</td>
<td>&quot;shall grow over its strongholds.&quot;</td>
</tr>
<tr>
<td>weqatal</td>
<td>“shall be- haunt of jackals” (v.13)</td>
</tr>
<tr>
<td>weqatal</td>
<td>“and shall meet wild beasts…” (v.14)</td>
</tr>
<tr>
<td>yiqtol</td>
<td>“shall cry” (v.14)</td>
</tr>
<tr>
<td>qatal</td>
<td>“shall alight – a night hag Lilith- (v.14)</td>
</tr>
<tr>
<td>weqatal</td>
<td>“and find . . . (v.14)</td>
</tr>
<tr>
<td>qatal</td>
<td>“shall nest” (v.15)</td>
</tr>
<tr>
<td>wayyiqtol</td>
<td>“and lay” (v.15)</td>
</tr>
<tr>
<td>weqatal</td>
<td>“and hatch” (v.15)</td>
</tr>
<tr>
<td>weqatal</td>
<td>“and gather” (v.15)</td>
</tr>
<tr>
<td>qatal</td>
<td>“and be gathered-kites ” (v.15)</td>
</tr>
<tr>
<td>qatal</td>
<td>“has commanded” (v.16)</td>
</tr>
<tr>
<td>qatal</td>
<td>“has gathered” (16)</td>
</tr>
<tr>
<td>qatal</td>
<td>“seek” (v.16)</td>
</tr>
<tr>
<td>we+impv</td>
<td>“read” (v.16)</td>
</tr>
<tr>
<td>weqatal</td>
<td>“shall not be missing” (v.16)</td>
</tr>
<tr>
<td>qatal</td>
<td>“shall not see in vain or miss” (v.16)</td>
</tr>
<tr>
<td>qatal</td>
<td>“has commanded” (v.16)</td>
</tr>
<tr>
<td>qatal</td>
<td>“has gathered” (16)</td>
</tr>
<tr>
<td>qatal</td>
<td>“has portioned it out” (v.17)</td>
</tr>
<tr>
<td>yiqtol</td>
<td>“shall possess it” (v.17)</td>
</tr>
<tr>
<td>yiqtol</td>
<td>“shall dwell in it” (v.17)</td>
</tr>
</tbody>
</table>

The results of the topical destruction discussed below are as follows:

762 Del Barco 2001, 117.
Desolation of the land: pitch, fire, lack of vegetation

The destruction of Sodom and Gomorrah (Gen 19.24-29) is drawn upon to depict the destruction of Edom in vv.9-10 (cf. Deut 29.22; Is 1.7-9; 13.19; Jer 20.16; 49:18; 50.40; Amos 4.11; Jon 3.4; Lam 4.6). The verb הנשך (qatal, niphal) is also used in Gen 19.25 to portray God’s overthrowing of Sodom and Gomorrah and their environs (יָשָׁךְ אֶת אִשָּׁךְ לִשָּׁךְ וּלְכָל לָשָׁכָה). The verb הנשך is also used in Gen 19.25 to portray God’s overthrowing of Sodom and Gomorrah in vv.9-10, where Edom overthrown

Similar motifs and language in the Syrian Sefire Treaty A2 (750 BCE) where Arpad is turned into a mound for desert animals. Hardy and OT 2008, A 32.

The burning pitch (הָפַךְ בָּרֵק in v.9, qotel) is complemented by the image of unquenchable fire in 34.10 (אֲשֵׁם לָשְׁמֹךְ). The fire and smoke continue “night and day” in the eternal (יָשָׁךְ אָשָׁם) wasteland of Edom (הָפַךְ בָּרֵק). In the final form of Isaiah, the “unquenchable fire” (אֲשֵׁם לָשְׁמֹךְ) functions to bind the first and last part of Isaiah together. Beuken notes that 1.31 (אֲשֵׁם לָשְׁמֹךְ, “and none to quench them”) functions as an inclusio at the book level with 66.24 (אֲשֵׁם לָשְׁמֹךְ, “and their fire shall not be quenched”). The occurrence of the same word and theme at the beginning, middle and end of the final form of Isaiah (i.e., Is 1; 34; 66) suggests an intentional move by the final editor of the Book of Isaiah. The wrath of Yahweh expressed through fire is a central theme of Isaiah. The phrase אֲשֵׁם לָשְׁמֹךְ (“forever and ever”) reappears images of Babylon’s destruction to

Turning the streams and the land of Edom into נְצָח ("pitch") (2x in v.9) and Edom’s soil into נְצָח ("brimstone") results in the impossibility of vegetation on the נְצָח ("soil"). The wadis of Edom will be turned to pitch, while Israel’s barren land will have plenty of water (35.6).

The burning pitch (הָפַךְ בָּרֵק in v.9, qotel) is complemented by the image of unquenchable fire in 34.10 (אֲשֵׁם לָשְׁמֹךְ). The fire and smoke continue “night and day” in the eternal (יָשָׁךְ אָשָׁם) wasteland of Edom (הָפַךְ בָּרֵק). In the final form of Isaiah, the “unquenchable fire” (אֲשֵׁם לָשְׁמֹוכְ) functions to bind the first and last part of Isaiah together. Beuken notes that 1.31 (אֲשֵׁם לָשְׁמֹוכְ, “and none to quench them”) functions as an inclusio at the book level with 66.24 (אֲשֵׁם לָשְׁמֹוכְ, “and their fire shall not be quenched”). The occurrence of the same word and theme at the beginning, middle and end of the final form of Isaiah (i.e., Is 1; 34; 66) suggests an intentional move by the final editor of the Book of Isaiah. The wrath of Yahweh expressed through fire is a central theme of Isaiah. The phrase אֲשֵׁם לָשְׁמֹוכְ (“forever and ever”) reappears images of Babylon’s destruction to

Similar motifs and language in the Syrian Sefire Treaty A2 (750 BCE) where Arpad is turned into a mound for desert animals. Hardy and OT 2008, A 32.

BDB 1977, 172.

Blenkinsopp 2000, 450.

Burning sulfur was a common smell in the region and associated with divine wrath. Moreover, the region was a dry place devoid of water. See Walton, Chavalas, Matthews 2000, 694; G-T 2003, 302.

Beuken 2000, 209.
Babylon to Edom (13.20). In effect, what was localized judgment (Babylon) is now extended to all nations represented in Edom.

11. Entrance of unclean birds, animals, and demons

The summoning of unclean birds and animals to occupy Edom is the theme of vv.11-17. This may be seen structurally in the *inclusio* that begins and ends the section with the same phrase, namely: הָעָרְרִים (v.11a; v.17b). As in Is 13, the list of twelve species (an idealized number according to Beuken) in Is 34 is a combination of real and mythological-demonic animals said to embody the chaos of an uninhabitable area. Is 34 expands the list in Is 13 to include the unclean animals in Lev 11.15-18; Deut 14.13-17. The priestly concern with the unclean animals underscores that the text was redacted in the Second-Temple Era. Moreover, Beuken notes that Is 34.11 brings the ‘hawk and the porcupine’ from the prophecy against Nineveh in Zephaniah 2.14 (ca. before 612 BCE). In including these animals in the list, the editor of Is 34.11,13-15 intended to show the sin and destiny of Bozrah/Edom v.6 as a continuation of the sin and destiny of the Assyrian capital. Beuken notes:

[with] the set of references to Zeph 2.14; Is 13.21f and Deut 14.13-17 the redaction has been able to achieve an equation of Edom with Nineveh and Babylon and to portray the desolate land after the judgment as the most abominable place because all the unclean and ominous animals which are forbidden by the relevant canon in the Law will dwell there. In addition to this, a contrast with Zion is created by several words for dwelling place which are used elsewhere in PI for that city (cf. ‘haunt’ [מָנֽוֹחַ] in v.13b with 32.18; 33.20; 35.7; ‘resting-place’ [מָנֽוֹחַ] in v.14b with 28.12; 32.18; ‘shadow’ [ךָשַׁם] in v. 15a with 4.6; 25.4f; 32.2).

Finally, the entrance of unclean animals into Edom contrasts with the vision of paradise in 11.6-7 contains a list of animals contrary to those in Is 34. In summary, peaceful animals characterize the restoration of Israel while

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768 Ibid.
769 Ibid.
770 No distinction between animals and demons as is noted by the occurrence of Lilith. Wildberger 2001, 335-337. Blenkinsopp 2000, 453. Seijas de los Ríos-Zarzosa notes that the only reference to Lilith in the Hebrew Bible occurs in 34.14 where it is associated with other beasts and spirits that devastate the earth on the day of wrath. Seijas de los Ríos-Zarzosa 2002, 175.
771 Beuken 2000, 301.
772 Ibid.
773 Beuken 2000, 301.
774 Alonso-Schökel and Siecre-Diaz 1987, 247.
Yahweh’s wrath against the nations is characterized by terrorizing animal/demons.

### Chart 4.8
**Animals of Wrath in Is 13; Is 34.11-15**

<table>
<thead>
<tr>
<th>Is 34:11-15</th>
<th>Deut 14</th>
<th>Zeph 2:14</th>
<th>Is 13-14</th>
</tr>
</thead>
<tbody>
<tr>
<td>חָנָן -Hawk</td>
<td>חָנָן</td>
<td>חָנָן</td>
<td>חָנָן</td>
</tr>
<tr>
<td>חָקִיקָת -Porcupine</td>
<td>חָקִיקָת</td>
<td>חָקִיקָת</td>
<td>חָקִיקָת</td>
</tr>
<tr>
<td>עָנָן -Owl</td>
<td>עָנָן</td>
<td>עָנָן</td>
<td>עָנָן</td>
</tr>
<tr>
<td>עֶרֶב -Raven</td>
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<td>עֶרֶב</td>
<td>עֶרֶב</td>
</tr>
<tr>
<td>תַּן -Jackals</td>
<td>תַּן</td>
<td>תַּן</td>
<td>תַּן</td>
</tr>
<tr>
<td>עֹרֵב -Wild beasts</td>
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<td>עֹרֵב</td>
<td>עֹרֵב</td>
</tr>
<tr>
<td>אָחָה -Hyenas</td>
<td>אָחָה</td>
<td>אָחָה</td>
<td>אָחָה</td>
</tr>
<tr>
<td>שָׂעִיר -Satyr (hairy goat demon)</td>
<td>שָׂעִיר</td>
<td>שָׂעִיר</td>
<td>שָׂעִיר</td>
</tr>
<tr>
<td>לִילִית -Lilith</td>
<td>לִילִית</td>
<td>לִילִית</td>
<td>לִילִית</td>
</tr>
<tr>
<td>תֶּן -Arrow-snake</td>
<td>תֶּן</td>
<td>תֶּן</td>
<td>תֶּן</td>
</tr>
<tr>
<td>יַנְשׁוּף -Owl</td>
<td>יַנְשׁוּף</td>
<td>יַנְשׁוּף</td>
<td>יַנְשׁוּף</td>
</tr>
<tr>
<td>עֹרֵב -Raven</td>
<td>עֹרֵב</td>
<td>עֹרֵב</td>
<td>עֹרֵב</td>
</tr>
<tr>
<td>יַעֲנָה -Ostriches</td>
<td>יַעֲנָה</td>
<td>יַעֲנָה</td>
<td>יַעֲנָה</td>
</tr>
<tr>
<td>צִי -Wild beasts</td>
<td>צִי</td>
<td>צִי</td>
<td>צִי</td>
</tr>
<tr>
<td>אִי -Hyenas</td>
<td>אִי</td>
<td>אִי</td>
<td>אִי</td>
</tr>
<tr>
<td>שָׂעִיר -Satyr (hairy goat demon)</td>
<td>שָׂעִיר</td>
<td>שָׂעִיר</td>
<td>שָׂעִיר</td>
</tr>
<tr>
<td>לִילִית -Lilith</td>
<td>לִילִית</td>
<td>לִילִית</td>
<td>לִילִית</td>
</tr>
<tr>
<td>תֶּן -Arrow-snake</td>
<td>תֶּן</td>
<td>תֶּן</td>
<td>תֶּן</td>
</tr>
</tbody>
</table>

Yahweh stretches the “line of confusion and the plummet of chaos” over the nobles of Edom. The image is set in contrast to Yahweh stretching the line and plummet of justice and righteousness over the city of Zion in 26.17 (תְּלֹא). The editor draws on the image of the *Chaoskampf* in Gen 1.2 (חָמָס לָאֹת), Unlike Eden that was shaped to make creation habitable for humans, the land of Edom is uninhabitable and characterized as a world without order. Blenkinsopp notes:

> devoid of human inhabitants, the land becomes once again the habitat of wild life. Among the names of twelve species of creatures to which Edom is, so to speak, juridically handed over (by means of the measuring line and stones, whatever purpose the latter served).

In contrast to the state of primordial chaos that characterizes Edom, Yahweh creates the reality of Eden for his people (35) and transforms deserts into Eden (51.3).

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775 ibid.
776 Blenkinsopp 2000, 453.
The removal of leadership was a result of Yahweh’s wrath upon Israel in earlier texts (8.21; 9.6; 17.2; 32.1; 32.22). In contrast to Yahweh’s intervention and provision of Davidite leadership, Edom will have no leaders that may be chosen to serve as king (3.6; 7.14; 9.1-6; 11; 32).\(^{777}\) Moreover, there will be no palaces or strongholds (אַרְמוֹן) in which kings may reign (Is 17.3; 25.2; 23.13; 25.12).\(^{778}\) Royal leadership in Edom has come to an end.

Nettles and thistles grow inside the fortresses and palaces of Edom, which is a common motif of destruction in Isaiah (5.17; 13.20-22; 14.22–23; 17.2; 27.10; 34.14).\(^{779}\) In the same way, Yahweh turned his garden Judah into a land of thistles and thorns (5.1-7). However, he restored his garden in Is 27.2-6. Edom will never be restored.

**Time (Theological)**

“Day of Vengeance, Year of Repayment.”

4.6 **Introduction to Isaiah 36-39 (Historical Appendix)**

In the final form, the destruction of Edom is substantiated by the inclusion of the historical appendix of Is 36-39 that narrates the destruction of Assyria. Is 39 introduces Babylon of the Eighth-Century BCE and describes Babylon of the Sixth-Century BCE as the invader that will destroy and exile Jerusalem. This anticipates the context of Is 40-55. The juxtaposition of the historical appendix narrating the destruction of Assyria functions to substantiate claims of Deutero-Isaiah that Babylon will also be destroyed.

Traditionally, scholars have assumed that Is 36-39 borrowed from 2 Kings 18.13-20:19, a synoptic passage. Nevertheless, there are significant differences: 1) Is 38 contains a psalm that the Kings narrative does not record; 2) The narrative in Kings does not end with the announcement of

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\(^{777}\) Oswalt 1986, 613.

\(^{778}\) BDB 1977, 74.

\(^{779}\) Blenkinsopp 2000, 453.
exile to Babylon (cf. Is 39).  

3) 2 Kings portrays Hezekiah as paying tribute to Sennacherib (cf. 2 Kings 18.14-16) whereas, Is 37.36-37 portrays the defeat of Assyria.  

Regardless of the direction of influence, it is clear that the text of Isaiah manipulates various levels of the narrative in Kings for its purposes.  

From the standpoint of higher criticism, the majority consensus has been that three sources converge in Is 36-39 as summarized in the chart below: Source A; Source B1 and Source B2. The division of the text into these sources has been motivated by duplications of key events, which are thought to portray contradictory perspectives. Given the contradictions, the sources were believed to have circulated independently from one another.  

Chart 4.9  
Redaction of Is 36-39 in light of 2 Kings 18.13-20.19  

<table>
<thead>
<tr>
<th>Source A</th>
<th>Source B1</th>
<th>Source B2</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Kings 18.13-20.19</td>
<td>&quot;More historical.&quot;</td>
<td>&quot;More theological/Post-exilic from 7th cent&quot;</td>
</tr>
<tr>
<td>Is 36.1 Historical Report (Summary of 2 King 18.13-14)</td>
<td>Is 36.1-Is 37.9a &amp; 37-38</td>
<td>Is 37.9b-36</td>
</tr>
<tr>
<td>Diplomatic Missions from Assyria</td>
<td>Is 36.1-2</td>
<td>Is 37.9b</td>
</tr>
<tr>
<td>Hezekiah Visits the Temple</td>
<td>Is 37.1</td>
<td>Is 37.14</td>
</tr>
<tr>
<td>Messages from Isaiah</td>
<td>Is 37.6</td>
<td>Is 37.21</td>
</tr>
<tr>
<td>Contradictions</td>
<td>36.10</td>
<td>37.7 &amp; 36</td>
</tr>
<tr>
<td></td>
<td>Assyrian idea of Yahweh</td>
<td>Isaiah’s prophecy</td>
</tr>
</tbody>
</table>

The traditional view that the B1 and B2 existed independently is difficult to sustain, given the evidence of their interdependency. In particular, recent analysis has shown that B2 draws upon B1 and other Pre-Exilic texts of Isaiah. The following chart is a summary of Beuken’s analysis.  

Interdependency of B2 and B1 in Is 36-39  

<table>
<thead>
<tr>
<th>Theme</th>
<th>B2</th>
<th>B1 &amp; Other Pre-Exilic texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inviolability of Zion</td>
<td>37.35</td>
<td>31.5</td>
</tr>
<tr>
<td>Trust</td>
<td>37.10</td>
<td>31.1 (Is 32.9-11)</td>
</tr>
<tr>
<td>Sovereignty over nations</td>
<td>37.16-20</td>
<td>Is 8.9; 14.26; 17.26; 17.12; 29.7</td>
</tr>
<tr>
<td>Mythical fall of Assyria</td>
<td>37.36</td>
<td>8.8-10 (Dtr reworking)</td>
</tr>
<tr>
<td>Biggest opponent to Assyria</td>
<td>Hezekiah</td>
<td>Yahweh</td>
</tr>
</tbody>
</table>

In light of the interdependency of sources and our presupposition of Fortschreibung as a phenomenon in the composition of Isaiah, we will explore how Is 37.21-35 (from ‘so-called B2’) develops the theme of wrath

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780 Stromberg 2011a, 16; Beuken 2000, 336-339.
782 Konkel 1993, 462-463.
in dialogue with associated texts. Is 37.21-35 is discussed here because it depicts the ‘battle rage’ of Sennacherib.

4.7 Isaiah 37.28,29,32

Surface Structure of Is 37.28,29, 32

Is 37.28-29

The judgment against Sennacherib corresponds to the

Is 37.21

Event (Literary Genre)

Is 37.21-35 is a prophetic judgment speech against an individual (i.e., Sennacherib). Within the text, vv.22-29 contains characteristics of a taunt song mediated by Isaiah. V.30-35 is a salvation oracle given to Hezekiah. The judgment against Sennacherib corresponds to the Punishment frame.

Time (Historical)

785 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicate [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nominalized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; gram [gam gram]; Infinitive Constrict Grammar [InCst]; Indirect Object [IDO]

786 Sweeney 1996, Loc 8253.
The Hezekiah narrative of Is 36-39 merges two campaigns of Sennacherib together: the campaign against Judah in 701 BCE and Sennacherib’s campaigns against Pharaoh Tirhakah of Egypt in 696-688 BCE (cf. 2 Kings 18.13-16; 2 Kings 18.17-19.36). Merging the two campaigns together has the effect of underscoring the immediate effect of Isaiah’s prophetic word. The predicted death of Sennacherib during his campaign against Judah in 701 BCE occurs 20 years later (ca. 681 BCE).  

**Agent (of Punishment)**

Yahweh as the Agent of punishment is depicted in the following ways.

1. **Yahweh ‘the God of Israel’ who answers because** (יָעֲשָה יָשָרְא לָיָיָא יָשָרְא) Hezekiah prayed (יָשָרְא לָיָא יָשָרְא אֶשָּרְא אָשָׁר הִמְיָסְקָ וְאֵל פְּסֵמִיהָ שֶׁאֹרַיָא) (37.21) (וּנְ בִּישָּר אֵשָׁרְאָא אַשְׁרָא) (37.22)

Yahweh announces the punishment to Sennacherib is addressed to Sennacherib, but Hezekiah is the intended audience. Yahweh’s speech to Hezekiah emphasizes his personal response to Hezekiah’s prayer (יָשָרְא לָיָא יָשָרְא אֶשָּרְא) in v.21. Smith notes that the title, “God of Israel” (יָשָרְא לָיָא יָשָרְא) was used in Hezekiah’s prayer (37.16). The text is making a connection with the prayer of 37 and assuring Hezekiah that his God has answered.  

The first-person self-referencing of Yahweh (יָשָרְא לָיָא יָשָרְא אֶשָּרְא) in response to Hezekiah’s prayer for healing (38.5) underscores Yahweh’s personal commitment to withhold his wrath when the king responds in prayer.

Within the narrative, Hezekiah’s answered prayer contrasts with the implied inability of Nisroch to answer Sennacherib’s prayer (37.38). However, prayer is not an explicit theme in 37.38. Rather, the impotence of the Assyrian god makes Sennacherib’s boasts about controlling gods and Yahweh seem ridiculous. Within the final form, the prayer of Hezekiah contrasts with Ahaz’s lack of prayer when faced with the Syro-Ephraimite crisis (Is 7.1-14).

2. **Yahweh the Holy One of Israel, the object of Sennacherib’s mockery** (יִהְוֵה הַנִּבְאִים לָיָא דִּבְרֵי הַנִּבְאִים) יִהְוֵה יִהְוֵה שְׁאָרָא מְדָרְיָא (37.23)  

Yahweh’s double interrogative logically builds up evidence against Sennacherib by asking rhetorical questions (v.23a) and then answering the

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789 Beuken 2000, 372-373
questions (vv.23b-24).\textsuperscript{790} The response of Yahweh sustains the presentation of a God who hears exactly what Hezekiah had prayed. This is indicated by the reuse of the words קָרָא אֶל, ‘mocking’ (37.4,17) and בָּלַע, ‘reviling, blaspheming’ (37.6).\textsuperscript{791} The changed reference from כֵּן יִהְיֶה שמך אֶל סְתָנָאֵר, knows his status to Sennacherib, knows his campaigns. In light of the final form, however, reading these two texts together renders a different sense for the context of 37.26

In the immediate context, the title relates Yahweh’s response where he invoked Yahweh of hosts, the God of Israel (37.16).\textsuperscript{793} Moreover, the title (אלֵיךָ שְׁמִי יְהֹウェָה) functions to indict Sennacherib for daring to approach the Holy One of Israel sacrilegiously.

In light of the larger context, the use of rhetorical questions by Yahweh to address Sennacherib contrasts with Sennacherib’s questions in Is 10.5-19; 36.5-7,10,18-20; 37.11-12. The rhetorical questions function to characterize Sennacherib as moking the holiness of Yahweh of Israel who alone controls history.\textsuperscript{794}

3. Yahweh determines history and brings it to pass, not Assyria.

הַקֹּל אֲשֶׁר שָׁמְעָתָם לָמַרדוֹת אֲלֹהֹת שָׁמוֹן, מֵמִי יְהוָה יִכָּרְתוּ תַּחְתֵּיהוּ לְמַעַלָּתָם לְגֹלֵים לְגֹלֵים (גְּלֹ 이번וֹן)

(37.26)

Yahweh asserts that he alone is the Agent behind Assyria’s military advances (cf. 5.26). He called nations them from ‘afar’ (כֵּן יִהְיֶה שמך אֶל סְתָנָאֵר, 5.26), and he planned it from “of old” (לִשְׁמוֹנָאֵר). The statement from Yahweh seems unwarranted given that Rabshakeh claims Yahweh sent him (36.10). According to Blenkinsopp and others, the speech placed in Rabshakeh’s mouth was the editor’s way of expressing disagreement with the deuteronomic orthodoxy of Hezekiah in which the king was praised for his destruction of high places (2 Kings 18.3-7 cf. 2 Chron 31.1).\textsuperscript{795}

In any case, the present text asserts that no oracle had been given to Assyria and they acted without knowing Yahweh had directed their campaigns. In light of the final form, however, reading these two texts together renders a different sense for the context of 37.26. Sennacherib is belittled all the more for the following reason: even Rabshakeh, with inferior status to Sennacherib, knows more than ignorant Sennacherib!

Within the present text, what Yahweh determines from long ago (הַקֹּל אֲשֶׁר שָׁמְעָתָם לָמַרדוֹת אֲלֹהֹת שָׁמוֹן, 37.26) infers that Yahweh has predetermined Sennacherib’s steps (37.26-27) but it also looks forward to the restoration promised to Hezekiah in 37.20. Phonologically, the direct object

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\textsuperscript{790}GKC 1910, 362-363; Beuken 2000, 372-373. See also Smith 2007, 623-624.

\textsuperscript{791}Ibid.

\textsuperscript{792}R-\# 2012, 334.

\textsuperscript{793}Alonso-Schökel and Sicre-Diaz 1987, 257.

\textsuperscript{794}Seitz 1993, 247.

\textsuperscript{795}Blenkinsopp 2008, 472.
marker (“I determined it from long ago,” הָאֹת) anticipates the ‘sign’ (הָאֹת) in 37.30.

It is widely recognized today that texts such as 37.26 shape Deutero-Isaiah’s presentation of Yahweh’s sovereignty over history. Terms such as עָשִׂיתִי, “have you not heard”; עָשִׂיתִי, “I determined it”; תֵּוכֶרָהו, “I planned it”; תְּכַנַּהו, “I bring it to pass” are frequently used in First-Isaiah to depict Yahweh’s shaping of the events of history.  

As Wildberger notes, the ‘proof from prophecy’ mode affirmed by Yahweh in 37.26 is characteristic of Deutero-Isaiah’s way of describing the greatness of Yahweh (41.21-29; 43.8-13; 44.6-8; 45.20-22; 46.8-11). 797 Earlier texts in First Isaiah shaped Deutero-Isaiah’s presentation of history as well. We noted in our analysis of 8.23 that Yahweh’s control over the “first” and the “last” functioned as a basis for Yahweh title as the “First and the Last” (44.6). Commenting on the function of 37.26 within the final form of Isaiah, C. Seitz writes:

Yahweh’s fundamental uniqueness and control over the nations in Second Isaiah as based on just such a text as this; that is, the relationship is the reverse of that held by critical opinion, forward from “First” to “Second” Isaiah. This is why the confession of God’s uniqueness in chapters 40–55 is so frequently accompanied by an appeal to “former things” (esp. 43:8–13; 44:6–8; 45:20–21). By “enclosing” the narratives of Jerusalem’s deliverance in 701 B.C. within the broader “second” Isaiah perspective (chaps. 33–34; 40–66), Jerusalem’s deliverance becomes a trust-worthily example of God’s ongoing care and concern for Zion. It is a “former thing” that testifies to God’s sovereignty over the nations; to his uniqueness as a God who fulfills his word spoken beforehand, revealed to Israel alone; and to his abiding concern for Zion’s welfare. 798

In this way, the text changes the function of Yahweh’s ability to predetermine the course of history. Yahweh’s predestination of Assyria to execute his wrath (10.5ff) now establishes the trustworthiness of Yahweh’s promise to shift his wrath to Sennacherib. Finally, in both 37.26ff and Deutero-Isaiah, those who are presumed by Israel to control history are belittled by Yahweh’s speech (37; 41.21ff). However, similar questions to his people in Exile (בָּשָׂרָה יָשָׂרֶה יָשָׂרֶה יָרְאֵה, 40.28) function to instill confidence.

796 עָשִׂיתִי and תֵּוכֶרָהו are associated with determining history 5.5; 9.6; 10.23; 12.5; 17.5; 25.1.6; 28.21; 33.13; 37.32; 38.7.15; “to plan” bringing it to pass (22.11; 27.11; 29.16). Beuken 2000, 364-365.
798 Seitz 1993, 251.
4. Yahweh knows everything about Sennacherib’s activity and his raging.

Yahweh is portrayed as knowing and directing all of Sennacherib’s activities. The qatal (בְּאָבְדָּה) emphasizes Yahweh’s complete knowledge of Sennacherib’s activities from ‘beginning to end.’ To know the future implies the ability to intervene in history. The phrase of “coming, going” is common in the Hebrew Bible (cf. Deut 28.6; 1 Kings 3.7; Pss 121.8, 139.2). Young notes the unique addition of the phrase ‘sitting’ (בָּאָבְדָּה). The raging (בְּאָבְדָּה) of Sennacherib is discussed below.

5. Yahweh redirects Sennacherib

(בְּאָבְדָּה יְהוָּה נַחוֹל קַרְבּוּר שְׁמֵיהֶם וַחֲאֵרָיוֹת וַחֲאֵרָיוֹת בָּאָבְדָּה)

(37.29) (See discussion below)

6. Yahweh zeals protects the throne of David and leads to the restoration of Israel

(כֶּלֶם יְהוָּה שָׁפְיוֹת פָּרָס פָּרָס צַדְקָה בָּאָבְדָּה)

(37.32)

The preservation of the small remnant of Judah is a result of the “zeal” (בְּאָבְדָּה) of the Yahweh of Hosts. בְּאָבְדָּה can refer to either “disordered human passion or a righteously motivated zeal.” The word occurs only five times in Isaiah (9.6; 26.11; 37.22; 42.13; 63.15). In 9.6 and 37.22, בְּאָבְדָּה is the passion of Yahweh for Israel “behind the decisive turn in redemptive history.” Is 9.6 places Yahweh’s zeal in the service of the coming of the Davidite ruler. Is 37.22 relates Yahweh’s zeal to the restoration of the remnant.

7. Yahweh who defends the city

(כֶּלֶם יְהוָּה אֲשֶׁר יִרְוֹשׁ לָא בָּאָבְדָּה)

(37.33)

Yahweh’s name functions as an inclusio around his promise to defend the city from Sennacherib who will not come into the city (כֶּלֶם יְהוָּה אֲשֶׁר יִרְוֹשׁ, v.33) and (כֶּלֶם יְהוָּה אֲשֶׁר יִרְוֹשׁ, v.34). The reason for Yahweh's defense of the city is his reputation and his promises to David (כֶּלֶם יְהוָּה אֲשֶׁר יִרְוֹשׁ לָא בָּאָבְדָּה, v.35).

799 RCH 2003, 54-55.
800 Young 1969, 245.
801 Anderson 2014, LTW.
802 Peels 1997b, 939.
Yahweh is the (וֹתַח) [30.31; 49; 10; 50.6; 53.4; 57.17; 58.4; 60.10; 66.3]. Therefore, it is natural for him to send one of his ‘hosts’ as his agent of wrath. The angel of Yahweh (יהוה הועילא) smote (נשע, wayyiqtol) 185,000 Assyrians (cf. 2 Kings 19.35). The verb נשע is frequently used to depict expressions of wrath. Its particular use to depict Assyrian aggression toward Israel (10.24; 14.6; 14.29; 27.7) is now inverted. The promise of Assyria being ‘terror-stricken’ when Yahweh smites them (30.31; 31.8) is now fulfilled. Not only does the angel of Yahweh smite them (37.36) but Sennacherib’s sons strike down their father (37.38). Yahweh’s smiting of his people is temporary and restorative (9.12) but his smiting of Assyria is final.

In light of the narrative, Yahweh’s agent is seen in parallel to Sennacherib’s agent (37.9, 24). While Sennacherib’s proud messenger (כֹהֵנ) provoked Yahweh to wrath, Yahweh (יהוה) punished Sennacherib’s army fatally (cf. 37.9, 24). We suggest that Yahweh’s use of an agent here does not seem to be occasioned by a depersonalization of wrath as when punishing Israel (cf. 10.5). Rather, using an agent shows Yahweh’s superiority over Sennacherib. Yahweh’s יָסָף accomplishes Yahweh’s purposes. Sennacherib’s agent accomplishes nothing.

Sennacherib’s sons fulfilled Isaiah’s prophetic word (20 years later) when they killed their father. The event is also narrated in the Babylonian Chronicle (III, Lines 34-38): 806


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803 Blenkinsopp 2000, 478.
804 See discussions on 5.25; 9.12; 10.20,24; 14.6.29; 27.7; 30.31; 49; 10; 50.6; 53.4; 57.17; 58.4; 60.10; 66.3.
805 Smith 2007, 632.
806 Millard 1997, 467 (cf. 2 Kings 19.37; Is 37.38).
807 Ibid.
Beuken has insightfully observed the inversion of themes introduced with the king’s provocative questions: “Where are the gods of . . .?” (36:19f.; 37:12f) “now turns back on his own self.” The god of Nisroch, unlike the God of Hezekiah, is unable to rescue Sennacherib.

**Purpose (of Punishment)**

*For Yahweh's sake and the sake of his servant David*

The preposition ‘לִפְנֵי יְהוָה וְלֵאמֶר דָּבָדָד* functions to show that Yahweh punishes Assyria to defend the city. He acts for his own sake first and then for the sake of David. In the present context, Sennacherib’s belittling of the Davidic king is particularly offensive to Yahweh whose identity merges with David.

In Deutero-Isaiah, Yahweh’s intervention in forgiving sin (43.25), deferring his anger (48.9) or intervening in history (41.20; 42.21; 45.3; 48.11) is accomplished for the sake of his own name. The convergence of Yahweh’s actions for his own sake and the sake of David in 37.35 is a deuteronomistic principle (1 Kings 11.13, 34; 15.4; 2 Kings 8.9). The promises to the Davidic dynasty are anticipated in Pre-Exilic texts (Is 7.1-14; 9.6; 16.5; cf. 2 Sam 7). These promises to David are democratized in the Exilic period (55.3).

**Reasons (for Punishment) = Evaluate (Deception)**

Yahweh’s reasons for the punishment of Sennacherib escalate in the Assyrian speeches (36.4-10; 36.12-20; 37.10-13). In the final form, the function of the speeches serves both to indict the Assyrian king and to serve as a contrast with the piety of Hezekiah (37.3-7,14-20). The following reasons lead to the punishment of Sennacherib:

**First Speech (36.4-10):**

1. *Rabshakeh depicted as a “great king” and belittles Yahweh's Davidic king*

Just like the messenger of Sennacherib and the angel of Yahweh were depicted as opponents in 37.36, Rabshakeh and Isaiah are depicted as...
It was customary for Assyrian kings to define themselves as ‘great kings.’ In Isaiah, the claim is particularly offensive given Yahweh's exclusive claim to kingship (cf. 6.5; 8.21; 41.21-22; 44.6) and Yahweh's commitment to his Davidic king (9.6; 11; 32.1).

2. Rabshakeh depicts the speech of the Davidic king as worthless
(114) (36.5)

Portraying the words of Hezekiah as ‘worthless’ contrasts with the depiction of the ideal Davidite whose words will slay the wicked in 11.4 (114). Moreover, the strategy (11.2) of the ideal Davidite is successful (11.2) because God’s words cannot be changed (19.17). Rather, the plans of Assyria against Jerusalem will not succeed (8.10). Deutero-Isaiah sustains the certainty of Yahweh’s words (40.13; 44.26; 46.11) rooted in the words of Yahweh (55.11). Apocalyptic literature describes Yahweh’s words as wonderful (25.1; cf. 28.29).

3. Distortion of Yahweh’s intent for centralized cult worship
(114) (36.7)

Rabshakeh contends that Yahweh is not to be trusted because Hezekiah has destroyed his ‘high places’ and commanded centralized worship. The accusation implies either ignorance or a critique of the deuteronomistic ideology (2 Kings 18.1-17; cf. 2 Chron 30.14; 31:1). Barker’s suggestion that Rabshakeh and Isaiah share the same perspective contradicts the intent of the final form of the text, which pairs the two as “secondary opponents.”

4. Equating trust in Yahweh to trust in Egypt
(114) (36.9)

Rabshakeh’s claim that it is useless to trust in Egypt (19.1-15; 28.14-22; 30.1-7) is, of course, partly true. However, the sense of the text implies that Israel’s trust in Egypt is just as futile as Judah’s trust in Yahweh.

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813, Oswalt 1986, 634.
5. Distorting Yahweh’s command.

Rabshakeh claims that Yahweh told him to destroy the city. His appeal to his military strength depicts the pride of Assyria by distorting Yahweh’s command. In the Ancient Near East, gods were frequently viewed as decreeing the destruction of cities.\(^\text{815}\) So, as Wildberger notes, such thoughts “could not have been rejected out of hand (see 5.26ff; 7.18ff; 10.5ff; Is 41.25).”\(^\text{816}\) Nevertheless, Rabshakeh’s claims distort the idea of Yahweh sends Assyria (10.5-19).\(^\text{817}\) In particular, we suggest that the claim that Yahweh had sent Assyria to ‘destroy’ Jerusalem is viewed as overstepping Yahweh’s command in 10.7 (יהוה לא התняти את הבר护身符 ב י).

Second Speech of Rabshakeh (36.12-20)

6. Claiming that Yahweh is equal to other gods and cannot deliver

The second speech of Rabshakeh (36.12-20) equates Yahweh to other gods who cannot deliver. Michael Press has concluded that the rhetorical question “Where are the gods?” (36.19) is best interpreted in the literal sense.\(^\text{818}\) Thus, the Assyrian belief that idols were not symbols but actual vectors of the deity on earth was applied to Yahweh. That is, destroying Yahweh would be as simple as removing an idol of Yahweh. Such a perspective reveals that Rabshakeh has no understanding of the cult of Yahweh, which has no idols (מ싨, 36.20).

The emphasis on no god being able to deliver (יְהוֹנָד) from Assyria is particularly emphasized as it appears nine times when depicting Assyrian boasts in 36.14-37.12. The claim particularly belittles Yahweh who alone can deliver. As Beuken notes, depicting Yahweh as just another god who cannot save “has now climaxed to Sennacherib laying claim to divine power.”\(^\text{819}\) If these gods could not deliver, “how can Yahweh do any better?” (cf. 10.10). The plethora of words that belittle Yahweh's ability to deliver leads to the cry of Hezekiah for salvation (יְהוֹנָד) in 37.20, which is synonymous with יהוה. Yahweh responds with an assertion that he will indeed

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\(^{816}\) Wildberger 2001, 395.

\(^{817}\) Seitz 1993, 244-246.

\(^{818}\) M. Press 2014, 201-223.

\(^{819}\) Beuken 2000, 352.
The rhetorical questions indict Sennacherib for mocking (אֵלֶּה קָרָא הוא לָהּ כֶּלֶשׁ, 38.6).

Yahweh’s deliverance of the city had been anticipated in 31.5 (רָאָהוֹן יָרָא). Rabshakeh has misinterpreted Yahweh. No one can deliver but unless God ordains it (5.29). However, Yahweh can deliver (19.20). It is not Yahweh who is incapable of delivering his people but Assyria (20.6!)

A similar pattern of Yahweh’s deliverance is logically developed in Deutero-Isaiah. There, too, no one could deliver unless salvation was pre-ordained by Yahweh (cf. 44.22 and 5.29). But when Yahweh intends to deliver he is able to liberate (43.13; 50.2), unlike the impotent idols of Babylon (44.20; 57.13). In this respect, both Rabshakeh and Yahweh share a similar perspective on idols. None can deliver! However, Assyria does not realize that her gods that cannot deliver.

7. Depicting Sennacherib as the giver of fertile land

Sennacherib offer of fertile land subtly lays claim to that which only Yahweh can do. Yahweh alone gives land to his people and, that land cannot be exchanged (Gen 27.28; Num 18.12).

Third Speech (37.10-13)

8. Sennacherib accuses Yahweh of treachery

The climax of Assyrian hubris is Sennacherib accusing Yahweh of treachery. Rabshakeh had accused Hezekiah of treachery, now Sennacherib escalates his blasphemy by accusing Yahweh of treachery (cf. 36.18, 20; 37.10). In stating that Yahweh deceives his people by calling them to trust (תָּנּוֹן הַנִּסָּה) in him, Yahweh is consistently depicted as one who can be trusted to have peace (26.3-4). Trusting in Yahweh implies not trusting in alliances that pretend to deliver from threats (30.12).

9. Sennacherib mocks and reviles Yahweh

The rhetorical questions indict Sennacherib for mocking (חָרַף) and reviling (חַמָּה) Yahweh (cf. Num 15.30; 2 Kings 19.6; Ezek 20.27) and lifting up his “eyes on high.” A frequent stimulus to the wrath of Yahweh is mocking
Yahweh (10.8,13; 14.13; 29.15; 30.10 16; 36.14). As is the case in 37.23, Yahweh quotes the words of those who mock him to build a case against the mockers (Is 5.19; 7.12; 8.19f; 9.8; 19.11; 28.15).

10. **Sennacherib ascends to the heights of heaven**

(אָסַ֣כַּרְבּ אֵלָ֥הְמִ֖ם מַקְּפָ֣ר הָֽבְרֵ֥י נֶסָּהָ֖ו יְהֵֽוָה֙ בֶּן־יַֽעַר) (37:23-25)

Beuken notes that the speaker has exceeded everything considered high (i.e., ‘trees,’ 14.8; ‘mountains,’ 2.14; ‘far recesses,’ 14.13,15; ‘Lebanon,’ 2.13; 10.34; 14.8; 29.17: 60.13; ‘tallest cedars,’ Is 10:33; Ezek 19.11; 31.5. This, he argues, underscores that Yahweh alone is high and lifted up (6.1; 57.15) and shares his lofty position with no one (Is 2; 13-14; 22.16).⑧²¹

11. **Sennacherib as drying up the waters**

(אָסַ֣כַּרְבּ חַיָּ֝ה מַקְּפָ֣ר יָֽשָׁרְתּ֗ו יְהֵֽוָה֙ בֶּן־יַֽעַר) (37:25)

Yahweh alone can dry up the streams of Egypt (11.15; 19.6; Ex 12-15). Sennacherib’s ‘drying up the waters’ characterizes the king as attempting to control water, which is a work of Yahweh alone (5.22; 21.5; 22.13; 24.9; 29.8; 36.12.16). In contrast to God’s concern that his people drink (41.17; 61.8;f 65.13), Sennacherib is portrayed as believing all the waters in the world are at his disposal (Is 19.5f; 44.27; 50.2; 51.10).⑧²²

12. **Sennacherib’s raging pride against Yahweh**

(לֶשֶׁבַּתָּמָ֣ע לֶשֶׁבַּתָּמָ֣ע בְּעַוָּ֣ני הַנַּֽעֲרִים) (37.28b-29)

The theme of raging ( двигател), 2x) is emphasized in vv.28-29.⑧²³ The word implies a ‘violent physical reaction’ or an excitement produced from rage of battle (2 Kings 19.27f; Is 37.28ff).⑧²⁴ As rage (דָּרָה) parallels with pride ( podrá), the sense communicated is a violent lashing out at Yahweh motivated by hubris (cf. Is 13-14.23).

⑧²² Ibid., 364-367.
⑧²³ It is not a dittography but intended for emphasis. Ibid., 368. The duplicate is omitted in Qumran Isa(a). See discussion in Watts 1987, 41.
⑧²⁴ HOL: 2000, 332.
Response-Action (Punishment)

Yahweh controls Assyria

(וֹשֵׁבֶת בָּהּ וַתֵּשֵׁלֶת מְשִׁפֶּה יְהֹוָה אֵין בְּשָׂרָיו וַתָּרֵד בָּהּ)

(37.29)

Yahweh is depicted as controlling Assyria as one would control a horse by putting a bit in his mouth and turning him back on the path from which he came. The irony of Yahweh taming Sennacherib like a horse inverts the Assyria claim to greatness.

Rabshakeh had offered 2,000 horses if Judah could find riders for them (36.8). Moreover, Sennacherib had asserted he would ascend the heavens with his chariots (יִתְלִל יִתְנָה יִתְרָק אֲנִי מָלָא, 37.24).

Yahweh controls the king as one would control a domesticated horse.

Consequence (for Israel)

1. Escalation of harvest (‘the sign’)

(וֹשֵׁבֶת בָּהּ רֹאָל מְשִׁפֶּה יְהֹוָה אֵין בְּשָׂרָיו וַתָּרֵד בָּהּ)

(37.30)

The sign that Assyria will be punished and Yahweh will intervene with restoration is defined in temporal terms. More concretely, the sign indicates that three years will pass before a full restoration of harvest crops occur (cf. Lev 25.11). In the first year the harvest the land produces by volunteer growth. That is, without human activity. The second year will be a small harvest from seeds that fell after the first year’s harvest was gathered. Finally, the third year will be a harvest-miracle that proves Yahweh has again visited his people. Wildberger notes that this is a possible allusion to the return of Yahweh to his vineyard (5.1-4; 27.2-5).

Within the final form of Isaiah, the ‘sign’ of agricultural harvest signals the return to the land, the reversal of the era of wrath, and the restoration of Israel/Judah through the promised Davidite. J. Stromberg writes:

[The sign of 37.30-32] is based on the royal promise of ch 9 and echoing the Immanuel remnant of ch.7, becomes the basis for the remnant of 65-66, a remnant that would enjoy the royal promises of ch 11. Not only do these allusions reaffirm the Davidic promises after exile, but they also further draw the royal oracles of chapters 9 and

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826 Alonso-Schökel and Sicre-Diaz 1987, 117.
827 In Assyrian sources, Ashurbanipal is said to have pierced the cheeks of Vate, king of Ishmael with a sharp tool. See Walton, Chavalas and Matthews 2000, 406.
828 Wildberger 2001, 430.
11:1 into a book-wide narrative strategy thematizing the literary future through the use of the divine sign. Thus, the sign of the remnant (אוֹת) is given in 7.15, 22; 37.30-32 and Is 66.19; “Zeal of Lord will do this” is stated in 9.7; 37.30-32.829

To build on Stromberg’s conclusion, we suggest that in the context of ‘battle rage’ (7.14; 37.20-22) functions to underscore the temporal aspect of Yahweh’s wrath directed toward his people. This implies that human rage is short-lived and inconsequential. Divine rage against the enemies of Israel is eternal (cf. 66).

<table>
<thead>
<tr>
<th>Text &amp; Frame</th>
<th>Threat</th>
<th>Response</th>
<th>Result</th>
<th>Agent of Yahweh’s wrath</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahaz narrative 7.4 fury</td>
<td>Syro-Ephraimite threat Jerusalem</td>
<td>Sign (7.14) Three years/13 years</td>
<td>Destroy Israel/Syria Remnant of Israel returns to the Davidite ruler</td>
<td>Assyria</td>
</tr>
<tr>
<td>16.11 pride/insolence</td>
<td>Moab seeks refugee</td>
<td>Temporal maker (three years)</td>
<td>Very few left</td>
<td>??</td>
</tr>
<tr>
<td>20.3 -no wrath word used.</td>
<td>Assyrians will carry away Egyptians</td>
<td>Sign (Isaiah barefoot and naked for three years)</td>
<td>Persuade Judah to not trust in Egypt against Assyria</td>
<td>Assyria</td>
</tr>
<tr>
<td>38.7,22 -no wrath word used</td>
<td>Hezekiah’s sickness</td>
<td>Sign (sundial) *three days eliminated from 2 Kgs</td>
<td>Remnant takes root in the land -Sends rumor -Sennacherib sons murder him</td>
<td>Assyria</td>
</tr>
<tr>
<td>Hezekiah narrative 37.21 proud rage</td>
<td>Sennacherib of Assyria attacks Jerusalem</td>
<td>Sign (three years)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Given the temporal use of אוֹת in Isaiah, we suggest: אוֹת in Proto-Isaiah functions to show that human ‘battle rage’ is temporal. Regarding the literary strategy for the book of Isaiah as a whole: the function of אוֹת conveys the end of the ‘era of wrath’ (i.e., Exile) and looks forward to restoration in the land (37.29-32). Finally, in 66.19 (אוֹת) the אוֹת reverses the role of the nations (הַגּוֹיִם) that came as an expression of Yahweh’s wrath Is 5.26. The standard in 5.26 (אוֹת לְיִשְׂרָאֵל) is replaced with a sign (אוֹת) in 66.19.

829 Stromberg 2011a, 126.
830 The reference of going to the temple after three days is eliminated in Isaiah because three days does not fit the typological application in Isaiah. See discussion on Ackroyd’s thesis in Beuken 2000, 403-405.
The promise of the remnant returning to occupy Jerusalem functions to depict the end of the exile (‘era of wrath’) following the events of 587 BCE (cf. Ezra 9.8; Neh 1.2). Moreover, the defeat of the Assyrians in 36-39 functions as a theological basis to establish trust in the faithfulness of Yahweh. Yahweh can be trusted to liberate his people from Babylon as promised in Is 40-55. The defeat of the agents of wrath (Assyria) in 36-39 functions to instill faith in the exiles that the era of wrath (i.e., Exile) has now come to an end (40.1-2).

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CHAPTER 5: WRATH IN ISAIAH 40-55

5.1 Introduction to Isaiah 40-55

The deportations of the Israelites under Tiglath-Pileser (ca. 740 BCE) and Sargon II/Shalmaneser V (ca. 722 BCE) were a precursor to the deportations of Judeans by Babylonians in the Sixth-Century. In 612 BCE Nineveh fell to Babylon and by the year 605 BCE Babylon had controlled the territory of Judah. Nebuchadnezzar II of Babylon deported King Jehoiachin and elites in 597 BCE while two further deportations of Judeans are dated to 587/586 and 582/581 BCE (2 Kings 24.14; 2 Kings 25.11; 2 Chron 36.20; Jer 52.28-30; Dan 1.3). The events were interpreted as the fulfillment of Isaiah’s prophecies in Is 36.6ff. The Babylonian Captivity led to doubts about the willingness and ability of Yahweh to liberate his people (Is 40.27) who were now without king, land or Temple (2 Kgs 24-25; 1 Chron 36). As Hanson notes:

the Jewish community of the latter half of the sixth-century B.C.E. was neither robust nor secure. As a result of the devastating attack of the Babylonian armies earlier in that century, a large segment of the population of Judah now dwelled as captives and exiles along the banks of the Euphrates, surrounded by worshipers of Marduk and Nebo and the other members of the Babylonian pantheon.

Consequently, the events of the Sixth-Century BCE provided an opportunity for Deutero-Isaiah to reconstruct the image of Yahweh for the Judeans. For this reason, Deutero-Isaiah (Is 40-55) contains some of the most majestic descriptions of Yahweh in all of the Hebrew Bible. In 539 BCE, Cyrus of Persia conquered Babylon and issued a decree permitting the return of the Judeans to their land to rebuild the Temple and walls (Ezra-Neh; 2 Chron 36).

From the perspective of Deutero-Isaiah, Yahweh was behind the events of Cyrus moving history for the benefit of his people. In the final form, the events depicted in Is 40-55 are strategically placed following Is 36-39. This placement suggests the editor intended the Babylonian Exile to be understood as a fulfillment of Isaiah’s prophecies. C. Seitz observes that 39 is:

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832 The Assyrian captivity and deportations were before this and occurred between 740-722 BCE under Tiglath-Pileser III in 740 (1 Chron 5.26) and Sargon II/Shalmaneser V in 722 BCE (2 Kings 15.29; 17.3-6; 18.11-12). Bright 1981, 327-330, 332.
833 Hanson, 1995, 1.
834 Croatto 1994.
concerned with a more important issue than Hezekiah’s deportment, namely, the coming transition from Assyrian defeat to Babylonian fulfillment of the larger plan of God concerning the whole earth [in 40-55] \(^{835}\)

Moreover, defeat of the Assyrians in Is 36-39 functions as a theological basis to establish trust in the faithfulness of Yahweh to liberate his people from Babylon as promised in Is 40-55. \(^{836}\) The defeat of the agents of wrath (Assyria) in Is 36-39, functions to instill faith in the exiles that the era of wrath (i.e. Exile) has now come to an end (40.1-2).

Thematically, Is 40-48 is notably different than Is 49-55. Babylon is no longer mentioned after Is 48.20. \(^{837}\) The promised annihilation of her posterity (13-14.23b; 47) is implied. Is 49-55 focuses more on internal matters once Babylon is no longer a threat to the people of God. \(^{838}\)

5.2 Isaiah 41.11

**Surface Structure of Is 41.11** \(^{839}\)

\[
\text{הָנָּה שָׂעָו וְּיֶֽיקָּקְלָּמְּוּ קֹל הַנֶּֽנְּהֶֽרִּים} \quad \text{בַּֽק}
\]

\[
\text{יִהְּיָֽעָ} \quad \text{kָֽאַיִן} \quad \text{וְּיֵֽשְׂבִּֽנְי} \quad \text{אֶֽנְּשֶׁ} \quad \text{רִֽיְּתקָּ}
\]

**Frame Elements**

**Introduction to Is 41.1-29**

In Is 41.1-29, the nations are summoned to testify that Yahweh is the agent behind Cyrus of Persia (559-530 BCE) in his conquest of Babylon (cf. 44.28; 45.1). This affirmation answers the question in 41.4 “Who has done this?” “Who made these things happen?” (כִּי אָֽצְרָנָּהָ הָֽאָשָׁנָּה). The answer is given by Yahweh himself, “I Yahweh, the First and the Last, I am he” (אֶֽנַּה יְֽהֵֽוֹ הָֽאָֽשָׁנָּה אֶֽנַּה יְֽהֵֽוֹ הָֽאָֽשָׁנָּה).
**Event (Literary Genre)**

The wrath-associated verse in 41.11 (םיִרֵחֵנִהְו) is part of the larger literary unit of 41.8-13. As a whole, Is 41 begins and ends with a prophetical call to a judicial assembly (vv.1,21, ריב). The first session of judgment occurs in vv.4b-5 and the second session occurs in vv.24-29. The wrath-associated lexeme (םיִרֵחֵנִהו) defines those who are ‘contending’ (רוֹבָע) with Israel (v.11). As Hanson notes, the effect of the ‘legal proceeding’ is to belittle the efforts of Babylonian cults and gods. In effect, belittling them underscores that “despite the heroic efforts of those who create their images and officiate over their rituals—[they] are nothing, leaving God as the sole power in the universe.” Within this larger context, 41.8-16 functions as a salvation oracle. The belittling of the Babylonian gods strengthens the promise of salvation to the exiles. Salvation oracles are typically introduced with a ‘do-not fear’ formula. Following the formula there is a statement from a priest or cultic official assuring divine favor. The text heightens the promise of divine favor depicting Yahweh himself as the one giving the assurance. The various aspects of the salvation oracle and its substantiation are highlighted in the verbal structure of 41.8-13 below:

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840 Hanson 1995, 33.  
841 Ibid., 33.  
843 Similar salvation oracles found in 41.8-13, 4-16; 43.1-4, 5-7; 44.1-5 (perhaps 54.1-6).  
844 VanGemeren 1995, 139-156.
Chart 5.1
Verbal Structure of Is 41.8-13

Introduction of speech toward Israel (vv.8-9)  
(לֹא־אֲדֻמִּים) The waw adversative in v.8 “but You, Israel”\(^{845}\) marks a contrast with vv.1-7\(^{846}\) distinguishing his people from the workers of idols.

Encouragement to not be afraid (vv. 10a and 13b)  
Jussives: (v.10)  
אַל־תִּירָא (fear not . . . )  
אַל־עָתַר (be not dismayed . . . )

Jussive (v.13b)  
אָרֵי תֵּל (Fear not . . . )

Substantiation/reason to “not fear” in the present relationship (v.10a; v.13)  
Stated in nominal clauses:  
v.10a (יִנְמִיךָאָכְלוּכְּנִי) For I am with you)  
v.10a (כִּי־יֻהְנֵךְיְהוָהְכֶם) For I am your God  
v.13 (כִּי־יִהְנַנְךָ֣יְהוָה) For I am Yahweh your God

Stated with qatal clauses.  
v.8 (יִמְצַתִּיךָ) I choose you  
v.9 (הֶזַּכְתִּיךָ) I took you from the furthest corners of the earth  
v.9 (יַקִּדַּךְיְהוָהֲךֶם) I called you  
v.10 (יַמְצַתְּךָ) I strengthen you  
v.10 (עָזָרְתִּיךָ) I help you  
v.10 (עָזָרְתִּיךָ) I uphold you

Implication of grounds in vv.8-10 for future acts (vv.11-12)  
This section is characterized by yiqtol verbs.  
v.11(םִּלְחָנֵךָ) ‘They will be ashamed and confused.’  
v.11(םִּלְחָנֵךָ בֵּית) ‘They will be as nothing and perish.’  
v.11(מִלְחָנֵךָ וּסִּלְחָנֵךָ) ‘You will seek them and not find them.’

The yiqtol s depict the shame and disappearance of the oppressors as events that will happen in the immediate future.\(^{847}\) The events are substantiated by the nominal clauses “I am with you; I am your God” (v.10a; vv.8-9,13) and by the actions depicted in the qatal verbal clauses (vv.8-9). The first three qatal forms (יִמְצַתְּךָ) “I choose”; “I took” (הֶזַּכְתִּיךָ); “I called”(יַקִּדַּךְ) describe events from a past perspective. The following three qatal forms (“I strengthen you” (יַמְצַתְּךָ); “I help you” (עָזָרְתִּיךָ); “I uphold you” (עָזָרְתִּיךָ)) express the current state of affairs or condition that result in the covenantal relationship and divine actions that benefit the people of God.\(^{848}\)

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\(^{845}\) J-M 2006, 563.  
\(^{846}\) Goldingay and Payne 2006, 159.  
\(^{847}\) VN 2000, 147.  
\(^{848}\) Ibid., 145.
Conclusion (v.13)

V.13 repeats the assurance of salvation (אָחַזַּק אֹתָם). Here, the “fear not/dismay not” receives a second substantiation using five words/phrases from vv.8,10. This underscores the grounds for ‘not fearing’ as the theme of the entire passage. 849

<table>
<thead>
<tr>
<th>vv. 8, 10</th>
<th>v.13</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָחַזַּק</td>
<td>אָחַזַּק</td>
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<tr>
<td>יָחַזַּק</td>
<td>יָחַזַּק</td>
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<td>אָחַזַּק</td>
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</tbody>
</table>

In the following section, we relate the structure the salvation oracle discussed above to the Cause-Emotion frame in which “an Agent [Yahweh] acts to cause an Experiencer [Exiles] to feel an emotion [‘Do not fear’].” [FNI].

Agent

Yahweh, by his covenantal relationship with Israel (vv.10,13) and his actions on their behalf (vv.8-11), purposefully arouses the emotional state of reassurance. Yahweh identifies himself with the title “I am the First, and I am the Last” (אֶנָּנֵי אֱלֹהִים אַתָּה) in v.4 to answer the question posed regarding Cyrus (חָזַּק חָזַּק). The self-identifying first-person proform (אָ֔נִי) occurs in v.4; v.10 (2x); v.13 (2x) and v.14. The recurrent use of the first-person with Yahweh as the subject occurs 19 times in the span of six verses. Goldingay and Payne note the significance of the repetition use of “I”:

> The two Hebrew words for ‘I’ in fact occur with unparalleled frequency in Isaiah 41–49, mostly referring to Yahweh (41:4, 10, 13, 14, 17; 42:6, 8, 9; 43:2, 3, 4, 5, 10, 11, 12, 13, 15, 25; 44:6, 24; 45:2, 3, 5, 6, 7, 8, 12, 13, 18, 19, 21, 22; 46:4, 9; 48:12, 13, 15, 16, 17; 49:15, 18, 23, 25, 26). No other prophet or other book gives the ‘I’ of Yahweh such prominence. It suggests the supreme prominence in these chapters of the personal speaking of Yahweh directly and personally addressing Israel. The ‘I’ is thus set over against the ‘you' of Israel but also set over against the other powers that might claim authority over Jacob-Israel, or whose authority the people might be tempted to recognize. 850

849 Westermann 1969, 73.
850 Goldingay and Payne 2006, 163.
Thus, the repetitive use of the first-person defining Yahweh establishes the supremacy of Yahweh over the Cyrus event and generates the relational dynamic necessary to persuade Israel.

**Experincer**

Israel is the entity that Yahweh causes to ‘not-fear.’ They are addressed intimately by Yahweh who repeats the second-person singular proform 19 times. The following clauses depict Israel and relate to the Manner in which Yahweh persuades Israel to ‘not-fear.’

\[ \text{v.8 } (יִֽדּ} \text{ְּ} \text{בַּ} \text{עַל} \text{֣} \text{א} \text{ָ} \text{ר} \text{ְּ} \text{שׂי} \text{֙} \text{ה} \text{ָ} \text{תּ} \text{ַא} \text{ְו} \text{ו}) \text{“But you, Israel, my servant.”} \]

\[ \text{v.8 (יְִֽתּ} \text{ר} \text{ְּ} \text{בּר} \text{ר} \text{֣} \text{שׁא} \text{ב} \text{֖וֹק} \text{ֲע} \text{י}) \text{“Jacob, whom I choose you.”} \]

\[ \text{v.8 (תְּרַכְּבִּ} \text{אָבָ} \text{ִֽה} \text{ְ}) \text{“Seed of Abraham, whom I love.”} \]

\[ \text{v.9 (מַקְּיֶ} \text{חַר} \text{ְ}) \text{“Taken from ends of the earth.”} \]

\[ \text{v.9 (רְבִּיִֽשְׁנִיֵ} \text{ָאָר} \text{ַט) “Called from farthest corners of the earth.”} \]

\[ \text{v.9 (שְׂרֵדָא} \text{ַבָּה) “My servant.”} \]

**Manner**

The depiction of Israel functions to instill hope in Yahweh's intervention, which will lead to the annihilation of Israel's enemies. In effect, Yahweh's past promises in electing Israel are the primary means by which Yahweh persuades Israel to not fear. The identity of Israel as the servant is fronted for emphasis in both v.8 and v.9. This functions as an inclusio surrounding all other descriptions.

\[ \text{v.8 (הָֽמָה} \text{שָרְא} \text{לְ טָבִ} \text{ְ) (עַבְדִּי} \text{ַאַתָּה)} \]

\[ \text{v.9 (עַבְדִּי} \text{אָתָּה) (שְׂרֵדָא} \text{ַבָּה)} \]

Underscoring the role of Israel as the servant (שְׂרֵדָא) emphasizes that her election (שָרְא) has a purpose just as Abraham’s election did (תְּרַכְּבִּא בֵּרָי). In the same way that Abraham was taken from the ‘farthest ends of the earth’ (כָּפִּי הָאֹרְבָא), so too, Israel is called out of the idolatrous land of the Chaldeans for a purpose. The fact that Israel’s election for the purpose of service is emphasized functions to give hope that she has a future.

1. **Yahweh contrasts the disappearance of men enraged at Israel with the appearance of Israel as ‘servant’.** Yahweh declares the non-existence of Babylonian gods.

\[ \text{v.8 (הָֽמָה} \text{שָרְא} \text{לְ טָבִ} \text{ְ) (עַבְדִּי} \text{ַאַתָּה)} \]

\[ \text{v.8 (שְׂרֵדָא} \text{ַבָּה) (עַבְדִּי} \text{ַאַתָּה)} \]

\[ \text{v.9 (שְׂרֵדָא} \text{ַבָּה) (עַבְדִּי} \text{ַאַתָּה)} \]

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The identity of Israel as the ‘servant’ in 41.8-11 anticipates the mission of the servant of Yahweh (עבד יְהֹוָה) figure in the so-called ‘servant songs’ of 42.1-4; 49.1-6; 50.4-9; 52.12-53.12. Historically, the atomization of the songs has failed to locate the function of the songs within their larger literary context. However, the figure of the servant in its present location functions to generate the emotion of ‘not-fearing’ in two interrelated ways.

First, Yahweh announces the disappearance of Israel’s foes and of his foes, the idols. Both 41.8-11 and the first servant-song of 42.1-4 are preceded by anti-idol polemics. The belittling of the idol-makers in 41.7 precedes the identification of Israel as the servant in 41.8ff (נְבֵאת יִשְׂרָאֵל לִשְׁמִית). Is 41.21-29 registers Yahweh judicial case against the idols themselves just before the first servant song of 42.1-4.

Before the announcement of Israel as ‘servant,’ the foe’s of Israel cease to exist. In Is 41.7, the phrase “all incensed against you” (יִשְׂרָאֵל נִשָׁאֵר הָבָרָץ), and the parallel clause “men of your contention (נְבֵאת שֶׁנָּאִית) shall be as nothing and perish” (וּגְזָנַי נְבֵאת אַלּוֹר רַבָּר וַחֲשֹׁנָא), are followed by the servant’s introduction (41.11). While מְנַשִּׁיה depicting the rage of Israel’s enemies, the term רָאָשִׁים is suggestive of legal complaints against Israel “within the context of international relations and offenses against treaty relationships.”

Goldingay and Payne note that four images of the “assailants increase in intensity, moving from rage (נַשָּׁאֵר) to arraignment (נִשָּׁאֵר) to attack (נִשָּׁאֵר) to battle (נִשָּׁאֵר לִשְׁמִית)” to battle (נִשָּׁאֵר לִשְׁמִית). Though the exact nature of dispute against Israel is unspecified, it is clear that they will no longer pose a threat to Israel. The removal of Israel's foes prepares Israel for her role as a servant (41.8; 42.1ff).

Likewise, Is 41.24 (נִשָּׁאֵר לִשְׁמִית) declares Yahweh’s foes to be nothing before the declaration of Israel as a servant (42.1). Israel’s foes will be nothing in the immediate future (יִגְזָנֵל, yiqtol) but Yahweh’s foes (i.e. gods) are presently nothing (nominal clause, 41.24). While the foes of Israel are enraged at Israel, the foes of Yahweh are incapable of activity. Moreover, the phrase in 45.24 (נִשָּׁאֵר לִשְׁמִית) functions to show that Israel’s foes in 41.11 (נִשָּׁאֵר לִשְׁמִית) are Yahweh’s foes. Israel’s battles belong to Yahweh.

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851 Goldingay 1979, 289-299.
852 Ibid.
854 Ibid.
855 Ibid.
856 As Westermann noted, the theme of vv.11-12 is brought out by the clustering of verbs related to the theme of “perishing” (יִגְזָנֵל). Westerman 1969, 72-73.
R. Clifford has also noted the contrast between Israel’s existence as the servant versus the non-existence of the gods and oppressors. He argues that the inability of the idols/icons to mediate the presence of their corresponding gods (e.g., 41.21) functions as a foil to depict Israel as an icon of Yahweh. Yahweh is able mediate his presence (49.3) through his icon Israel. Thus, the primary opponents are seen as Yahweh and the gods, while the secondary opponents are the idols and Israel. So too, S. Dille has contrasted the silence of the idols/gods with the noise that Yahweh makes in the metaphor of a pregnant woman or man of war. Yahweh’s noise speaks history into existence. In sum, the Manner in which Yahweh persuades Israel to ‘not-fear’ is by contrasting his existence with the non-existence of gods. The present non-existence of gods substantiates the future promise of the annihilation of Israel’s foes whose actions are religiously legitimated by the gods.

The theme of the disappearance of the oppressors of Israel and Yahweh's foes is similar to the theme in Is 27.2-6. In 27.2-6 Yahweh looks for the foes of his vineyard but is not able to find them. In both sections, there is an absence of those who war against the people (מִלְחָמָה, 27.4 // אָשִׁירִי, 41.12).

The second way the present form of the text encourages Israel to ‘not-fear’ is seen in the literary progression of themes related to the figure of the ‘servant of Yahweh.’ In effect, the missional identity of Israel as servant implies the reversal of her present experience of alienation and wrath in the Exile. In light of the juxtaposition of anti-idol polemics and the commissioning of Israel as servant, it becomes clear that the removal of obstacles comes before the commissioning of the servant. The ‘men of wrath’ and their idols must first cease to exist before Israel's commission as the servant.

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858 Dille 2004. I have discussed the themes in this section in Moser 2006.
If 41.8-11 emphasizes the election of Israel/Jacob for mission, 42.1-4 depicts the ideal vision of Israel. What Israel should be in 42.1-4 is not experienced in the present reality of the Exile. R. Melugin notes that the servant is to be an agent of restoration (42.1,4) but has not experienced it (40.27), Neither will the servant administer the justice of Yahweh until 49.4. The servant is to give sight to the blind (42.7; 49.6) but is presently blind (42.19). The servant is called to be a covenant (42.6) but has broken the covenant (24.5). Israel is to liberate the captives (42.7) but is trapped as a prisoner (42.18-22). Melugin suggests that the portrayal of Israel bringing about realities that she has not yet experienced implies a reversal of destiny that reaffirms Yahweh’s intervention. This identity transformation functions to substantiate the grounds for ‘not-fearing.’

2. Yahweh reaffirms his past covenant with Abraham with his descendants in Exile

Those in Exile are addressed as servant-Israel, chosen-Jacob and as the ‘seed of Abraham.’ The interface of themes of election with that of ‘servant’ is characteristic of Deutero-Isaiah (41.8, 9; 42.1, 19; 43.10; 44.1, 2; 45.4) and underscores that Israel’s election was for missional purposes. Identifying Yahweh’s election of those in Exile with the election of Abraham functions to reassure his people. Abraham was also called the servant of Yahweh (Gen 26.24; Deut 9.27; Ps 105.42). Just like the seed of Abraham continues, so does Yahweh’s love for the seed of Abraham (4.5 נְרֵיהָ אֵשׁ אֵכוֹל אֱלֹהִים אָבִיב). The speech to Israel as Abraham responds to Israel’s complaint, namely: Israel believed she was not recognized as the seed of Abraham because the promises of restoration have been delayed (cf. 63.16). Yahweh’s speech reassures the exiles of the enduring promise made to Abraham.

The following clause in v.9 (41.9 נְרֵיהָ אֵשׁ אֵכוֹל אֱלֹהִים אָבִיב), likewise, harkens back to Abraham. Just like Abraham who was called from Ur of the Chaldees (Gen 12), the seed of Abraham will be taken from the ‘ends of the earth’ as well. Though it is common to interpret this as a reference to the Jewish diaspora, the emphasis of the text indicates that ‘from the ends of the earth’ is a reference to Babylon. We suggest that the larger context of Abraham leaving his idols to follow Yahweh to the land of promise provides a thematic background to the anti-idol polemic that precedes the election (41.8) and commissioning of the servant (42.1ff).

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859 The imprisonment (יְסָרָה, יָסָרָה) of the servant Israel in Exile is best taken as a reference to the experience of the Exile rather than a specific place. See Mariano Gómez Aranda, 54.

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Finally, we suggest that the reference to Abraham not only created a sense of identity but reactivates Yahweh’s promise to Abraham to curse those who curse Israel (Gen 12.1-3). Yahweh will make good on this promise and cause Israel’s enemies to disappear. In effect, the emergence of ‘exilic Abraham’ (41.8) signals that those currently cursing and attacking Israel (41.9-10) will be cursed by Yahweh. This curse is finally realized in Yahweh’s malediction of Babylon in Is 47.

3. Yahweh reaffirms his presence with his people
(עִמְּ(־אָני)
(41.10,13)

The presence of Yahweh with his people is the basis for reassurance. His presence echoes themes from Proto-Isaiah (7.14; 8.8,10). As in texts depicting the Syro-Ephraimitic conflict, the destruction of Judah’s foes is juxtaposed with texts describing the presence of Yahweh. However, in Is 41.10,13, the nominal phases depict Yahweh’s current presence with his people and do not relegate his presence to a future time.

4. Yahweh will shame and confound the ‘men of wrath.’
(יֵבֹשׁ וּכָּלַם)
(41.11)

The clause with two yiqtols, ובש וכם, forms a hendiadys\(^{861}\) (cf.45.7, 24; 54.7). The precise difference between בּוֹשׁ and כָּלַם is not altogether clear. However, “בש has more of an emotional nuance, but כָּלַם properly relates to the disgrace of being accused, or after a conviction, being denounced, and only gradually does the word then acquire a more subjective meaning.”\(^{863}\) Despite the lack of specificity, the legal overtones underscore the principle of a just punishment for those who contend against Israel. The legal arraignment of the exiles will result in the legal shame of the ‘men of wrath.’

Within the Book of Isaiah, 41.11 signals a significant turn in the depiction of who is being shamed. The threat had been pronounced against Israel in the context of her dependence on Egypt (30.3ff). Now, however, Babylon and her idols that legitimated her oppressive tactics will be shamed (42.17; 44.9,11; 45.16ff). In contrast, those who trust in Yahweh will not be put to shame (49.23; 50.7; 54.4).\(^{864}\)

\(^{861}\) Goldingay and Payne 2006, 165.
\(^{862}\) The verb (בּוֹשׁ) was initially used in critiques of cultic practices but was employed in “proclamations of judgment (Is 1.29; 19.9; 41.11; 65.13; 66.5; Jer 15.9; 20.11; Ezek 16.63; 32.30; 36.32; etc.) directed either at foreign nations or at Israel, but also in promises of salvation for Israel (annihilation of the enemy; esp. since Deutero-Isaiah, Isa 45.17, 24; 49.23; 54.4. F. Stolz 1997a, “בש bôš to be ashamed,” TLOT, 206.
\(^{863}\) Koole 1997, 161.
\(^{864}\) Ibid.
The theme of shaming and confounding the enemies of Babylon in 41.11 is strikingly similar to 45.24 where the ‘men incensed at Yahweh’ are shamed. 45.24 reads: "unto him (Yahweh) shall come and be ashamed all who are incensed against him." The parallels are striking:

41.11

בָּשָׂרוּ מַלֶּים פֶּל תָּמְתוּם בָּהּ.

45.24

יִהְיוּ וְרָבִּים פֶּל תִּחְדָּשָׁנָו בָּהּ.

As noted previously, the foes that disappeared for Israel are summoned to appear before Yahweh and will be ashamed and confounded.866 Here, “they are summoned before God’s judgment and will not escape condemnation.”867 The righteous descendants, however, will be saved. The contrast between shaming (נָאָרָה לְנַעֲשֶׂה בְּרָוָה, v.17) and salvation (יִבְשֵׂם בַּעַל הַיָּדִים, v.18) is continued in 45.16 and 45.25: The raising up of Cyrus (45.1ff) results in vindication for Israel. Those in Exile will be neither shamed nor confounded (אָרָיָם תְּלַעֲדָתֵם עַד, v.17b) once Yahweh vindicates them.868

To recapitulate, in Is 41.11-12 the disappearance of men incensed at Israel (רְקָּדִים) is a basis for not fearing and a preparatory measure to clear the obstacles for the mission of the servant. In Is 45, however, the depiction of the men of incensed (רְקָדִים) before Yahweh underscores his intent for universal recognition in the Cyrus event (Is 45.1-25). Both texts depict the rage of men as inconsequential.

5.3 Isaiah 42.13

Surface Structure of Is 42.13869

<table>
<thead>
<tr>
<th>yhwh</th>
<th>kag gibbōr</th>
<th>yēqaʾ</th>
<th>kē ʾiš</th>
<th>milḥāmōt</th>
<th>yāʾ ūr</th>
<th>qinʿā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>[Cmp……..]</td>
<td></td>
<td></td>
<td>[Cmp..........]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>yāʾrʾa</th>
<th>ʾaḥ-yasyriaḥ</th>
<th>ʾal-ʿōyēḥāy</th>
<th>yitgabbār</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>[Incl………..]</td>
<td></td>
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</tr>
</tbody>
</table>

865 LXX has ‘keep away from here (οἱ ὁσπονδοῦντες ἐστουῦν) from νῦν, Tg (the Gentiles who were stirred up against his people shall give thanks and be ashamed of their idols).
867 Koole 1997, 493.
869 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [id]: Distributive [dist]; Quasiverbal Predicator [QSVPr]; Manner [mn]; Locative [loc]; Comparative [comp]; reason [rsn]; Nominalized Apposition [n.app]; Apposition [app]; Movement Origin [mv]; Possessor [Po]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; Elem grammar [elem gram]; Incluider [incl]; Reference Grammar [Ref]
**Introduction to Is 42.10-13**

Is 42.13 concludes the hymn of 42.10-13.\(^{870}\) The hymn of vv.10-13 in its final form responds to the work of Yahweh in commissioning his servant (42.1-7) for the work of justice (יהוה לה童装, vv.1,4) in all nations. The theme of shouting and singing from all of creation is continued in v.13 where Yahweh shouts as the divine warrior.\(^{871}\) The depiction of Yahweh as a divine warrior is also thematically related to the following section (42.14ff) where Yahweh is depicted in violent terms (Ex 11,4; Judg 5.4; 2 Sam 5.24; Ps 44.10; 66.12; 108,12). The hymn is characterized by a series of unbroken jussives/yiqtols that follow the imperative in v.10 as noted below.

<table>
<thead>
<tr>
<th>Chart 5.3</th>
<th>Verbal Structure of 42.10-12</th>
</tr>
</thead>
<tbody>
<tr>
<td>v.10a</td>
<td>וּרְיֵ֖שׁ imperatives (sing!)</td>
</tr>
<tr>
<td>v.11</td>
<td>יִשְׁלָ֑מֵי yiqtol ('let them lift up')</td>
</tr>
<tr>
<td></td>
<td>יִשְׁלַ֖מֶה yiqtol ('those dwelling')</td>
</tr>
<tr>
<td></td>
<td>יִשְׁלָ֑ם yiqtol ('let them sing')</td>
</tr>
<tr>
<td></td>
<td>יִשְׁמָר yiqtol ('let them shout')</td>
</tr>
<tr>
<td>v.12</td>
<td>יִשְׁלְמָ֑ה yiqtol ('let them sing')</td>
</tr>
<tr>
<td></td>
<td>יִשְׁמָר yiqtol ('let them declare')</td>
</tr>
<tr>
<td>v.13:</td>
<td>יִשְׁלְמָ֑ה yiqtol ('will go out')</td>
</tr>
<tr>
<td></td>
<td>יִשְׁמָר yiqtol ('will stir up')</td>
</tr>
<tr>
<td></td>
<td>יִשְׁמָר yiqtol ('will shout')</td>
</tr>
<tr>
<td></td>
<td>יִשְׁמָר yiqtol ('will raise battle cry')</td>
</tr>
<tr>
<td></td>
<td>יִשְׁמָר yiqtol ('will work as warrior')</td>
</tr>
</tbody>
</table>

**Frame Elements**

**Event (Literary Genre)**

Westermann labeled Is 42.10-13 as an *eschatological hymn of praise* (cf. 44.23; 45.8; 48.20; 49.13).\(^{872}\) However, hymns of praise typically employ the כי clause followed by qatal forms that substantiate the praise (cf. Ps 95; 96), which are not found in vv.10-13. However, Koole has noted that the lack of a כי is not exceptional and grounds for praise exclusively in the qatal do not characterize the *hymn of praise* in 44.23ff. The depiction of Yahweh as the divine warrior functions as the grounds for the hymn of praise.\(^{873}\) In this way, the grounds for praise in vv.10-12 bracket the hymn itself. 42.8-9 is a hymn of self-praise by Yahweh for his intervention in history through the servant (42.1-7). Following the hymn of praise in vv.10-13, more grounds for praise are given, namely: Yahweh’s emergence as a divine warrior. As the hymn of praise of Deutero-Isaiah in 12.1-6, this text corresponds to the *Judgment Communication.*

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870 The MT views vv. 10-13 as a separate unit.
871 Every term in 42.10-12 takes up a term in 42.1-9, as noted in Goldingay and Payne 2006, 232-233.
872 Westermann 1969, 12.
873 Koole, 1997, 242ff.
**Time (Historical)**

The setting of 42.8-13 is the Babylonian Exile. The series of yiqtols depict the near immediacy of Yahweh's intervention as a warrior against Babylon. Thus, the occasion of the text is immediately before the collapse of Babylon (539 BCE).

**Communicator**

Deutero-Isaiah. The prophet issues the imperatives to sing in 42.10-11.

**Addressee**

Those who sing/shout in praise (יֵרָאכֵי) to Yahweh include all living organisms from “the ends of the earth” (מֶקֶדֶשׁ חֹלֶל), “the sea” (מֶקֶדֶשׁ יָם), “the deserts and their cities that inhabit Kedar” (מֶקֶדֶשׁ בֵּית קֶדֶר), “the inhabitants of Sela” (מֶקֶדֶשׁ סֶלֶה) and the “coastlands” (מֶקֶדֶשׁ יָם) (cf. 41.16; 49.13; 51.2.11; 55.12; 42.11; 44.23; 48.20; 52.8-9; 54.1). The cosmic symphony includes both people, living and non-living organisms. The hymn depicts the same responses that characterize Deutero-Isaiah's hymn of praise in Is 12.1-6.874

**Evaluee**

The Evaluee of the hymn of praise is Yahweh whose name is the indirect object of the imperative (לַֽיהוָה֙) v.10. Yahweh’s name is repeated in v.12a as the direct object (הוּא יְהוָה) and is fronted for emphasis in v.13 (וְיִצְיָא יְהוָה). The emphasis serves the purpose of the universal recognition of Yahweh. He exclusively holds the rights to glory and praise (א־רֹאשׁ לְיָדָו, cf. v.8).

**Medium**

“The medium identifies a physical or abstract entity in which judgment is conveyed.” [FNII].

The Medium is a new (חדש, v.10) hymn of praise (vv.10-12). The use of שִׁלָּל in v.10 links the present grounds for praise in Yahweh’s self-praise for his intervention in history through the servant (דָּבָרָה הָגִיא, v.9) that was announced by Yahweh alone.875 Yahweh’s ‘new work’ is compared to vegetation (43.19) that springs up. In particular, the ‘new work’ relates to the liberation of the exiles from Babylon through Cyrus that happens

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874 Williamson 2009b, 105-107.
875 Moser 2015, 103-129.
unexpectedly (48.6). The ‘new announcement’ of Yahweh’s work in history is associated with the reversal of the decree of hardening (48.6-8). In effect, Yahweh withheld knowledge of his work in history from the exiles to prevent the abuse of foreknowledge (48.8b).

In Trito-Isaiah, הבש is used to express the realities of the vindicated Post-Exilic community (i.e., they are given a ‘new name’ from Yahweh, 62.2). Is 65.17 associates the new work of Yahweh with the renewal of heavens and earth that is celebrated in Jerusalem (65.17). Finally, the newness of heavens and earth is the grounds for hope in the perpetual posterity of the Post-Exilic community (66.2).

Reason (for Praise)

The reasons for praise to Yahweh are seen in the following clauses that depict the actions of Yahweh as a divine warrior:

1. *Yahweh goes forth like a warrior*

The name יְהוָה is fronted for emphasis before the predicate. The depiction of Yahweh as a warrior (יבר) functions as a lexical inclusio around the verse (as a noun v.13a and as a verb in v.13b, יֵתשׁ הָכַי הַכֹּל).876

v.13a: (יבר)
v.13b: (יבר)

The LXX eliminates the appearance of Yahweh as a man of war with “κύριος ὁ θεός τῶν δύναμεων ἐξελεύσεται καὶ συντρίψει πόλεμον” depicting Yahweh as crushing war rather than starting war (as in Ex 15.3).877 In Ex 15.3 and Ps 24:8 Yahweh is called a warrior. In divine warrior texts, Yahweh is frequently depicted as fighting alone (Is 28.21; 30.30-31; 31.4; 59.16-18; 63.3-4).878

The adjective (mighty) “mighty” occurs in Is 3.2 to depict the objects of wrath (“mighty men,” “mighty in drink”) as the Stimulus to divine wrath. In 13.3, Yahweh calls his “mighty ones” (the Medes) against Babylon. When used of Yahweh, the adjective (mighty) describes the Davidite who bears the name “Mighty God” (יָבָשׁ אל, 9:6). So, too, in 10.21 the remnant returns to the “Mighty God” (יָבָשׁ אל הַמַּקְדִּישׁ). In this way, Deutero-Isaiah reactivates the promises given to the Davidite.879

876 BDB 1977, 149.
878 Oswalt 1998, 125.
879 Ibid.
We suggest that the present text of 42.13 influenced 63.15 where both the noun and the associated word “zeal” reoccurs (חנושה נברא אצלה). In 63.1, the Post-Pxilic community longs for the revelation of Yahweh’s strength and zeal against Edom. They desire that the zeal that led to the collapse of Babylon be stirred against the Post-Exilic enemies.

2. Yahweh stirs up his rage as a warrior

The yiqtol-hiphil can be reflective and here the verb depicts Yahweh stirring himself to war. Yahweh’s “stirs his fury” (ריעי) for battle. This underscores his commitment to destroy Israel’s enemies (2 Chron 21.16; Job 17.8; Is 51.17; 64.6ff). While Yahweh stirs Cyrus, here in 42.13, Yahweh stirs his fury (ריעי) (45.13). ⁸⁸⁰ Fury/zeal (ריעי) can be used as a word for anger depicting a response when something that belongs to someone has been violated. ⁸⁸¹ In particular, ריעי is Yahweh’s response to the lack of justice for his covenant community. ⁸⁸² Thus, in each instance where ריעי is associated with anger (9.6; 37.32; 59.17; 63.15), what belongs to Yahweh has been violated, namely: the throne of Jerusalem (9.6; 37.32); those held captive (42.13) ⁸⁸³ and, the marginalized Post-Exilic community (59.17; 63.15). Yahweh’s ריעי is directed toward enemies of Israel who threaten to destabilize Jerusalem (9.6; 37.32) but also toward the apostates within Post-Exilic Israel (59.17; 63.15). ⁸⁸⁴ This underscores that ריעי does not only apply to Yahweh’s fury against foreign enemies of Israel but also against apostates.

3. Yahweh shouting and raising a battle cry in rage

Like warriors, Yahweh shouts in battle (1 Sam 4.5; 17.52; Josh 6.5; Is 13.1-5; Is 44.23). We suggest, the particle (ה) evokes images of Yahweh’s wrath by employing the homophone (ה) (5.25). The phonological atmosphere is also

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⁸⁸⁰ Koole 1997, 249.
⁸⁸¹ In the present context, ריעי is associated with anger in both God and humans. In texts like Deut 29.19; Ezek 5.13 the “fury is aimed at Israel because of their covenant status. They belong to Yahweh in a special sense, and so fervent is his love that intense passion is aroused when the covenant does not respond in loyal obedience.” Baloian 1992, 18.
⁸⁸² The motif of his zeal for the elect, Baloain notes, is seen in 14 texts: Is 9.6; 26.11; 37.32; 42.13; 59.17. Ibid.
⁸⁸³ Though I. Ezra says jealousy is aroused because the Babylonians that worship Baal. Ezra 1873, 190.
⁸⁸⁴ The larger context presumes a violation of Yahweh’s right to execute justice in the world. Koole 1997, 249ff.
⁸⁸⁵ Contra Baloain who sees the text only as depictive of wrath against foreign enemies. Baloain 1992, 182.
enhanced with the repetition of similar sounding verbs that merge images of Yahweh’s rousing and his shouting (יָקָר, מֵאֹיְבָֽי).

3. Yahweh preforms like a warrior against his enemies.

The enemies (מֵאֹיְבָֽי) are the objects of Yahweh’s rage. The abuse what/who belongs to Yahweh. The word מֵאֹיְבָֽי (third-person reference) implies that the enemies of those in exile have become the enemies of Yahweh.

This reverses the way in which enemies relate to Yahweh’s wrath in Proto-Isaiah. In 9.10, Yahweh stirred up enemies against Israel (וַיֵּצֶר אֻמִּיּוֹן) as the Instruments of his wrath. Here, the enemies of Israel in Exile are the objects of Yahweh’s wrath. In contrast to Yahweh's use of instruments (enemies) when punishing his people, Is 42.13 depicts Yahweh as personally punishing the enemies of his people. When the enemies are Yahweh’s enemies, Yahweh fights (cf. 42.13, 63.14; 9.10, 66.14). He personally fights the enemies of his people without an intermediary in Trito-Isaiah (59.18; 62.8; 63.10; 66.6,14).

5.4 Isaiah 42.25

Introduction to Is 42.18-25

Is 42.25 is part of the larger literary unit of 42.18-25. The central concern of 42.18-25 is to express that Yahweh’s wrath, experienced in the Exile, failed in its didactic intent. As Childs summarizes “the exile did not work.” 889 Goldingay and Payne have suggested that the very literary

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887 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [dist]; Quasiverbal Predicate [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nominalized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; grammar [gam gram]; Includer [incl]; Reference Grammar [Ref]
888 Koole 1997, 263.
structure of the text emphasizes the inability of both Yahweh and the people to come to an agreement regarding the purpose of the Exile.

Chart 5.4
Structure of Is 42.18-25

18-19

Introduction ( ישוע)

20

Two negatives: the servant’s incapacity

(who? יְ (2x); 2 negatives (אֵינֶן) 2 x ( ישוע, v.20, 2x))

21–22a

Positive: Yahweh’s initiative

vs. 21 Yahweh’s magnifies his (הָרֹוד) for the sake of his righteousness ( יַעַד)

22b

Two negatives: the people’s inability

vs. 22 contrast statement (assembly) ( וְהוּא plunder) (ишוע) spoil

[cf 5.30; 8.1]

23–24ab The central questions: who? יְ (2x) (ishוע/ cf. ישוע in .22)

24bβ

Two negatives: the people’s unresponsiveness

v.23 (ישוע, spoil) (ישוע) – would not 2 אֵינֶן negatives

v.24 (בָּזַז, spoil)

25a

Positive: Yahweh’s reaction

25b

Two negatives: the people’s unresponsiveness

Reflecting on the literary structure, Goldingay and Payne note: “One effect of these interwoven chiasms is to underline the circularity of the section. It gets nowhere. The structure reflects and suggests the fact that this is true of Yhwh and of the people.”

Regardless of the legitimacy of the correspondence between literary structure and thematic development, there can be no doubt that the text emphasizes the profound inability of those in Exile to understand the purposes of Yahweh.

We suggest that Is 42.20-25 intended to show that the hardening decree was still in effect during the Exile and that themes were shaped by a reuse key terms from Is 6.9ff. In effect, Is 6.9-10 is a vehicle for Deutero-Isaiah’s reflection on the inability of the people to understand Yahweh’s purpose in the Exile (42.25). The basic sequence of ‘hearing’ followed by ‘seeing’ with an emphasis on the hardness of heart is preserved in both sections. Moreover, both Is 6 and 42 employ an inclusio with the theme of ‘listening.’ The emphasis on the Torah suggests a reapplication of Isaiah’s prophetic Torah to the context of the Exile. In effect, the words of Isaiah have not been heeded. The following chart details the similarity of themes and their logical sequence in Is 6 and Is 42:

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891 Ibid., 257.
892 Koole 1997, 264.
## Chart 5.5
### The Reuse of Hardening Themes from Is 6 in Is 42.18-25

<table>
<thead>
<tr>
<th>Is 6</th>
<th>Is 42</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>v.9</strong></td>
<td><strong>v.18</strong></td>
</tr>
<tr>
<td>شָׁמַע → שָׁמַע → (ךֵית spokesman) hearing</td>
<td>שָׁמַע → שָׁמַע seeing</td>
</tr>
<tr>
<td>רָאָה → רָאָה → (יָדַע taken) seeing</td>
<td>רָאָה → רָאָה</td>
</tr>
<tr>
<td>not hearing → not seeing</td>
<td>deaf-blind</td>
</tr>
<tr>
<td><strong>v.10</strong></td>
<td><strong>v.19</strong></td>
</tr>
<tr>
<td>לב → עַ֫יִן → עַ֫יִן → עַ֫יִן → לב</td>
<td>רָאָה (ךֵית) blind → deaf</td>
</tr>
<tr>
<td>heart (לב)</td>
<td>רָאָה (ךֵית) blind → blind</td>
</tr>
<tr>
<td>ears (עַ֫יִן)</td>
<td>blind רָאָה (ךֵית)</td>
</tr>
<tr>
<td>eyes (עַ֫יִן)</td>
<td>deaf שָׁמַע (ךֵית)</td>
</tr>
<tr>
<td>ears (עַ֫יִן)</td>
<td>blind רָאָה (ךֵית)</td>
</tr>
<tr>
<td>heart (לב)</td>
<td>blind פָּקַח</td>
</tr>
</tbody>
</table>

Emphasis is on inability to see (central) because of the condition of the heart (inclusion)

Inclusio: hearing/ears (v.9; v.10)
Central focus: not seeing

Hardness of heart
v.9; v.10 2x (ךֵית)

v.20
רָאָה → רַב sees much → doesn’t hear
ןָח → פָּקַח open ears → does not observe
Emphasis: not seeing → not hearing

v.23: ear (עַ֫יִן), listen (שָׁמַע)
v.24: listen (שָׁמַע)
v.25: not understand (יָדָ֔ע)
v.25: did not take it to heart (לֵֽב׃)

- Israel: “We do not want to see” (5.19)
  ↓ [my works in history]
- Reject Torah (5.24) → wrath (5.26)
  ↓ Punishment
  ↓ Didactic
- Yahweh: “You, won’t be able to see” (6.9)

- Israel: “Yahweh, You cannot see!” (40.27)
  ↓ [our plight in exile]
- Yahweh: “No, You cannot see!” (42.18-20)
  ↓ [exile/wrath was my punishment]
- Disobey Torah → wrath (42.24-25)
  ↓ Didactic

Burns (6.13)
Burns (42.25)

Purpose of wrath: punishment
Purpose of wrath: didactic

Lexical repetition of (שָׁמַע) and rejection of Torah תּוֹרָה (5.24) suggest Dtr perspective on Exile
Lexical repetition (שָׁמַע) and rejection of Torah תּוֹרָה (42.24) is Dtr perspective on Exile

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Frame Elements

Event (Literary Genre)

The literary genre of 42.18-25 has many characteristics of ‘dispute or judgment’ literature. However, the interrogatives (מִֽי, vv.19,23,24), as well as the frequent shift in speakers, make it difficult to categorize the literary form with absolute precision.

vv.18-20: Yahweh
vv.21-23: Prophet
vv.24a: 1st person plural
vv.24b-25: Prophet

Nevertheless, the nature of the text as a ‘disputation’ is evident enough. The charge against Yahweh that he had forgotten his people’s justice (Is 40.27) forms the ideological basis for the dispute of the people in 42.18-25, namely: God is blind and deaf. The lament and charge of the community drives Yahweh’s response in 42.18ff. Yahweh retores that Israel is blind (םיִֽשׁרְיָ֣ם), Westermann captures the sense of Yahweh’s dispute with his people in this way: “I am not the one who is blind and deaf to your lot . . . rather, it is you who are blind and deaf in that you fail to see and observe and understand what came about here, and why it came about.”

The disputation tone of 42.18-25 corresponds to Punishment frame but is not an announcement of punishment. Rather, it reflects on the purposes of punishment.

Evaluee and Reasons (for Punishment)

The text depicts Israel/Jacob (לֹֽאֹתְּרֵיהּ, v.24) in Babylonian captivity as the object of Yahweh’s punishment. Unlike other texts, the prophet includes himself (םיִֽשׁרְיָ֣ם) among those who sinned against Yahweh (v.24b). They are judged in their capacity as the servant of Yahweh (עַבְדִּ֔י), as the one sent by Yahweh (עִלְּמֶֽיהָ), and dedicated to him (כִּמְשֻׁלָּם) (v.18). Their disobedience and consequent state is characterized in the following way:

1. Israel is blind and deaf

(וַיֹּקְצִ֣ב יְהוָֽה; וַתִּשְׂרֵיָ֣ם (vv.18-20)

893 Koole 1997, 264.
894 Westermann 1969, 109 (cf. 43.22-28); Alonso-Schökel and Sicre-Diaz 1987, 291.
895 Ibid.
The two vocatives (קדש לארשי/ קדש לארשי) in v.18a are fronted before the predicate and thus emphasize the spiritual condition of Israel/Jacob. Commanding the deaf to hear (שמעו) and the blind to see (ראהו) with the imperatives ( ثنא שמעו וראהוֹ) in v.18 is associated with listening to and opening one’s eyes to the Torah of Yahweh.

Chart 5.6
Structure 42.21-24
v.21: יהוה יéal ישמע ‘but did not hear.’
v.21: יהוה יéal ישמע ‘Yahweh makes his Torah glorious.’
v.23: יהוה יéal ישמע ‘who will hear for the time to come?’
v.24: יהוה יéal ישמע ‘Whose Torah they would not obey.’

Israel sees many works of Yahweh in history (ראהוֹ וראהוֹ וראהוֹ, v.20) but does not obey. 42.21-24, though influenced by the language of Deuteronomy (Deut 3.21; 4.3,9; 11.7; 28.34,67; cf. Ps 78.11; cf. Is 43.16ff), is clearly an adaptation of Is 6 where “hearing they do not perceive and seeing they do not see” (שמעו וראו וראהו, 6.9ff). However, while Is 6 attributed the inability of the people to perceive Yahweh, Deutero-Isaiah exonerates Yahweh and blames the people. Moreover, in Is 6 the hardening was to last until the devastation of the land (v.13). Here, in Is 42.18-25 the hardening is linked to a spiritual disposition.

2. Israel confesses her sin
(האנה תזכרה ותאמר לו והארשי יבדכריּ ותאמר לו אחרי ותאמר ותאמר
(42.24)

Israel’s blindness and deafness is depicted as willful (unlike 6.9ff). The repetitive use of the third-person plural form (乙烯וֹנָה) in v.24 indicates that the rebellion is against Yahweh. Three clauses are given depicting the unwillingness of Israel. The first clause (האנה תזכרה ותאמר לו) is stated in the form of a confession that includes the prophet (cf. 6.1-5; 53.6). The confession, stated with a qatal form, describes sin in the past time frame and specifies that the sin resulted in the Exile (הבאתוֹ in v.25a is a consequential wayyiqtol). In 42.24,ConfigureAwait(7) is associated with disobedience to God’s word.897

3. Israel was unwilling to walk in Yahweh’s ways
(רָאָהּ יִבְדַּכְרֵי לְלָהוֹּ)
(והאנה שמעו וראהוֹּ)
(42.24)

896 קידא occurs 593 times in the Hebrew Bible with a wide range of meaning. A. Luc 1997, “מאוו (ו#2627), NIDOTTE, 87-93.
897 Koole 1997, 279. Koole interprets the preterite as a reference to earlier generations.
The prophet seems to distance himself from the generation of those who were unwilling to walk in Yahweh’s ways. In the first clause (יִתְןָנֵן לְאָבֵבְךָ שְׁמֶלֶת), one expects the infinitive absolute to come first. However, the inverted order of words makes the assertion all the stronger.\(^898\)

The theme of being willing to walk in Yahweh’s ways or listen to his Torah is developed variously throughout Isaiah. In particular, three other texts underscore the theme of being willing to obey Torah as in 42.25, namely: Is 1.19; 28.12 and 30.9.\(^899\) The latter two passages link ‘willingness’ to ‘listening.’ In each text the object of consent/hearing is the prophetic Torah (cf. 1.19).\(^900\) Judah was unwilling to listen to the prophetic warning and learn from the mistakes of Israel in 28.12. Then, in 30.9, Judah is depicted as being reluctant to listen to the prophetic Torah. Instead, Judah depends upon Egypt for help against Assyria (Is 30.9).\(^901\)

28.12: (וְלָבֶל תָּמִיד הָל֔וֹ!)
(and this rest, but they were not willing to hear)
30.9: (וְלָא קִבֵּל שְׁמֶלֶת יִהְיוּ)
but not willing to listen to Torah
42.25: (וְלָא לְאָבֵבְךָ בְּתוֹרָתוֹֽ)
but not willing to in his ways walk
Nor listen to his Torah

All three texts have been influenced by the theme of ‘being willing’ (יִתְנָנֵן) to walk in Yahweh’s ways from Deut (Deut 3.21; 4.3.9; 7.19; 10.21; 11.7; 29.1-4) though this does not imply a distinctively deuteronomistic expression.\(^902\)

In particular, Deutero-Isaiah emphasizes the disposition of the heart.\(^903\) Whereas Deut 29.1-4 attributes the lack of spiritual perception to Yahweh’s passivity and 6.9ff attributes hardness to Yahweh’s active decree, Deutero-Isaiah exonerates Yahweh and blames the people. The sequence of 42.16 and 42.24 indicates that Yahweh leads the blind on a path they do not know (42.16).\(^904\) However, the blind do not want to know the path! (42.24; cf. 2.3).\(^905\)

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\(^{899}\) The recurring use of the infinitive associated with common lexical stock suggests that both 28.12 and 30.9 shape the perspective in 42.24c. Williamson 2009b, 89-90.

\(^{900}\) Goldingay and Payne 2006, 255.

\(^{901}\) Torah is used five times in DI: 42.4; 42.21; 51.4; 51.7. Walking in Yahweh's ways is parallel to 'keeping his commandments’ in (Deut 8.6; 10.12; 11.22; 19.9). Texts like 30.9 and 42.25 *undoubtedly remit to one another* and correspond ‘Torah’ to ‘ways.’ In 30.15 Judah is not willing to trust in Yahweh but rather trusts in Egypt. Williamson 2009b, 89-90.

\(^{902}\) Goldingay and Payne 2006, 255.

\(^{903}\) Koole 1997, 279. Williamson suggests that Prov 28.9 may have influenced the sense of the word here. Williamson 1996, 89-90.

\(^{904}\) *יִתְנָנֵן* (יִתְנָנֵן לְאָבֵבְךָ שְׁמֶלֶת) (42.16).

\(^{905}\) *יִתְנָנֵן* (יִתְנָנֵן לְאָבֵבְךָ בְּתוֹרָתוֹֽ) (42.24).
Despite Yahweh's offer to teach his people his paths (48.17), even in Exile, the wicked persisted in walking in their own paths (55.7). Only an individual/remnant was willing to learn from Yahweh (50.4-9), confess turning from Yahweh’s paths (53.6) and determine to walk in the way of holiness (35.8). Proto-Isaiah was much more specific in identifying that walking in Yahweh’s ways implied a turning from false political alliances (8.11; 30.11; cf. 3.12).

In Trito-Isaiah, ‘shepherds’ (56.11) lead the Post-Exilic community to walk in ways of unacceptable cultic practices that provoke Yahweh’s wrath (58.2; 64.4; 65.2; 66.3). Though the righteous remnant yearns for a reversal of the hardening decree, it is still perceived to be in effect in Post-Exilic times (63.17; 6.9). However, in 63.17-18 Yahweh's didactic purposes in the Exile and the hardening are finally understood. The acknowledgment of divine hardening substantiates the eschatological prayer for a theophany of Yahweh.

4. Israel would not heed Yahweh’s Torah

(רַק אֲשֶׁר בְּצֶרֶךְ)

(42.24)

Israel did not obey the Torah (cf. Deut 3.21; 4.3, 9; 7.19; 10.21; 11.7; Deut 29.1-4).

The thought is reminiscent of Deuteronomy and likely influenced by it. Deuteronomy and Deuteronomistic writings speak with distinctive frequency of ‘walking in his ways’ (e.g. Deut 8:6; 10:12; 11:22; 19:9; 26:17; 28:9; 30:16) and of course of tôrāh and ‘listening,’ and of ‘not consenting’. ‘To walk’ is here infinitive absolute (again) rather than Deuteronomy's infinitive construct, and the words reverse Deuteronomy's order. Deuteronomy does not speak of listening to tôrāh but rather of listening to (b) Yhwh’s voice or words. Indeed, the distinctive phrase here in v. 24, literally ‘listen to (b) his tôrāh,’ is difficult to parallel anywhere in the OT. Deuteronomy's typical phrase is ‘listen to Yhwh's voice.’ Once again, then, it seems that the prophet's assessment corresponds to Deuteronomy without being distinctively Deuteronomic in expression. Indeed, the tôrāh the people is here said to have ignored is likely to be that of prophets such as Isaiah more than that of Moses.906

Indeed, the use of the word Torah in Proto-Isaiah corresponds to the prophetic words of Isaiah in the midst of the Syro-Ephraimite conflict (8.16,19) and his words in the anti-Egyptian polemic (30-31). Deutero-Isaiah employs the term five times to carry the words of Isaiah from the Eighth-

Century into a new period. Thus, the use of Torah functions to identify a new era for Isaiah’s oracles.

5. Israel did not understand and continued to be unwilling to learn that the Exile was Yahweh’s wrath.

In the past, Israel did not understand the purpose of the Exile (qatal, עָלָּם אָלָּם). However, the yiqtol form depicts that Israel is still unwilling to learn from Yahweh (אֲלֵיהֶם עָלָּם בְּּלִי). The same motif of “not laying it to heart” (בְּּלִי) is also used in 47.7 to depict the inability of Babylon to understand that her glory is short lived. Israel and Babylon are guilty of the same sin, namely: unresponsiveness.

6. Israel’s unresponsiveness leads to her failure as the agent of Yahweh

Being unresponsive to Yahweh implies the inability to accomplish the purpose for which Israel as the servant is sent (שָׁלַח). The use of the yiqtol to depict the sending of the servant in v.19a (כִּמְשֻׁלָם) implies that Yahweh’s plan described in 42.1-4 “breaks down.” The words “my messenger” (כִּמְשֻׁלָם) and “my dedicated one” (כִּמְשֻׁלָם) are parallel with the term “servant” (cf. 44.26).

When the present text is read in light of the whole of Isaiah, the magnitude of Jacob/Israel’s spiritual unresponsiveness and non-compliance in the midst of Exile is heightened. Throughout the Book of Isaiah, everyone or everything sent by Yahweh accomplishes his purposes except Israel! Yahweh sends (נָהַשׁ) the prophet Isaiah (6.8); his word of judgment (9.7); the Assyrian rod of wrath (10.6); sickness (10.16); a savior to Egypt (10.20); the Persians (43.19); the willing prophet and His Spirit (48.10); Yahweh’s word (55.11) and international heralds to proclaim his glory in the nations (66.11). Moreover, even the Agents of wrath Yahweh sends come willingly (5.26, Assyria; the Medes, 13.5; Rabshakeh, 36.10). However, the servant-Israel does not do what Yahweh sends him to do! In this light, Israel’s disobedience seems all the more grievous!

Agent (of Punishment)

Yahweh is referred to with the first person pro-form (יִתְנָה, שָׁלַח) and is stated as the explicit agent of the passive verb כִּמְשֻׁלָם. The inclusio with the
word ‘servant’ (v.19) at beginning and end of the verse underscores the role of Yahweh as well (יהוה). Koole writes, “The emphatic mention of the divine name . . . stresses that Israel has a servant relationship with the One who has revealed himself precisely as Yahweh . . . . (41.13).” 911 This intimate relationship makes Yahweh as the Agent of punishment all the more personal.

**Results (of Punishment)**

1. **Yahweh gave Israel to the plunderer and Jacob to the spoiler**

(מֵאַלֶךְ לְמַשְׁפָּה יְשָׁבָה וּמְשָׁרַת לְבַלְוִת לֵיהוֹ לֵיהוֹ)

(42.24)

The central theme raised in the second rhetorical question indicates that it was Yahweh who was behind the Babylonian plundering of Jerusalem and subsequent captivity. The qatal form () sets Yahweh’s action in the past context and depicts Yahweh as the primary Agent behind the Exile. This knowledge is precisely the point that Israel/Jacob did not understand, namely: they failed to recognize that Yahweh was behind the experience of the Exile.

2. **Yahweh poured out the heat of his anger and might of his battle**

(נִשְׁפָּה שִׁילָה חֵי וְעֻזָּה מִלְמַשָּׁה)

(42.25)

Yahweh is the Agent of the verb (נִשְׁפָּה). The consequential wayyiqtol conveys the following sense: Israel did not obey the Torah. Therefore, Yahweh poured out his anger upon them (i.e., the disaster of the Exile).

**Agent (of Punishment)**

Babylon is the unnamed ‘plunderer’ and ’spoiler’ (v.24).

**Punishment and Results**

The people of the covenant (עַם וְהוּא) are depicted in the following terms: robbed, plundered, trapped in holes, hidden in prisons, prey. They are in a state of helplessness with no one to restore them. In sum, 42.24 depicts the exiles as:

<table>
<thead>
<tr>
<th>מְשָׁרַת לְבַלְוִת</th>
<th>qotel, passive; “robbed.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>מֵאַלֶךְ לְמַשְׁפָּה</td>
<td>qotel, passive; “plundered.”</td>
</tr>
<tr>
<td>קֶסֶבּוֹת לְבַלְוִת</td>
<td>infinitive; “trapped in holes.”</td>
</tr>
</tbody>
</table>

911 Koole 1997, 268.
Cyrus) the Persian (slaughter. While not a wrath “given to th
is seen in Is 34.2 and 41.2 as well. In Is 34.2, the context is Edom, as a prototype of all nations, who is
912
“given to the slaughter”: נָטַ֨ן שָׂדָה (Is 34.2). Here, the term for wrath ‘fury’ (סָרָה, qatal, hiphil) against the nations and their hosts depicts the emotional state of Yahweh when giving them up for the slaughter. While not a wrath-associated passage, in Is 41.2 Yahweh “gives up nations for him” (i.e., for Cyrus) the Persian (סָרָה לֻבָּז).
913
Smith 2009, 187.
914
Note that similar themes are used in Is 17.14 (cf. both terms in Jer 30.16). See Longman III 1997b, 481-482.
915
Ibid.

1. Israel is robbed and plundered

Yahweh is the active Agent who gave (הָנַּן, qatal)⁹¹² his people up to the ‘spoiler’ (_Construct (נָשָׂא, qatal) and ‘to the one who plunders’ (נָשָׂא, qatal). The terms imply a context in which war is lost (17.14; 2 Kings 21.14).⁹¹³ Israel was given over to Assyria who would take Israel’s spoil. This was announced with the birth of Isaiah’s sign-child “Maher-Shalal-Haz-Baz” (8.1). The taking of spoil was reiterated in texts that depict Assyria’s treatment of Israel (Is 10.2; 11.14; 17.14).⁹¹⁴ Now, the shoah describes how Babylon (implicitly stated) was Yahweh’s Agent of wrath against Judah. The Akkadian Dynastic Prophecy 1.150 captures the manner in which Babylonian kings brought booty and plunder into Babylon.⁹¹⁵

1’ […] me. […] me. […] left. […] great. […] (i 7’) […] a later day. […] will be overthrown. […] will be annihilated. […] Assyria. […] silver (?) and […] will attack and […] Babylon, will attack and […] will be overthrown. […] will lift up and […] will come/go […] will seize […] he will destroy […] he will shroud […] he will bring extensive booty into Babylon. […] he will decorate the Esagil and the Ezida. […] he will build the palace of Babylon. […] Nippur to Babylon. He will exercise kingship [for x years].

2. Yahweh pours out the heat of his anger on Israel

�שָׂא נְצוּרָה וְחַגָּלָה אָפַל נְצוּרָה בְּתוֹךְ בִּלְבָּבֶנָּה (42.25aa)

912 The depiction of Yahweh giving the exiles up for spoil and to the plunderer as a punishment for sin is seen in Is 34.2 and 41.2 as well. In Is 34.2, the context is Edom, as a prototype of all nations, who is “given to the slaughter”: נָטַ֨ן שָׂדָה (Is 34.2). Here, the term for wrath ‘fury’ (סָרָה, qatal, hiphil) against the nations and their hosts depicts the emotional state of Yahweh when giving them up for the slaughter. While not a wrath-associated passage, in Is 41.2 Yahweh “gives up nations for him” (i.e., for Cyrus) the Persian (סָרָה לֻבָּז).
913 Smith 2009, 187.
914 Note that similar themes are used in Is 17.14 (cf. both terms in Jer 30.16). See Longman III 1997b, 481-482.
915 Ibid.
“He poured out the heat of his anger” (טפשׁי, wayyiqtol) depicts the consequences of Israel not heeding the Torah of Yahweh. The word שׁפּי means to ‘be hot’ or ‘heat.’

When used in the context of wrath it refers to a sense of internal agitation (cf. Hos 7.5). Within Isaiah, the noun שׁפּי appears in 51.13, 17, 20, 22. Both שׁפּי and אָף are frequently used together to depict a wrathful person. The ‘pouring out of Yahweh’s ‘heat of anger’ conveys the image of wrath as being detached from Yahweh once it is poured out (שׁפך, cf. Jer 6.11; 10.25; Ps 79.6). Once it is ‘poured out’ the heat of his anger is no longer under control by Yahweh.

3. Yahweh pours out the violence of war

The construct relationship defines the Manner in which the war occurs (i.e., the fierceness of war, cf. Pss 78.4; 145.6). We noted that within the immediate literary context, Yahweh is depicted as a man of war (שׁי אָף) in rendering retribution to Babylon (42.13). Yahweh’s desire for war and retribution could no longer be contained after a period of restraining his emotions (42.13).

In the Book of Isaiah, the noun שׁי הָלָכָה, ‘war’ is used to depict the vision of the end of war (2.4). In 3.2; 32.25 ‘men of war’ fall in battle when Yahweh is exalted. The Syro-Ephraimitic coalition plans to war against Judah (7.1). Yahweh summons men of war (13.4) against Babylon. In 27.4, Yahweh desires to make war against the adversaries of his people but can find none (cf. 41.13). Yahweh also provides the spirit or strength for war and battle (28.6). Hezekiah is accused of having a mere ‘strategy of words’ for war (36.5), in contrast to the words of the Assyrian officials whose strategy of words is non-effective.

The related verb (לחם) ‘to war’ occurs in Is 7.1 to depict the Syro-Ephraimitic inability to capture Jerusalem. Yahweh stirs up of the Egyptians to war against each other (19.2) is the implied agent behind Assyria’s wars with the Philistines (20.1). Both texts (19.2; 20.1) function to depict the futility of trust in Egypt. Yahweh personally fights against Assyria in 30.32. Yahweh is seen as the active agent manipulating the wars of Sennacherib to provide relief for his people from the Assyrians (37.8-9). While Yahweh defends Jerusalem in in Proto-Isaiah, in 63.10, Yahweh personally wars

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916 שׁפּי conveys heat as it is also used in the context of baking bread. See Koole 1997, 280.

917 Sauer notes: “But, the term אָף, on the other hand denotes a corporal and visible agitation of an angry man so that even the breathing is agitated. Both terms are used together frequently, (Deut 9.19; 29, 22.27; Is 42.25; 66.15; Jer 7.20; 21.5; 32.21.37; 33.5; 36.7; 42.18; 44.16; Ezek 5.15; 22.20; 25.14; 38.18; Micah 5.14; Dan 9.16; Gen 27.44a; Is 63.3,6; Ezek 5.13; 7.8; 13.13; 20.8,21; Nahum 1.6; Hab 2.15; Pss 6.2; 37.8; 78.38; 90.7; Prov 15.1; 21.14; 22.24; 27.4; 29.22; Lam 4.11.” Sauer 1997d, “שׁפּי hēmē accent,” TLOT, 436.

918 Smith 2009, 613-614.
against his people because of their rebellion. Yahweh becomes their enemy, and he fights against them!

Thus, while in Is 1-55, Yahweh is pictured as delegating agents for war against his people (Assyria, Babylon), he does not personally fight against them. However, in Trito-Isaiah, Yahweh fights with the apostates and does not delegate the fighting to another (cf. 63.10).

4. [War] burnt him up.
(נהלנייה טעב נַעֲבָה)
(42.25).

The phonological assonance of מלחנימה (‘it burnt him’) with מלחנה (“war”) underscores that it is the war that ‘burns him up.’ The burning of the land was decreed in Is 6.13 (cf. 30.17, 27).

Burning as an expression of Yahweh’s wrath is depicted as having occurred. In 9.17 wickedness itself was described as a fire of punishment that led to self-destruction. In 10.17, the light of Israel (Yahweh) burns against Assyria. In 30.27, the Name of the Lord comes from afar ‘burning.’ Finally, in 30.33, Yahweh kindles a fire for the king of Assyria. In Deutero-Isaiah the reversal of ‘being burnt’ is portrayed: “when you walk through the fire, you will not be burnt” (43.2). In Trito-Isaiah salvation is portrayed as a fire that burns in a positive way (62.1). However, in 66.15-16 fire depicts the wrath of Yahweh against the apostates.

**Purpose (of Punishment)**

1. *To magnify and make glorious his Torah for the sake of his righteousness* (לְהָבְרָה וְלַגְלָה וּלְרַבְּבָה תַּהֲלָל יָהֳウェָה לָרוּחַ)
(42.21)

Yahweh’s pleasure (חָפֵץ) was to extend his Torah to all. The term is used to show Yahweh’s emotional pleasure in the commission of his servants (49.4; 53.8-10; 61.2; 61.8-10). In Is 55.11 Yahweh’s word fulfills what Yahweh takes pleasure in accomplishing. The righteous purpose of Yahweh in the world (יָהֳウェָה) is broken by the inability and disobedience of his people (42.18-25).

2. *Purpose of the Exile was didactic* (לָא לֶא תַּהֲלֹא וּלְאֵיָא יָהֳウェָה)
(42.25)

919 The link between ‘desire’ and Yahweh’s word remits back to Is 55.11. Goldingay and Payne 2006, 263.
The people, however, did not “take it to heart.” The didactic purpose of God’s wrath on Judah in the Exile was not accomplished.

5.5 Isaiah 47.6

Surface Structure of Is 47.6

In the present literary setting, the theme of Is 47 is an oracle against the city of Babylon that follows Yahweh’s humiliation of her gods in Is 46. This pattern underscores that the inability of Babylonian gods to hear and deliver (46.7,15) and leads to the destruction of the city of Babylon. In contrast,

Introduction to Is 47

Is 47 contains forty words used nowhere else in the book of Isaiah. The majority consensus is that Deutero-Isaiah has reproduced several themes from Jer 50-51 in Is 13-14; 47. Blenkinsopp’s comparison of the Jeremiah and Isaiah is noted below:

Chart 5.7

Recycling Anti-Babylonian Oracles from Jeremiah in Is 13 and 47

<table>
<thead>
<tr>
<th>Jeremiah 50-51</th>
<th>Isaiah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medes attack Babylon (50.41-42; 51.11,28)</td>
<td>13.17</td>
</tr>
<tr>
<td>Medes are instruments of anger (50.25), (51.29)</td>
<td>13.5</td>
</tr>
<tr>
<td>Medes are dedicated to Yahweh’s service (51.27-28)</td>
<td>13.3</td>
</tr>
<tr>
<td>Rally around a standard (50.2; 51.12,17)</td>
<td>13.2</td>
</tr>
<tr>
<td>The attack inspires terror and makes the enemy flee (Jer 50.16)</td>
<td>13.14</td>
</tr>
<tr>
<td>Conquered Babylon reverts to nature (50.39; 51.37)</td>
<td>13.20-22</td>
</tr>
<tr>
<td>50.34 ṭālāw ṣḥēr ʿēḏāʾōḏō ʾēḏāʾōḏō ʾēḏāʾōḏō ʾēḏāʾōḏō</td>
<td>47.4</td>
</tr>
<tr>
<td>51.6 Effect of Yahweh’s wrath (13.5)</td>
<td>47.3</td>
</tr>
<tr>
<td>50.42; 51.33 (Babylon personified)</td>
<td>47.1</td>
</tr>
</tbody>
</table>

In the present literary setting, the theme of Is 47 is an oracle against the city of Babylon that follows Yahweh’s humiliation of her gods in Is 46. This pattern underscores that the inability of Babylonian gods to hear and deliver (46.7,15) and leads to the destruction of the city of Babylon. In contrast,
Yahweh can hear and deliver his people (46.3ff; 47.11) which results in the salvation of Israel (47.4).  

**Event (Literary Genre)**

Aspects of Is 47 resemble characteristics of *taunt-songs* and *lament* forms. The overarching literary genre is that of a *prophecy against a foreign nation*. The text presents destruction as an act of Yahweh which will occur in the immediate future. The original setting, Sweeney notes, lies in the “excrucia
tions to curse enemies (1 Kings 22; Num 22-24) which later emerged in liturgical announcements of Yahweh’s sovereignty (Ps 2).” The genre typically has a *prophetic word of doom* (47.1-4), a *substantiation* of the word of doom (47.5-7) and *consequences* of Yahweh’s intervention (47.8-11). The themes of Is 47.1-1 may be largely divided into three sections:

47.1-4: God’s vengeance ($יָנָן$) results in the humiliation of Babylon
47.5-7: Reasons for Yahweh’s wrath ($יִמּוּכָה$), (לָאַשֶּׁךְ הַלֶּחֶם וְלֹא אֵשֶׁת) against Babylon
47.8-11: Secure Babylon will fall

The wrath-related clause ($יָרֵד יְעָרִים$) occurs under the section describing Yahweh’s *Reason* for wrath against Babylon (47.6). The intent is to show how Babylon’s unjust wrath against Israel contradicted Yahweh’s just wrath against his people. In addition to Babylon’s ruthlessness against Israel, her arrogant pride is an additional reason for the announcement of doom. Both ruthlessness and pride echo the *Reasons* for Yahweh’s wrath against Babylon in 13-14. In this section, we focus on the substantiation of Babylon’s punishment in 47.6. We also briefly mention the relationship of Is 47 to other elements. The substantiation of Yahweh’s word of doom against Babylon and the consequential effects correspond to the *Punishment* frame with the following elements.

**Frame Elements**

**Time (Historical)**

(47.1)

(47.5)

The use of imperatives in 47.1,5 implies that the occasion of the text was

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923 Smith 2009, 298.
924 Sweeney 1996, Loc. 9159.
925 Ibid.
written before the fall of Babylon in 539 BCE.↵26

_Evaluate; Depiction of Babylon; Reasons; Punishment and Results_

1. _Sit in the Dust with no throne, Virgin daughter of Babylon, daughter of the Chaldeans_

The depictions of Babylon sitting upon the dust and the ground are similar to language in the _Balu Myth 1.86_ where the ‘Gracious One’ descends to sit on the earth and pours dirt over his head with the dust of humiliation.↵27 In the same way, 47.1 implies the mourning that Babylon will experience at her humiliation.

The image of sitting in the dust (עפר) and earth (ארץ) is associated with the judgment of Edom (Is 34.9; Mic 7.17).↵28 The custom of sitting on the ground to mourn is a common practice in Semitic peoples (cf. Is 52.2). For this reason, the text can be read as a means of depicting the death of Babylon as a reigning empire.↵29 The identity of Babylon as ‘virgin’ (בתוּלַת) contrasts the city of Babylon with the city Zion (cf. 37.22; 49.14-26; 62.5). In 37.22, the virgin (Jerusalem) has reason to believe in her future because of Yahweh’s defense. Virgin Babylon, however, has no future. According to Koole, the depiction of Babylon as ‘virgin’ here connotes the image of a “lively young woman who believes in the future but is often disappointed in this belief through her vulnerability in a situation of war; hence the occurrence of the expression in words of doom, 23.12; Jer 14.17; 18.13; 46.11; Amos 5.2.”↵30

2. _No longer called ‘tender’ and ‘delicate.’_

The word pair (הָגוֹן הֶנְדֵלָא) is in idiom used in Deut 28.54 in the context of a curse. In 55.2, the word הָגוֹן depicts the luxury enjoyed as a result of listening to Yahweh. In 66.11 the restored Post-Exilic community is pampered by the nations (66.11). Here, in 47.1 however, the depiction of Babylon underscores how the nations pampered Babylon.

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926 Westermann 1969, 189.
927 Dennis Pardee 1997, 267.
928 Fisher et al. 1972, RSP, 125.
929 Ibid., 45.
930 Koole 1997, 525.
3. Take millstones and grind meal
(שָׁכַב רַתִים וַתַּחְצֵם הָעָבְרָה)
(47.2)

The depiction of Babylon shifts from being that of a queen-virgin to that of a slave worker who grinds millstones (Ex 11.5; Judg 16.21). Taking off the veil (דירה שערית) and revealing her legs to pass through the river (ָתֹתֵּר) indicates that Babylon is now in a position of work. Unprotected by her veil, she must cross streams daily as a working slave.931

4. Strip naked
(שָׁכַבוּ שֶׁפֶרֶת־שֶׁכֶר פְּלִי־שְׁמוֹן עֲבַרָה שָׁכֵר)
(47.2)
(שָׁכַבוּ שֶׁפֶרֶת מַעַרָּךְ שְׁפָרָה)
(47.3)

The desire for the humiliation of Babylon by exposing her sexual organ is expressed with the two jussives following the imperative (שָׁכְבָּה). Babylon believed she could not be seen (וְיָרָּחַ, 47.10) but now both her genitals and her evil will be exposed for all to see (וְיָרָּחַ, 47.10). Babylon is employed as a slave and offered for public inspection.933

5. Sit in silence; Go into the darkness, daughter of the Chaldeans, mistress of the kingdoms
(שָׁכֶם דֹּאֶם תָּבוּא בְּחַשְׁךָ וְתִשְׁכָּחֲךָ וַתַּחְצֵם הַחֲמַּרְתָּה תַּחְצֵם עֲבַרָה)
(47.5)
(שָׁכֶם דֹּאֶם תָּבוּא בְּחַשְׁךָ וְתִשְׁכָּחֲךָ וַתַּחְצֵם הַחֲמַּרְתָּה)
(47.7)

The image of Babylon shifts from humiliated virgin to that of humiliated “mistress of the kingdoms” (כְּרוֹתִית). The adjective contrasts with descriptions of Yahweh who is called “Mighty God” (נָג, 9.5; 10.21) and described as a great warrior (42.13). Moreover, her claim to be a mistress forever in 47.7 (כְּרוֹתִית) over all of the kingdoms indicates that Babylon was usurping the “prerogative of God alone” (43.10; 51.6).934

6. Lover of pleasure, secure in herself
(וֹתְפָּה שֶׁמֶרֶת־לֹא הָעֲבַרָה לַעֲבַרָה לַעֲבַרָה)
(47.8)

931 Young 1972, 233.
932 Reference to genitals or private parts (Gen 9.22; Deut 23.15; Lev 18.6-20.21; Ezek 16.32; 28.42).
933 Koole 1997, 529.
934 Alonso-Schökel and Sicre-Diaz 1987, 309.
Babylon is depicted as a lover of pleasure. The term 운 is mostly related to the enjoyment of food (Jer 51.54; Gen 49.20; Lam 4.5; Neh 9.25) but is also a term to describe sexual pleasure (Gen 18.12), or delight (Prov 29.17). In effect, “Madam Babylon sits thus, unaware of the sitting that vv.1 and 5 heralds.”

7. Self-deification

The expression is similar to the clause found in Zeph 2:15 “I am, and there is none else.” The expression underscores the sense of exclusivity. That is to say, “I, and I exclusively (= I alone), I exist!” Within Deutero-Isaiah, the pronoun with which Babylon speaks of herself (i.e., ןָּא, “I”) is “almost exclusively used for the divine “I” that Yahweh uses to describe his claim to exclusivity (45.5,6,14,18,21,22; 46.9). The expression underscores the sense of exclusivity.

8. Proud in her posterity

Not knowing the sorrow of bereavement or widowhood defines what it meant for Babylon to dwell securely. In effect, as Smith notes, this claim refers not to literal children but to the “false belief that her people and vassal states will never be taken away from her by a stronger military power. Babylon depended on the taxation of her vassal states to fund her lavish lifestyle.”

9. Sorceress attempting to manipulate her security

Incantations (בּוֹשָׁה) and spells (סֵפֶר) were not permitted in Israel (Deut

936 GKC 1910, 481.
938 Koole 1997, 537; Alonso-Schökel and Sicre-Diaz 1987, 309.
939 Smith 2009, 305.
practices in the Ancient Near East.

They represent both the knowledge gained from magic as well as insights (waw, wisdom and your knowledge). The wisdom of Babylon is emphasized (וֹאֵל, אִשָּׁה שְׁמֵשִׁים עִלְוָיִלָב).

The same idiom (וֹאֵל, אִשָּׁה שְׁמֵשִׁים עִלְוָיִלָב) in 42.25 emphasized Israel’s refusal to know Yahweh’s word. Here, the emphasis is on Babylon being unaware of the future. Not knowing the latter things to come both belittles her arrogance as a sorceress (vv.12-15) and emphasizes Babylon’s inability to be like Yahweh. Only Yahweh is the First and the Last (44.6).

10. Secure in her wickedness/unchecked
(טָעַמְתָּה מִרְצָתָה סַפְּרְיָתָם)
(47.10)

The consequential wayyiqtol (והָקְרַבָּנָה) implies that, because of the multitude of sorceries (יִשָּׁבְכְּתָהּ שְׁמֵשִׁים) and incantations, Babylon believes she is secure in her wickedness.” The phrase יִשָּׁבְכְּתָהּ שְׁמֵשִׁים indicates Babylon did not believe Yahweh directed affairs of humanity nor that Yahweh could intervene and punish wickedness. However, God’s justice repays evil with evil. As Smith notes: “God will execute his justice against Babylon by repaying disaster, evil” (רָא אֵד) [47.11] in response to Babylon’s evil” (רָא אֵד in 47:10).

11. Led astray by her wisdom and knowledge
(טָעַמְתָּה מִרְצָתָה סַפְּרְיָתָם)
(47.10)

The wisdom of Babylon is emphasized by the fronting of מִשְׁפָּרָה ("wisdom and your knowledge"). The two words are a hendiadys and the waw on מִשְׁפָּרָה is explicative. Both words are seen as agents of the verb מִשְׁפָּרָה in the qatal form. Thus, wisdom and knowledge are personified. They represent both the knowledge gained from magic as well as insights from politicians. However, they lead the people astray.

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940 The biblical record preserves clear evidence of familiarity with Mesopotamian practices. However, there is no biblical corollary to the divinity texts produced in Mesopotamia. Few references allude to practices in the Ancient Near East (Ezek 21.21; Is 47.12-13; Dan 5.11). Hallo 1997, 422.
941 Young 1972, 329.
943 Goldingay and Payne 2006, 106.
944 Young 1972, 329.
Reasons (for Punishment)

The charge against Babylon in 47.6-7 is that she showed no mercy to those whom Yahweh had handed over to her for punishment. In 10.5ff, Assyria had gone beyond what Yahweh intended. Here, too, Babylon has gone beyond what Yahweh intended in punishing Judah. Three structurally parallel clauses depict Yahweh’s anger against his people and the consequential results of his anger: ‘I was angry’ (יָצְקַף; ‘I profaned’ (חִלַּלְתִּי) (both clauses are in the qatal and depict the actions as completed). The third clause “and I gave” (םַנְתֵּת) is a wayyiqtol that expresses the logical consequences of the first two qatal forms. That is, Yahweh’s anger and the profaning of his people led to him to hand his covenant people into the hands of Babylon. We now turn our attention to the actions of Yahweh.

First, Yahweh was angry (יָצְקַף נַחֲלָה) with his covenant people. The repetition of the first-person plural expresses Yahweh’s personal emotions of wrath. The word קם was discussed in 8.21-23 where it depicted human rage against God and king. When the word is used of Yahweh, it is consistently depicted as something temporary and always contrasted with a reversal of the consequences of wrath (54.8,9; 57.6,16,17; 60.10; 64.4,8; cf. 34.2). Thus, as Koole notes, the word קם is always juxtaposed with the hope of rehabilitation (cf. 54.8). However, this is only the case when speaking about divine קם toward Israel. Rehabilitation is not implied in every case (cf. 8.21-23). Here, in 47, the reason for Yahweh’s קם toward Israel is not specified but only functions to substantiate the rationale for his punishment of Babylon.

Second, Yahweh profaned his inheritance (נַחֲלָה נַחֲלָה). The parallel terms נַחֲלָה (“people”) and נַחֲלָה (“inheritance”) underscores the unique “relationship between Yahweh and Israel as well as the unique status of Israel among the nations. Israel is a נַחֲלָה people (Deut 4.20) and a נַחֲלָה tribe (Is 63.17; Jer 10.16 = 51.19; Ps 74.2).” To ‘profane’ (חָלַל) implies desecrating something as holy (Lev 21.4, 9; Is 48.11; Ezek 7.24; 20.9, 14, 22; 22.16, 26; 25.3). Within Deutero-Isaiah, נַחֲלָה is associated with the desecration of the Temple (43.28). The same sense is noted in Lam 2.2; 5.22 that sees the destruction of Jerusalem as an expression of Yahweh’s wrath. In contrast to Ps 74.7, Deutero-Isaiah attributes the collapse of 587 BCE as an act of desecration attributed to God alone (cf. Lam 2.2). In contrast, the LXX resists associating Yahweh with the verb חָלַל. The MT, however, depicts Yahweh alone as the one who handed the Temple and his people (47.6) over for defilement (47.6). His people would no longer be kept distinct but would be open to the same treatment just like any other people

945 Koole 1997, 553.
who could be conquered (cf. Jer 21.7; 27.6).  

Shaped by the ideology of Leviticus, the defilement of Yahweh’s holy objects (Temple and people) is associated with the pollution of his Name (Lev 19-21). The protection of Yahweh’s name from defilement motivates Yahweh to destroy Babylon and liberate his people (48.11). We suggest that the association of קָצַף with חָלַל underscores both the temporary nature of Yahweh’s wrath and the state of defilement. Defiled objects/people could be made clean. The state of defilement was not necessarily a permanent one (Lev. 21.8). So, too, קָצַף is used in Deutero-Isaiah to express the temporal nature of Yahweh’s wrath (54.8). Frequently, קָצַף is followed by expressions of Yahweh’s mercy in Deutero-Isaiah. In effect, Yahweh must intervene so that his name will not be defiled (48.11).  

The third clause (ְבּםְּּּא) in 47.6 is a wayyiqtol that expresses the logical consequences of the first two qatal forms. Yahweh’s anger (קָצַף) led him to defile (חָלַל) his people by placing them into the hands of Babylon. The language should be understood as the legal transfer of something into someone else’s hands. In effect, “Babylon was given military and legal authority of Israel (Jer 20.4ff; 21.7ff; 27.6; 29.21).” However, they did not understand the temporary nature of Yahweh’s wrath. Babylon was expected to show mercy. They were not to place a heavy yoke on the elderly.

1. **Yahweh’s agent of wrath (Babylon) violated his purposes by showing no mercy**

(לא אָשַׁמְתֶּ֖ה לְךָ חֲלָל) 47.6
(לא אָשַׁמְתֶּ֖ה לְךָ קָצַֽף) 47.6

Unlike Goldingay and Payne’s suggestion, the text associates Babylon’s gender with her posterity and prostitution rather than her duty to show compassion that is characteristic of females. The metaphor of ‘mistress’ need not be extended to every aspect of the text. Rather, Babylon is expected to show mercy because Yahweh’s is a God of mercy (14.1; 30.18; 49.10-15; 54.7-10; 55.7; 60.10; 63.7-15). Essentially, Yahweh’s קָצַף entails Yahweh’s רַחֲמִים.

2. **Yahweh’s agent of wrath (Babylon) violated his purposes by placing an exceedingly heavy yoke on the aged**

(ָָּהֶלְךָּמְתֶּ֝הּ לְךָּ בּעָּלֶ֜֝ה יָּ֥עַל) 47.7

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950 Goldingay and Payne 2006, 125.
951 Yahweh is the subject of the verb “profane” but not in the LXX (cf. 43.28). Ibid.
952 In Trito-Isaiah, the cultic critique describes apostates as defiling the Sabbath (56.2).
The levitical code underscores the honoring of old age (זָקֵ֕ן) (Lev 19.32), and the fate of the elderly is lamented in Deut 28.50; Lam 2.21; 5.12. Placing a yoke (לֻעָלַע) is a symbol of slavery and oppression. Assyria had also placed an excessively heavy yoke upon the people of Israel. Babylon, too, is now depicted as placing a merciless yoke on the people of Yahweh (9.3; 10.27; 14.25; cf. 1 Kings 12.10-14; Neh 5.15; Jer 27).

The hard fate which overtook the aged is also mentioned in Lam 1.19; 2.21; 5.12, but these certainly must represent isolated cases. In general, the treatment meted out to the exiles in Babylon was not particularly cruel.

While the exact nature of the difficulty is not stated, the challenges faced by the elderly should not be understated (41.11f; 42.22; 49.29; 51.13). In the Book of Isaiah, the role of the ‘elders’ (זָקֵ֕ן) is quite varied. In Proto-Isaiah, elders are depicted as leaders who fall under the judgment of Yahweh (3.2) because they deceive the people (3.14-15). In this light, a punitive measure upon the elders sustains Lex Talonis in Yahweh’s justice. The adverb “excessive” (מְאֹֽד) suggests that it is the excessive burden that is in view, not the just punitive measure. In Trito-Isaiah, the elders are depicted as living out the fullness of their days because of an absence of war (65.20). Finally, Isaiah’s apocalyptic section depicts Yahweh reigning gloriously before his elders (24.23).

In summary, Babylon’s role as the Agent of Yahweh’s wrath is itself a Stimulus for Yahweh’s wrath against Babylon. This pattern was seen to correspond to Yahweh’s basis for the judgment of Assyria as well. Assyria was commissioned to only take spoil, plunder and trample down in the streets (מְאֹֽד שָׁלֹויְהוּ יִרְדֶּנֶּנַיִם מֵאֵשׁ דְּמָרֵס חָּרִים (10.5, וֹתְוֹעָלַע וּצְקַח מְעַלָּמַיִם מַכֲתָה שָׁלֹויְהוּ יִרְדֶּנֶּנַיִם מֵאֵשׁ דְּמָרֵס חָּרִים). However, Assyria went beyond the divine intent in her ruthlessness (10.6ff). Yahweh’s withholding ‘mercy’ was to be a measured and just response in proportion to the crimes of Israel (9.17). Here, however, Babylon’s lack of mercy was a sign of injustice. Babylon failed to see that Yahweh’s punishment of his people was to be confined to his purposes and characterized by mercy. For this reason, Babylon’s abuse of her God-give role escalated the punishment she justly received. Yahweh punished Babylon's lack of mercy by sending the Medes who showed no mercy (Is 13).

**Agent**

Yahweh is emphasized as the Agent through the use of the first-person pro-form that appear six times in 47.6 alone. As the Agent of punishment against Babylon, Yahweh is depicted in the following way:

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956 Koole 1997, 534
958 Koole 1997, 534.
1. **Yahweh announces he will take vengeance and spare no one**

   (47.3)

   The phonological *inclusio* of "בָּֽרוּךְ אִמָּה אֱלֹהֵינוּ יְהֹוָֽה׃" emphasizes that Yahweh’s rescue of Israel and his punishment of Babylon is one event: (Num 35.30; Deut 4.39 נָדַ֖ל לִקְנֹ֣ת אֱלֹהֵ֗ינוּ יְהֹוָּ֖ה). The fronting נָדַ֖ל לִקְנֹ֣ת אֱלֹהֵ֗ינוּ יְהֹוָּ֖ה, (“Vengeance I will take,”) emphasizes Yahweh’s immediate commitment (*yiqtol*) to vindicate Israel as her Redeemer (47.3, v.4). That is, Yahweh restores the violated rights of his people.\(^{959}\) A second *yiqtol* depicting the immediate future, יְהוָֽה מַסְדִּים בְּתֵדָֽעִי (47.11), expresses the punishment of those who have held Israel in Exile.

2. **Our Redeemer, the Lord of Hosts, the Holy One of Israel**

   (47.4)

   The community confesses Yahweh’s ability to take vengeance as redeemer (47.4, v.3) The sudden shift from Yahweh’s discourse to the first-person plural underscores how the promise of liberation in the immediate future motivates the community to praise. Yahweh’s role as the Redeemer (גֹּאֲלֵנוּ) signals restoration in Deutero (41.44) and Trito-Isaiah as well (61.1). In 63.4, גֹּאֲלֵנוּ and גֹּאֲלֵנוּ express Yahweh’s war against the persecutors of the righteous in the Post-Exilic period.

   The image of Yahweh as a warrior is evoked with the phrase הַגָּאַל וַתִּמְכַּרְּא (44.6; 45.13). The phrase evokes the memory of the wars of Yahweh (Ex 15.13; Is 48.2; 51.15; 54.5).\(^{960}\) In effect, Yahweh will now battle on behalf of his people against Babylon. The Name that battled against Assyria will now battle against Babylon (30.27).

   **Instrument of Punishment**

   (*Evil*)

   (47.11)

   Evil is personified as ‘coming’ upon Babylon and is attributed to Yahweh (Is 45.7). The *qatal* (קָתַל) followed by two *weyiqtol* *s* indicate that the coming punishment will occur in the immediate future (*yiqtol*). The “evil” (רָעָ֗ה) that comes upon Babylon is in response to the evil committed by Babylon. Two words depict the coming evil: the *hapax*, אָיִם, disaster and נָדַ֖ל, ל. The latter term was used to depict the Assyrian storm that came upon the people

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\(^{959}\) ibid., 529.

\(^{960}\) Alonso-Schökel and Sieré-Diaz 1987, 309.

\(^{961}\) Koole 1997, 529-530.
in 10.3; 10.5. Asonance between the three words depicting calamities ‘ra’ah, howah, sho’ah . . . constitute a gradation, and the three-fold sound may express certainty.” 962 The ‘three evils’ cannot be warded off by Babylon’s magic charms as emphasized by the three-fold repetition of a negative yiqtol. First, the result of the disaster will be that Babylon will not ‘know’ (יָדַע) the ‘dawn’ (שַׁחְרָ֔ה) (8.20; 14.12). Second, the charms of Babylon will not be enough to ward off the evil that comes (הָּרְפָּא). Finally, the shoah (שָׁוָּא) will be experienced ‘suddenly’ (םַּא) and ‘unexpectedly.’

**Results (of Punishment)**

1. **Loss of posterity and widowhood**

Despite the many enchantments, Babylon will be childless and become a widow. The contrast of Babylon as a widow is contrasted with the formerly barren Zion who enjoys a sudden population explosion.

2. **Fire consumes Babylon with no one to deliver**

The magic and spells will lead to no deliverance. Babylon will end up burnt like grass in a fire (וֹרְפָּא qatal rhetorical future). Burning grass is a metaphor for disaster and judgment (5.24; 33.14; 66.10; 42.25; 43.2). Deutero-Isaiah had announced in the prologue that all empires would fade and perish like the grass of the field (40.8). The present verse sustains Deutero-Isaiah’s announcement. Fire is one of Deutero and Trito-Isaiah’s favorite terms for judgment (cf. 34:9ff.; 50:11; 66:16, 24). 963

3. **No one to rescue Babylon from among those she trafficked with**

The end result is that no one will be able to deliver, not even the magicians or counselors (44.20; 46.2).

**Time (Theological)**

The time in which punishment occurs is in a ‘single day’ and ‘suddenly.’

962 Young 1972, 240-241.
963 Young 1972, 243.
1. In a single day (יָבֵאֵת בַיָּמִים הָאָזְנָה)

2. Suddenly (וַיַּחֲזֶק)

5.6 Isaiah 48.9

Surface Structure of Is 48.9

לֹא מֵעַלְתִּי אֲשֶׁר הָלַךְ שָׁם הָרָעָה בְּפָרָע הַמְּדִינָה
lēma’an šēmiy’aʿārīḵʾappī ʿēḇēḏillātiʾēḇētōm-lāḵ
[Rsn.~~~~~~~~~~~~~~~][Bcnf]

לֶבְיֵיתִי חַקְרוֹתְקָא
[Aim~~~~~~~~~~~~~~~]

Introduction to Is 48.8-10

Is 48.1-11 seeks to confront Israel’s unbelief in the prophecy. Is 46-47 promises deliverance and the fulfillment of the ‘new things’ ushered in by Cyrus and the servant. However, Israel is still unfaithful. Numerous textual links between Is 47 and 48 underscore this sequence of thought:

Chapter 48 has several verbal interlinking connections with Chapter 47. For example, (a) the use of “suddenly” (pīt ʾōm) in both 47.11 and 48.3; (b) “the LORD Almighty is his name” in 47.4 and 48.2; and (c) Babylon proudly declares, “I am, and there is none besides me” in 47.8, 10, and (d) God’s declaration, “I am he, I am the first and the last” in 48.12. This arrogant statement by Babylon will be convincingly proven wrong because God is the only one who can legitimately say, “I am he; I am the first and I am the last . . . . I am the LORD your God” (48.12, 17). Chapter 47 points out the failures of Babylon and chapter 48 addresses the failures of Israel, but both chapters recognize that Babylon will fall (47.1–3, 11; 48.14).

In summary, Is 48 condemns Israel for her unbelief (48.1-11) in what Yahweh promised. Moreover, Israel is told she would have had peace, and a

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964 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; grammar [gam gram]
966 Smith 2009, 313.

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population growth had she listened to Yahweh's word (48.12-22). Some argue that accusatory nature of the chapter contradicts Deutero-Isaiah's general message of salvation. However, other texts in Deutero-Isaiah converge with judgment motifs. It is reductionistic to deny the prophet the ability to condemn those in his pastoral horizon (40.27, 28; 42.18-20; 43.22-24; 45.9-13; 46.3-13).

**Event (Literary Genre)**

Is 48.1-11 is a *disputation* where contrasting points of view are presented in order to persuade audience to accept the prophetic point of view. In 48.8-15, the genre of a *trial speech* previously used against the gods is applied to Israel. This genre corresponds to the *Judgment Direct-Address* frame in which “A Communicator [Yahweh] judges the Addressee [Israel] and then communicates that appraisal directly to the Addressee. The judgment is given for a particular Reason [not attributing the liberation from Babylon to Yahweh].” [FNJ].

**Frame Elements**

**Communicator (Depiction of Communicator = Purpose of Judgment)**

The *Communicator* is יהוה who is mentioned twice in vv.1.2 (חכירת אליאב, v.1; חכירת אליאב, v.2). In v.3ff, Yahweh is the speaker. The text emphasizes the word שמע which occurs in v.9 (שמע שמע, ‘for the sake of my name’. The LXX inserts אדוניכם שמעון (name) in v.11 because it is missing in the MT (יהוה שמעון). The *Judgment* is given to keep the שמע of Yahweh from being profaned (יהוה). In v.15, Yahweh himself declares that he is the speaker by means of the double repetition of the first person form (יהוה). This underscores that Yahweh is the *Agent* behind the Cyrus event. The goal of the *Communicator* is seen with the use of imperatives in v.1 (משמעו, 2mp), v.12 (משמעו, 2ms) and, v.14 (משמעו, 2mp). Yahweh is depicted in the following ways:

1. **Yahweh is the one who knows** (ויהוה ידעון, ויהוה ידעון, 48.8)

In contrast to Israel ‘not hearing’ (שמע, qatal), Yahweh knows both the obstinacy (והיה ידעון, v.4) and the treachery (v.8b) of Israel. The theme of ‘not knowing’ sustains the hardening motif introduced in 6.9ff. The ‘ך clause after the *atanach* indicates the reason that Yahweh preserved the hardening decree: namely: He kept Israel ignorant and

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967 Westermann 1969, 198.
deaf to his ways because he knew they were obstinate and treacherous. That is, they would abuse divine revelation.

2. **For the sake of his Name and praise, Yahweh delays and muzzles his anger to preserve the posterity of his people.**

(Lamentations 5.17) Yahweh’s present emotional state of deferred wrath. He is restraining himself from unleashing all of his anger in order to keep his Name from being polluted. In effect, the destruction of Israel’s posterity would constitute the pollution of his Name. The exact opposite holds true for Yahweh’s wrath toward Babylon. He must destroy Babylon to keep his Name from pollution. In effect, the full venting of his wrath implies the end of Babylonian posterity (i.e., childlessness and widowhood, Is 13-14.23b; 47.1-11). Thus, when Yahweh relates to his people, he is in control of his anger as the six first-person proforms in v.9 underscore. If Yahweh’s wrath is seen as the potential cause for the annihilation of Israel, then Yahweh controls his anger.

To ‘cut off’ his people (浛איך נאיה) in 48.11 implies the complete destruction Israel’s seed. On the other hand, his anger is not tempered if it only results in a change of leadership or in a decrease in population (9.15-17; 48.19). Assyria overstepped her bounds and tried to annihilate Israel (10.5-7). Yahweh’s intent, however, is to preserve the posterity of Israel. On the other hand, Yahweh does not restrain his anger when punishing the enemies of his people.

Yahweh delays his anger for the sake of his Name, his praise and his glory. The deferring of Yahweh’s anger is part of Israel’s confession and creed (Ex 34.6; Num 14.18; Joel 2.13; Nah 1.3; Pss 86.15; 103.8; 145.8; Neh 9.17). In these texts, parallel concepts for יִגְדֵּל (yiqtol) include ‘mercy’ and ‘grace’ (כַּלְעָה, cf. Is 34.6). Just like יֵשָׁע יִגְדֵּל (yiqtol) tempts Yahweh’s praise, Yahweh’s intent to keep his Name from pollution (לא יֵשָׁע יִגְדֵּל) shortens his wrath (לא יֵגְדֵּל). In effect, Yahweh cannot destroy Israel because Israel bears his Name. Thus, it is more Yahweh’s love for his own Name than his love for Israel that keeps him from annihilating his people.

Yahweh also delays his anger and muzzles his wrath for the sake of his glory (לִפְסִילִֽים) and praise (לִשְׁמָה יִי), which are Yahweh’s exclusive rights (Pss 96.3; 1 Chron 16.13; Is 42.8,9). Is 48.9,11 resembles 42.8 that combines both ‘glory’ and ‘praise’ as belonging to Yahweh alone: יִפְסִילִים יִשְׁמָה יִי יִכְבִּדְרָיו. Yahweh’s commitment to be universally recognized as Yahweh is found in other Deutero-Isaiah texts such as 45.3,9; 49.23,29. In Deutero-Isaiah, Yahweh is said to have formed people for his
praise (42.10-12; 43.21) and his glory (49.3). Thus, Israel exists because Yahweh must be praised!

In Trito-Isaiah, Yahweh is the Agent who changes mourner’s shame into praise (61.3) and gathers nations together in Jerusalem to praise his Name (60.6). God creates walls of praise in Jerusalem (60.18); He causes praise to spring up (61.11); Yahweh makes Jerusalem itself an object of praise (62.7). Finally, Yahweh receives praises because of his mercy in past historical events (63.7).

Yahweh is also said to muzzle his anger (םלט). The hapax (חטם) refers to muzzle that stops the mouth of an animal. Metaphorically, אֶחֱטָם־לָהוֹ means “I tame or muzzle (my anger) towards thee, I restrain myself.” The fact that אַף is used to depict what is ‘muzzled’ (אַפִּי) conjures images of both anger and animal snouts. In effect, Yahweh tames his anger as though it were a horse in need of domestication. He bridles his anger in order to not annihilate his people. A similar theme related to Yahweh’s restraint was seen in Ex 33 after the golden cow incident. There, Yahweh sent his angel and did not travel with his people in order to avoid slaying them in the wilderness. As in Ex 33, Yahweh in Is 48.9 tames his wrath to avoid the extinction of his people.

3. Yahweh smelted his people in a furnace of affliction not in a silver refinery

The purging had failed in its purposes (cf. 42.20-25).

Addressee and Reason for Judgment

House of Jacob

The vocative ‘House of Jacob’ is in apposition to three clauses introduced in three passive clauses: הַנִּקְרָאִים, יִשְׂרָאֵל (qotel-niphal) and יִשְׂרָאֵל, qatal, niphal. Yahweh’s identifies how his people call themselves. In effect, each self-identifying description of Israel is unwarranted and thereby establishes a reason for judgment. The exiles had falsely claimed that ethnic and religious symbols secured their destiny. The following clauses serve as an indictment on the religious hypocrisy.

968 G-T 2003, 272.
969 1. Ezra 1873, 219.
970 The qal of צָרְף is used to express purging through a process of testing or trial (Is 1.25; 48.10; Jer 6.29). SWA 1997. The clause יִנָּקֵר is used depict times of trouble and oppression (1 Kings 8.51; Jer 11.4; Ps 107.10; Deut 4.20). See Goldingay and Payne, 130-131.
1. **Called by the name Israel; Origins in the “waters of Judah”**

(טָמַךְ אֶת הַשֵּׁם יִשְׁרָאֵל וְושָפֵר בְּתֵית הָיוָה לַגָּן)

The image of the waters of judgment from Assyria (8.5-8) has influenced Deutero-Isaiah’s depiction of Judah.971

2. **The One who swears falsely by the Name of Yahweh, the God of Israel**

(גֹּלְמִי יִשְׁרָאֵל חָלָה בְּרֵעֵהוֹ יִשָּׁרֵאֵל וָפַרְרֵר לֹא בֵּאֵם לָא בַּעֲשָׂרָה)

The qotel followed by the yiqtol (יָבִיא) indicates the present manner in which Israel self-identifies. The lack of truth and righteousness (אֵין חָיָה יִשָּׁרֵאֵל וָפַרְרֵר לֹא בֵּאֵם לָא בַּעֲשָׂרָה) contrasts Israel’s speech with the nature of Yahweh. The theme of הָאוֹתֶה functions as an inclusio for the entire text (v.1 and v.18). The name of Yahweh requires truthfulness in speech about Yahweh (Ex 20.7, אֲנִי נֶאֶם אֱלֹהִים הָיִינוּ לָלֹא לָא).

3. **Falsely relying on their identification with Zion**

(פָּרַשְׁיָה מְשֵׁרַיָּה יִשָּׁרֵאֵל יִשָּׁרֵאֵל יִשָּׁרֵאֵל וָפַרְרֵר לֹא בֵּאֵם לָא בַּעֲשָׂרָה)

This clause continues the self-identifying description of the previous two clauses introduced by the niptal qotel. The critique denounces the hypocrisy of the people who invoke Yahweh’s name and depend on their identity as children of Zion for security. The identification with Israel’s God underscores that they were relying on their symbols of election rather than on Yahweh. While in Proto-Isaiah, Judah was explicitly relying (וכָּנָם יִשָּׁרֵאֵל וָפַרְרֵר לֹא בֵּאֵם לָא בַּעֲשָׂרָה (Ex 36.6, cf. 30.31), in Deutero-Isaiah there has only been a shift in rhetoric. That is, they only claim to depend on Yahweh. They have still not trusted in Yahweh, who is the source of peace (26.3).

4. **Stubbornness that attributes Yahweh’s acts of liberation to idols**

(מַשֵּׁרָה לָא שָּׁפַרְרֵר יִשָּׁרֵאֵל יִשָּׁרֵאֵל יִשָּׁרֵאֵל וָפַרְרֵר לֹא בֵּאֵם לָא בַּעֲשָׂרָה)

The infinitive followed by the nominal clause provides the ‘logical basis’ for Yahweh’s action of predicting the future in v.5. That is, Yahweh knew that Israel would attribute the rise of Cyrus to Babylonian idols. Therefore, he predicted the future. We suggest that the description of Israel as being made from bronze, iron and copper intentionally identifies them with the idols who

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971 Koole 1997, 556.
were thought to have predicted the rise of Cyrus (44.12). The text asserts that Yahweh alone is the one who announces and brings about the ‘first things’ (הָרִֽאשֹׁנוֹת֙) (vv.3-6). Now Yahweh announces ‘new things’, which will one day be realized (vv.6b-11). 972 Israel, however wants to attribute their liberation to false gods. The Exile had not changed their spirituality.

Stubborn people are depicted as having a neck of bronze, copper or iron (Ex 32.9; 33.3,5; Ezek 37.6; Ruth 1.14; cf. Is 44.12; 45.2). This proverbial idiom is used within the ‘anti-idol’ polemic. We suggest that the tradition of the ‘Golden Calves’ incident (Ex 33) lies provides a conceptual framework for the present indictment. Just as Israel attributed her liberation to the golden calves, so too, Israel in Exile attributes the rise of Cyrus and her liberation to idols.

4. Israel is treacherous and a rebel from birth
(כֵּן לֹא יָצְאָה בְּנֵי יִשְׂרָאֵל בְּפֵיתֶהָ מִסְּפַר אֶלֶּה בַּקְנֵי יִשְׂרָאֵל)
(48.8)

The infinitive absolute followed by a yiqtol (כֵּן לֹא יָצְאָה בְּנֵי יִשְׂרָאֵל בְּפֵיתֶהָ מִסְּפַר אֶלֶּה) emphasizes the degree of Israel’s present unfaithfulness by repeating the verbal idea. 973 The reasons for judgment include the misuse of Yahweh’s name in speech/oaths and actions that betray the covenant stipulations. 974 Yahweh affirms that Israel has been called a “rebak from birth/womb” (ןֶטֶבֶּרֶכֶת). Israel is frequently referred to as a rebel (1.2; 1.28; 46.8; 53.12; 59.13; 66.24). Rebellion always provokes the wrath of Yahweh. Being a “rebak from birth/womb” (ןֶטֶבֶּרֶכֶת) contrasts Israel’s self-identification with the patriarchs (48.1). Moreover, “From the womb” is a term that may imply the beginning of Israel’s history when she attributed Yahweh’s liberation to the golden calves. The description of Israel as treacherous and as a rebel highlights the difference between what Israel calls herself and what Yahweh calls Israel in (vv.1-3). Trito-Isaiah, with the collocation לֹא יָצָא, reverses this image by depicting Israel in the Post-Exilic community as being called “repairer of broken walls” (58.12); “oaks of righteousness” (61.3) and a “new name” (62.2).

972 Koole 1997, 552.
5.7 Isaiah 51.13,17,18,20,22

**Surface Structure of Is 51.13,17,18,20,22**

**Is 51.12**

<table>
<thead>
<tr>
<th>'annah</th>
<th>ḫu'</th>
<th>mēnaḥemkem</th>
</tr>
</thead>
<tbody>
<tr>
<td>[echo]</td>
<td>[SubResmp]</td>
<td>[Subj Comp. Grmr]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>mī'-at</th>
<th>wattirē'iy</th>
<th>mē'ēnōš yāmīṯ ṣumīḇben-</th>
<th>'āḏām ḥāṣir yinnāḏēn</th>
</tr>
</thead>
<tbody>
<tr>
<td>[Sub comp]</td>
<td>[Appos]</td>
<td>[App]</td>
<td>[Mvt Orig. Grmr..........................]</td>
</tr>
</tbody>
</table>

**Is 51.13**

tiškah yēhwā 'ōṣēḵā

mippēnēy hāmaṯ hammēšiq ka 'āsher kōnēn lēḥašił

[Rsn..................................][Cmp..] [Aim]

wē'ayyē ḥāmaṯ-hammēšiq

[QSVpr]

**Is 51.17**

hīṯ 'ōrēri hīṯe 'ōrēri qāmī

yērūšālam 'āsher šātīṯ mīyyaḏ yēhwā 'et-kōs hāmāqō

[Geog.....] [Nmlr] [Mvt orgin.....]

'et-qubba'at kōs hattar 'ēlā šātīṯ māšīṯ

**Is 51.18**

'ēn -mēnahēl lāh mikkol-bānim yālāḏā

[QSVpr] [Psr] [Resource......................]

wē'ēn māḥāḏiq bēyāḏāh mikkol-bānim-giddēlā

[QSVpr] [Resource......................]

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975 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origin [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [clis]; Harmed Grammar [harm grmr]; ùg grammar [gum gram]; Subject Suspension [Subj. Sus]; Subject Resumption [Subj Resum]; Echo.

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The wrath-associated lexeme הָרְעֹת is used five times in Is 51.13-23 and functions as part of a larger literary unit that begins in 51.9 and extends to 52.11. The MT divides 51.9-16 into two major stanzas: 51.9-11 is a lament and 51.12-16 is a response to the lament. Godlingay and Payne note that both of these sections (the lament in vv. 9-11) and (the response in vv. 12-16) are characterized by Deutero-Isaiah’s characteristic use of rhetorical questions (vv.9,10,12,13: ‘Was it not?’, ‘Why?’, ‘Where?’). The response to the lament in vv.12-16 is characterized by injunctions to ‘not-fear’ and may be considered a salvation oracle (cf. 7.4-9; 37.57; 41.8-16; 43.1-7; 44.1-15). The ‘be-not afraid’ theme is substantiated by two noun clauses beginning in v.12a (רָאִים וְנָתַן לְנוֹ) and v.15a (וְנָתַן לְנוֹ). Both nominal clauses employ the qotel form to depict Yahweh as creator (vv.9b,12,13,15). Is 51.17-23, then, substantiates the promise of salvation by affirming that the period of wrath against Judah has ended. The entire section is characterized by duplicated imperatives that extend until 52.11. These imperatives climax in the prophet’s call to the exiled to leave. Alonso-Schökel and Sicre-Diaz have visualize the imperatives and shifts in addressee in the following way:

Is 51.20

bānāyīḵ ʾallēpû šokhā běrōʾš kol-hāṣōt kēōṯ miḵmār

hamēlēʿ ʾim hāmat-vēhwā ʿa ʾarat ʾelahāyīḵ

Is 51.22

kō- `āmar ʾāḏōnāyīḵ yēhwā wē lōḥayīḵ jārīḵ ʿāmmōw

hinnē lāqabī ʾāḏōnāyīḵ yēhwā wē lōḥayīḵ jārīḵ ʿāmmōw

Introduction to Is 51.9-23 and Event (Literary Genre)

Is 51.20

bānāyīḵ ʾallēpû šokhā běrōʾš kol-hāṣōt kēōṯ miḵmār

hamēlēʿ ʾim hāmat-vēhwā ʿa ʾarat ʾelahāyīḵ

Is 51.22

kō- `āmar ʾāḏōnāyīḵ yēhwā wē lōḥayīḵ jārīḵ ʿāmmōw

hinnē lāqabī ʾāḏōnāyīḵ yēhwā wē lōḥayīḵ jārīḵ ʿāmmōw

Introduction to Is 51.9-23 and Event (Literary Genre)

The wrath-associated lexeme הָרְעֹת is used five times in Is 51.13-23 and functions as part of a larger literary unit that begins in 51.9 and extends to 52.11. The MT divides 51.9-16 into two major stanzas: 51.9-11 is a lament and 51.12-16 is a response to the lament. Godlingay and Payne note that both of these sections (the lament in vv. 9-11) and (the response in vv. 12-16) are characterized by Deutero-Isaiah’s characteristic use of rhetorical questions (vv.9,10,12,13: ‘Was it not?’, ‘Why?’, ‘Where?’). The response to the lament in vv.12-16 is characterized by injunctions to ‘not-fear’ and may be considered a salvation oracle (cf. 7.4-9; 37.57; 41.8-16; 43.1-7; 44.1-15). The ‘be-not afraid’ theme is substantiated by two noun clauses beginning in v.12a (רָאִים וְנָתַן לְנוֹ) and v.15a (וְנָתַן לְנוֹ). Both nominal clauses employ the qotel form to depict Yahweh as creator (vv.9b,12,13,15). Is 51.17-23, then, substantiates the promise of salvation by affirming that the period of wrath against Judah has ended. The entire section is characterized by duplicated imperatives that extend until 52.11. These imperatives climax in the prophet’s call to the exiled to leave. Alonso-Schökel and Sicre-Diaz have visualize the imperatives and shifts in addressee in the following way:

977 Alonso-Schökel and Sicre-Diaz 1987, 323.
The lament (vv.9-11) followed by the promise of salvation (vv.12-16) and its substantiation (vv.17-23) correspond to the *Cause-Emotion* frame with the following elements.

**Frame Elements**

The text does not specifically mention the identity of the “oppressor” in v.13 (הַמֵּצִיק). Babylon is assumed to be the oppressor. In any case, the threat is clearly over.978

**Experiencer**

The *Experiencer*, Zion/Jerusalem (v.11,16,17; 52.1,2), cries out in a lament to Yahweh. The lament of Zion (51.9-11) is answered in Yahweh’s response beginning in 51.12-52.1. The descriptions of Israel in this *Cause-Emotion* frame are different from those in 10.24a-27. In 10.24a-27, Israel is to not fear *while* the wrath of Yahweh is executed. In 51.9-23, Israel is not to fear *because* the period of wrath has ended. The text indicts Israel for not trusting and links this evaluation of those in captivity to the depictions of Yahweh as Creator who brings an end to the Exile. Zion/Jerusalem is depicted in the following ways:

1. *They forget Yahweh their maker*
   (אֲשֶׁר רָאָה יָהָ֣ו יֵשֵׁ֨בֵהֻ֜ם)
   (51.13)

   The *wayyiqtol* consecutive (הָיְשֵׁבֻּהּ) condemns Zion for forgetting (זָכַּ֖ה) Yahweh who is the subject of the nominal clause in v.12. Within Proto-Isaiah, Yahweh had condemned Damascus and Israel for forgetting Yahweh as maker. This led Israel to idolatrous practices with creation (17.10) during the Syro-Ephraimitic coalition. Now, Yahweh as ‘their maker’ (זָכַּ֖ה לָהֵם), reminds the captives that he is capable of manipulating creation for their benefit. The indictment against the captives for forgetting Yahweh sustains the dispute in 49.14,15. In 49.14-15 Yahweh corrected Zion’s faulty assumption that he had forgotten Zion. Rather, it was Zion who forgot Yahweh (49.14,15; cf. 40.27). Deutero-Isaiah ends with a call to Israel to

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forget the shame of the Exile (54.4). Trito-Isaiah celebrates the fact that trouble has been forgotten by the Post-Exilic community (65.16).

2. Continually fearing the oppressor

Together with the judgment for forgetting Yahweh, a second wayyiqtol consecutive (דרש הגורל) indicts the community for fearing the ‘wrath (התפ分鐘) of the oppressor’. Oppression ((begin) מ�재 (at) הור) causes them to fear. This is in contrast to the apocalyptic vision of the Post-Exilic community that, like Hezekiah, prays to Yahweh in distress (קחנה הצר, 26.16; cf. 37.3).979

In Proto-Isaiah yetef is a response980 from objects of the wrath of Yahweh (2.10,19,21; 19.16,17) and was not to characterize those protected by Yahweh in the midst of Syro-Ephraimitic or Assyrian crisis (אכיתא, 7.4,9; 10.27–32). Deutero-Isaiah, however, emphasizes the resolve to ‘not-fear’ because the crisis of Exile has ended (12.1). In 51.13, human war-rage (יקנאה הפגה) has not only ended. Human wrath cannot be found!

The core meaning of yetef conveys the sense “being hot (from excitement, thus e.g., “boiling,” then “wrath.”)981 While it is often used of inner wrath,982 in 51.13 the context associates the word yetef with a cruel action of destroying another person (התפiéndo). However, Zion is not to fear human wrath (התפantine) for two reasons: (1) it cannot be found (כשהתפantine הפגה) as affirmed in Yahweh’s rhetorical question and; (2) the time of wrath for Israel has passed. Israel has already drunk (qatal, התפantine) from the cup of Yahweh’s wrath.983 If the cup is empty, it can no longer be drunk! (vv.17,23). While Israel’s sons are depicted as being ‘full of wrath’ (הנה הפגה ביקר, v.20) this should be understood as a reference to those who have already died. Wrath has ended, even though the consequences of wrath are still felt. Moreover, while the wrath of Yahweh is to be distinguished from the wrath of the oppressor (cf. yetef with Yahweh’s wrath תのではないでしょうか, 29.2). Yahweh’s wrath is consequential (cf. 29.2) but human wrath is no longer a threat (29.7). Thus, there is no need to fear what does not exist as a threat! While 51.13 depicts the wrath of the oppressor (הפٱת) as disappearing, in 29.7 those who distress Ariel (בריתא) will disappear. The contrast between Israel continually fearing (דרש הגורל) and Yahweh continually keeping Zion

979 In apocalyptic literature רעשא is used to describe anguish. We suggest that the prayers of the people in moments of distress, within the final form, anticipate Hezekiah’s prayer on the הר עליון (37.3). Seijas de los Ríos-Zarzsosa notes the associations of ער רעשא with the related lexemes (רעשא, טא, צודו יבש) that evoke images of the day of wrath (cf. Jer 16.19; 51.2; Ps 20.2; Zeph 2.2; 9.16). See Seijas de los Ríos-Zarzsosa 2002, 169–183.

980 For מת as an expression of anguish in apocalyptic literature. See survey in Ibid., 170.


982 Ibid.

983 Phonologically, the wrath that motivated the oppressor to destroy (ורעשא) Israel parallels the word “drunk” (qatal, מת). This serves to contrast human wrath and Yahweh’s wrath.

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before him (49.16) underscores Israel’s failure to believe in Yahweh’s care.984

Means (of Causing Emotion)

The reason that Israel is not to fear the wrath of the oppressor is developed makes a subtle reference to Assyrian wrath (10.5ff). Assyria’s overstepping Yahweh’s commission is an offense that characterized Babylon in her raging attempt to destroy the posterity of Israel (cf. 10.7). The wrath of Babylon (קִזָּה בָּבֹל) has as its purpose the destruction of posterity (תָּמִיד). In Proto-Isaiah, Yahweh never intended the destruction of Israel’s posterity, even though Assyria claimed that Yahweh had commanded her to do (36.12). Deutero-Isaiah sustains Yahweh’s commitment to Israel’s posterity (cf. 48.9,10). Trito-Isaiah expands the promise that Yahweh would preserve Zion’s posterity by extending the promise to servants from various ethnic groups. For the sake of the servants, Yahweh would not destroy (שָׁחַת) his people (65.8). Finally, the eschatological hope first uttered in 11.9 that no one would destroy (תָּמִיד) on Yahweh’s mountain is echoed in Trito-Isaiah’s eschatological vision of peace (65.25).

For this reason, the intent of the oppressor to destroy (תָּמִיד) runs contrary to commitments of Yahweh in all sections of Isaiah. The intent (周恩) of Babylon to destroy Israel will not prevail. Only Yahweh’s intent (周恩) is firmly established and unmovable, as seen in the establishment of his Temple (2.2), in the securing of David’s throne (9.6; 16.5), and in the destruction of Assyria (14.21; 30.33). In Deutero-Isaiah, the idols (cf. 40.20) or the oppressor (51.13) destabilize the cosmos. Yahweh, however, establishes (周恩) the cosmos for his people by raising Cyrus (45.18), vindicating his people and by establishing them in righteousness (תָּמִיד, 54.14). In Trito-Isaiah, Jerusalem is established firmly by Yahweh (62.7). In this way, the intent of Babylon to exterminate Israel’s posterity is subverted. Israel will not be destroyed. Rather, Israel will be re-populated in ways that blur geo-ethnic divisions.

Experiencer (Depiction)

1. Being bowed down
   (מער עליה)
   (51.14)
   (אַשְׁרָה אֲחָרָיו לְמַעַשְׂרָו שָׁם וְנַעֲמָרָו נָתַתָּה יָהוֹ הָאֱלֹהִי לְעָבְרָיו
   (51.23)

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984 Yahweh continually ( ENUM) keeps Zion before him (49.16). In Trito-Isaiah, Yahweh continually maintains watch over the city of Zion (60.11; 62.6).
The qotel form in 51.14 depicts the captives as bowed down and humiliated. Is 51.23 uses the same image but places it in the past context (כָּרָךְ הָעָלְיוֹן הָעָלְיוֹן). This depiction functions to contrast the captives with Babylon.985 The roles are reversed! The exiles who are laid out like the ground for the oppressors are commanded to “rise” (52.1) and “get out” (52.11). Babylon is commanded to sit in the dust (47.1ff).

2. The captives have drunk from the cup/bowel of Yahweh’s wrath

Goldingay and Payne note that the theme of Yahweh’s wrath is expressed in a chiastic structure that highlights the multiple devastation experienced by Zion.986 The two qatal forms repeated in v.17 (שָׁקַח מִפְּנֵי יִשְׂרָאֵל קְשָׁנָתָו) depicts drinking the cup of wrath in its entirety (i.e., the experience of the Exile and all of its consequences).987 Structurally, “cup” (יִתְּבַלְגָּלְמָתָו) is in apposition to the “dregs of the cup” (הָאָרֶץ הַמָּטְנָתָו). Koole notes that the first occurrence of cup is followed by the genitive in order to represent the cup as Yahweh’s wrath. The second occurrence of “cup” employs a genitive that explains the consequence of drinking from the bowel (i.e., reelin “reeling” as a drunken person would do; cf. 60.5).988 Goldingay and Payne visualize the text as follows:


The cup of wrath was given to Judah by the hand of Yahweh (יִתְּבַלְגָּלָה). Yahweh’s hand frequently expresses judgment on Israel (5.25; 9.7,16,20; 10.4). The image is used in a similar way in Jer 25.15-29 where the cup of wrath is offered first to Jerusalem and then to foreign peoples.990 In Ezek 23.31-34 the cup of wrath is first offered to Israel and then to Judah (cf. Ps 75.8; Lam 4.21; Hab 2.16,17). We suggest that Yahweh giving the cup of wrath provides a thematic connection with the first half of the book in its final form. In 5.22 the men of Judah provoked the wrath of Yahweh with

987 ACH 2003, 55.
988 Koole 1998, 199.
their love for drink. This resulted in Yahweh giving them his cup to make them drunk (51.17). It is as if the grapes from the vineyard (5.1-17) have been crushed and made into stupefying wine.

3. None to guide Zion from all of her sons because they are full of divine wrath (חכמה) and rebuke (חררה)

The two qotel forms (חכמה, חרה) in v.18 depict that the intoxicated mother has no one to help her from all of her sons. The wrath of the oppressor has disappeared but, so too, have her sons (גְּנַגְתָּךְ שָׁכְבּוּ בֵּרָאשׁ כְּלִילָתָתָךְ). The two qatal forms (שָׁכַבְּךָ עָלַ֫ךְ שָׁכַבְּךָ כְּלִילָתָתָךְ) in v.20 depict the consequences of Yahweh’s wrath in its entirety. Smith writes:

The reasons why some of Jerusalem’s children could not comfort her was because many of them were overcome, dazed, and had fainted in streets throughout the city. Being powerless to continue, they would lie down in the streets to await their inevitable fate, just like a helpless and exhausted antelope/oryx caught in a v-shaped trap or in a net. They had no hope because God poured out the fullness of his wrath on them. Those who foolishly ignored God’s holy standard were now realizing just how fearful it is to fall under the curse of God’s wrath.991

Smith’s summay must be qualified. As in 5.25, the wrath of Yahweh that triggered the earthquake led to bodies being laid out in the street. Moreover, in 5.26 similar language described Israel as a prey with none to rescue her. Nevertheless, this was not the extinction of Israel’s posterity. Thus, the children of Zion were “full” (טעַבְּךָ) of divine wrath (חכמה) and (חררה) (v.20). “Rebuke” (חררה) is a parallel word for wrath in 65.15 (cf. 30.17; 50.2; 51.20 cf. Nahum 1.4).992 In 50.20 והַמַּחֲזִיק֙ and והַמַּחֲזִיק֙ are parallel expressions of wrath.

In light of the Book of Isaiah as a whole, the present text evokes the image of youth fainting in Is 40.28-30. In 51.20 the wrath and rebuke of Yahweh led to the young men fainting in the streets (עֹלָף). This sustains the perspective of Deutero-Isaiah that the Exile was a time when even the young grew weary and fainted (40.28-30). The allusion in 51.20 to 40.28-31 underscores that the people in Exile had still not trusted in Yahweh, who does not faint, in order to renew their strength (40.31). In this way, Yahweh’s offer is still extended to the weary.

992 BDB 1977, 172.
4. The captives experienced devastation, destruction, famine and sword with none to comfort.

As noted above, v.19 stands in the center of the chiasm that begins and ends with the theme of the wrath of Yahweh (יהואו). In effect, the devastation, destruction, famine and sword express the wrath of Yahweh (יהואו). These consequences and are personified as ‘coming upon’ the people (יהואו, qotel). The expression of a ‘double’ calamity (יהואו) consists of two word pairs. The first word pair relates to the land (יהואו, “devastation and destruction”). The second word pair relates to what people physically endured (יהואו, “hunger and sword.”). The descriptions refer to both the external and internal crisis experienced in the Exile and during the time993 of the destruction of Jerusalem (44.12; 49.10; Lam 4.9; 5.9).

We suggest that the use of the quantifier (“double” יָדוֹת) and the absence of a comforter (יהואו יָדוֹת) remits to 40.1.2. The double disaster in 51.19 is matched by the double word of comfort (יהואו יָדוֹת). Israel has already received “double” for her sins (יהואו יָדוֹת יְהוָה יָדוֹת יָדוֹת יָדוֹת) in 40.1.2. In light of these thematic associations, it is plausible that 40.1.2 was written to resolve the tension in 51.20.

**Agent**

1. Yahweh who comforts you (יהואו יָדוֹת)

The double repetition of the pronoun “I” on Yahweh as the God of comfort anticipates the “double” crisis of the Exile. The qotel forms introducing the nominal clause in vv.12-13a underscore that Yahweh is presently comforting his people (cf. 40.1; 12.1). The depiction of Yahweh as comforter, grounded in his present creative activity (יהואו יָדוֹת יָדוֹת יָדוֹת), substantiates the salvation oracle in vv.11-16. Frequently, the language of Deutero-Isaiah grounds promises for restoration in the rhetoric of creation. This may be noted in the use of the verbs רָאָשׁ (“to form”) and נָשָׁה (“to make”) (cf. 43.1; 44.2, 24; 45.7,11,11,18–19; 51.13; 54.5; 66.33).994

2. Yahweh who stirs the sea (יהואו יָדוֹת יָדוֹת יָדוֹת יָדוֹת)

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994 Stromberg 2011b, 96.
A second noun clause in v.15a substantiates the *salvation oracle* in vv.11-16. For the third time, the first person pronoun (אָנֹכִי, cf. v.12) is used to emphasize that Yahweh is the Lord of the sea. In Yahweh’s self-predicating response, he responds to the lament of those who invoked him as God of the sea in 51.9,10. The *qotel* form (וָהָב) describing Yahweh as the one “stirring up the sea” is a picture of his salvation for Israel and triumph over chaos.

The community lament yearned for a repetition of Yahweh’s destruction of Rahab the sea monster in 59.9,10. Now Yahweh reasserts his role as Lord of the sea. Yahweh alone domesticates Rahab. The mythical figure functioned as a symbol for Egypt (30.7; Pss 87.9; 89.10,11). As Williamson notes, Deutero-Isaiah was inspired by Isaiah’s use of Rahab as a reference to Egypt. In 51.10, “drying up of the sea and the great deep” (יָם וּתָהֳמִים) stands in apposition to “Rahab” (רָחָב). Is 51.9 uses the mythological idiom of creation to depict victory over the powers of chaos (Gen 1.2; Pss 33.7; 104.6). Childs writes:

Imagery of the depths is reinterpreted as providing a way for the redeemed to pass through the waters at the time of Israel’s deliverance from the Egyptians at the Red Sea (Ex 14.22) . . . . not three separate events [Creation, Exodus; Babylon] but . . . . three events [here] fused together.

At the same time, we would add that the event of the Conquest may also be evoked. The cry to cut Rahab (i.e., Babylon) evokes images of the cry in Judg 5.12 (שָׁמַר תְּרוּר דָּבְרַת חוֹרָה). In taking up the community’s lament to be Lord of the sea, Yahweh makes good on his promise that he will dry up the sea (i.e., the distance between Babylon and Jerusalem) so his redeemed may return in a ‘new exodus’ (35.10 cites 51.11; cf. 11.11-16; 43.16; 44.27; 50.2).  

3. *Yahweh, as Creator, will put words in Israel mouth: Yahweh has hidden people in his hand and says to them: “you are my people.”*

(אָנֹכִי קָבַר נַפְשַׁי הָבֵיא תִּקְנָא לְשׁוֹנַי יַזְבִּלָה יִרְאוּ עַל הָעָם אֲלֵיהוֹ אֲלֵיהוֹ אֲלֵיהוֹ יִקְרָא עַל הָעָם אֲלֵיהוֹ)  
(51.16)

The *wayyiqtol* (אָנֹכִי קָבַר נַפְשַׁי הָבֵיא) “I put my word in your mouth.” The servant of Yahweh is alluded to in this text. This implies that Yahweh will establish the cosmos through the election of the servant (cf. 50.4-10). In as much as the servant echoes Yahweh’s speech, the servant’s mission stabilizes the cosmos (55.11).

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995 Williamson 2009b, 86-87.  
996 Childs 2001, 404.  
997 Stromberg 2011a, 14; Williamson 2009b, 127.
4. *Yahweh pleads cause of his people*

In the introduction to Yahweh’s direct speech, Yahweh is depicted as the one who pleads the cause of his people. The use of the second-person (ךֵּלֵּי אָבְּרָהָם וַעֲבָדֵי יְהֹוָה (ךֵּלֵּי אָבְּרָהָם וַעֲבָדֵי יְהֹוָה) “your God” and third person “his people” (ךֵּלֵּי) establishes the intimate relationship between Yahweh and his covenant people and motivates an admonition (cf. 48.17; 41.10). The *yiqtol* (ךֵּלֵּי) “he will contend for them” evokes images of a legal dispute between Yahweh and the oppressors of his people (cf. 1.17).

5. *Yahweh takes the bowel of wrath and puts into hands of oppressors*

The *qatal* (ךֵּלֵּי) expresses a rhetorical future certainty. The cup of reeling will be given to the oppressors. This results in the present promise (ךֵּלֵּי) that Israel will no longer drink from the cup of Yahweh’s wrath again (ךֵּלֵּי). We suggest, the contrast between Babylon and Jerusalem (Is 47; 51) is further indicated by the phonological allusion of ובֵּית (“cup”) to אֲגַב (“throne”). In effect, Babylon has no throne (אֲגַב), but she does have a cup (בֵּית).

**Means (of Causing Emotion)**

The principle way in which Is 51 causes reassures Zion is by expressing a reversal of roles. We noted examples of the role-reversal in the transfer of the cup of wrath; the fall of Babylon (Is 47-48) and the rise of Jerusalem (51.17; 52.1) and; the depopulation of Babylon versus the population explosion in Zion. The shaping of a new identity functions to diminish fear.

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998 Koole 1998, 199-200.
999 ACH 2003, 54-55.
5.8 Isaiah 54.8-9

Surface Structure of Is 54.8-9

Is 54.8

bēšēq qēsqēq histāṭī ḫānayī regā'ā

[instr.........] [time intv] [mvt org][instrm.........]

'āmar gōʾālēq yēhwā

Is 54.9

kî mē nōḥā zōṯ li 'āser nīšā'ā tī mē ʾāḥōr mē-nōḥā ʿōḏ ʾal-hāʾ āresa

[sub.com] [inf...][#tm][loc...] [noml] [undes.grmr...............] [cmp............................]

kēn nīšā'ā tī miqqēšōḥ ʿalāyik ūmiggēʾ or-hāk

[mnrm] [refr] [inf.const..................................................] [undes[outome].................................]

Introduction to Is 54.1-17

The MT and Qumran Isa(a) divide Is 54 between vv.1-10 and vv.11-17. The wrath-associated concepts are confined to 54.1-10. In 54.1-2 there are six imperatives (vv.1-2) substantiated by two ʿē clauses. 54.3 employs the יִקְּטָל (2x's) read as imperative: “fear not” (אַחְרֵי הָאָדָם) in v.3 and “do not be confounded” (אֲדֹלֶת יְאָשָׁר) in v.4. These clauses are substantiated with eight ʿē clauses. The verbal structure emphasizes how the situation which caused Israel to lament is turned into an occasion for joy. Captive Zion moves from barrenness to a population explosion (54.1-3); from shame to being received again by the husband (v.4); from wrath to compassion (v.9); and from being overwhelmed by a flood to experiencing order after the flood (v.9). As regards our study, the depiction of Yahweh’s wrath in vv.8-9 functions to highlight this reversal. Moreover, themes of barrenness, shame, and flooding are associated with temporary expressions of the wrath of Yahweh. The verbal structure is noted below:

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1000 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [dist]; Quasiverbal Predicate [QSVPr]; Manner [mnrm]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origin [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; ֹ gram [g gram].


1002 Ibid.
Chart 5.8
Verbal Structure of Is 54.1-10

Theme: Sing because you have children:

v.1: Sing (ךָ֣֗נִּים) imperative
Break forth (יָ֣שֶׁר) imperative
Cry (יָ֣מַה) imperative
(substiation [subst]: דְּרִיבֵּֽים וּפָרְשַֽׁנָּהּ מֵאֵֽן בֵּצְקֶֽלַּהּ )

Theme: Enlarge your place because you need more space:

v.2: Enlarge (ְָֽרִיבִּֽים) imperative
Lengthen (לֹֽא יָֽאַפְּנוּ) imperative
Strengthen (יָ֣מַה) imperative
(subst): יְּשַׁלְמַֽו וּפָרְשַֽׁנָּהּ מֶאֵֽן בֵּצְקֶֽלַּהּ )

Theme: Do not fear because (1) your husband is returning to you (2) the flood has ended; (3) Yahweh’s covenant loyalty endures

vv.3-10 Do not fear (קִרְאתֶֽךְ)iqytol
(subst:1003ךָ֣֗נִּים)
Do not be confounded (הָֽרִיבֵּֽים)iqytol
(subst: רַּֽעֲֽם)

Function of Is 54 in Is 40-55

Various images of ‘Mother Zion’ bereaving her children and mourning spousal abandonment are used by Deutero-Isaiah to depict the experience of the Exile (49.14-26; 50.1; 54.4,5). The spousal abandonment in 54.4,5, anticipated in 49.14-26 and 50.1, alluded to a period of estrangement between Yahweh and his ‘wife.’ Yahweh can ‘take back his wife’ after the Exile (54.4) because she had not been given to another husband (Deut 24.1-4; cf. Hos 2).1004 Images of bereaved ‘Mother Zion’ merge with icons of barren Sarah (Gen 11; 51.2) who, representing Jerusalem/Zion has given birth in Is 54. Beuken has suggested that the theme of Zion’s population explosion relates to the theme of the descendants of the servant in 53.10. These descendants, in Trito-Isaiah, have emerged in the plural.1005 This is underscored by the intentional parallels between texts related to the servant (52.13-53.12) and those of Zion (54.1-10). Parallels include צֹּֽר “seed” 53.10 and 54.3; צֶּֽרֶק “the many” 53.11,12 and 54.1; צַּֽרְקָֽךְ “righteousness” 53.10 and 54.14; צֶּֽרֶּֽכֶּל “peace” 53.5 and 54.10.1006 Thus, the depiction of the descendants of the servant merges with those of Zion. Nowhere is the

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1004 In 50.1 and 54.1-18 there is no third party. Blenkinsopp 2002, 359-360.
1006 Childs 2001, 426-431.
convergence of the servant’s descendants and the children of Zion more evident than in Is 66 where, as Stromberg notes: “Zion is redefined through the lens of a particular group (i.e., ‘righteous servant’).”

**Event (Literary Genre)**

Is 54.1-10 contains a *hymn of praise* (יְהוָֽה, v.1); a *promise of salvation* (אַל־תִּֽירְאִי֙, v.4) and a *proclamation of salvation* (יִקָּרֵֽא, v.10 “my grace will not depart from you”). The *imperatives* to sing and rejoice (54.1,2) along with the promise of salvation ‘do not fear’ (v.4). 54.1-10 intersects with themes in the *Cause-Emotion* frame. In light of Deutero-Isaiah as a whole, 54.1-10 responds to the lament of the community that Yahweh has abandoned them (40.27) and is hidden (54.5).

**Frame Elements**

**Time (Historical)**

The historical setting is at the *end* of the Exile. Divine wrath has ended and the era of comfort has come.

**Agent**

The *Agent* that causes the emotion of joy is Yahweh. The summons to rejoice and sing is first given by the prophet (vv.1-6) and, subsequently, by Yahweh (vv.7-10). Yahweh is depicted in the following ways:

1. **Yahweh who speaks**
   (יִקָּרֵֽא, v.5)
   (54.1)

2. **Your Husband; Your Maker; Yahweh of Hosts; Redeemer; Holy One of Israel; the God of the whole earth.**
   (יֶנֶגֶף, מְנַעַת יְהוָֽה, וְגֹֽאֲלֵ”֙, v.10)
   (54.5)

Yahweh is described with three *qotel* forms (בֹעֲלַ֨יִ, וְגֹֽאֲלֵ”֙) and a nominal clause (וְגֹֽאֲלֵ”֙, v.5, “he is called”). Together with seven other clauses, the divine titles function to substantiate the *oracle of salvation*. The depiction of Yahweh as “your husband” (בֹעֲלַ֨י) rhymes with adjacent *qotel* “your maker” (וְגֹֽאֲלֵ”֙).

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1007 Stromberg 2011b, 113.
1008 Westermann 1969, 269ff.
The qotel forms that describe Yahweh marrying this woman indicate Zion is widowed or divorced from Yahweh. The image of Yahweh marrying barren Zion (v.5; cf.54.1) intersects with the depiction of Yahweh as redeemer (גָּאַל). As the divine גָּאַל Yahweh fulfills his covenant obligation to act as a kinsman redeemer (גָּאַל; cf. Deut 25.25; Lev 25; Ruth; Is 44.23; 52.9) and raise up children for his barren Zion.

The titles of Yahweh, הָיוֹתְנָיִא הָבְשָׁהוֹתְנָיִא, associate redemption with Yahweh’s role as creator. Yahweh creates his people (43.7; 44.2; 51.13) and controls the hosts of heaven (40.30; 51.15). As creator, Yahweh marries and redeems his people. In this way, the act of redemption from Exile is understood as a creative act (40.28).

The vision of Yahweh taking Zion back as his wife (בָּעַל) suggests that Yahweh is now taking the place of other ‘husbands’ who have ruled over his people (26.13). Tritto-Isaiah, extends the image of Yahweh’s marriage to his people to Yahweh marrying the land itself (62.4, 5).

The phrase “God of the whole earth” (ץֶרֶץ הָכָלְיָה) appears only here. In 54.9 Yahweh promises that the flood waters will not cover the whole earth. In Proto-Isaiah, the prophet depicted Yahweh’s glory as filling the whole earth (6.1-5) which, together with the phrase הָיוֹתְנָיִא הָבְשָׁהוֹתְנָיִא (“Holy One of Israel”) functions to extend the prophecies of Isaiah to the era of Deutero-Isaiah (43.14; 48.17; 49.7). In the context of the contrast between Babylon and Zion, the depiction of Yahweh’s sovereignty over the earth contrasts with Babylon’s claim that she destroyed the entire earth (13.5). Yahweh’s sovereignty over the whole earth is expressed in his command of the hosts of heaven and in the Cyrus event (45.12). The description of Yahweh’s sovereignty over the whole earth implied that Jews throughout the diaspora are redeemed and married by Yahweh.

3. Yahweh swears to no longer be angry (54.9)
4. Yahweh reaffirms his covenant of peace (54.10)

**Experiencer**

Zion/Jerusalem is personified as a woman. The reversal of states depict the Experiencer as a means to substantiate the promise of salvation. The כי clauses, noted in the introduction above, describe the reversal of states. More concretely, they are (1) from barrenness to a population explosion in Zion; (2) from being abandoned as a wife to being taken back by Yahweh; (3) from

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1010 “God of the whole earth” is motif found in 5.26; 5.30; 40.12,21,23.
experiencing a flood as in the days of Noah to experiencing the end of Yahweh’s wrath and; (4) the reaffirmation of the broken covenant.

Means (of Causing Emotion)

The substantiation in the nominal clause in 54.1 depicts the shift from barrenness to population explosion. 54.3 employs a yiqtol (יִשָּׂרֵא) + qotel (שֶׁמָּה) + yiqtol (יִשָּׂרֵא) setting the promise in the immediate future. Qatal forms (זָכַר v.7; חָפְשִׂית v.8) express Yahweh’s spousal abandonment in the past. The calling back of his wife is also stated with a qatal form (בָּא, v.6). Here, however, the qatal form should be translated in the present as it depicts the preformative speech of Yahweh. He now takes back his wife. The result of Yahweh taking back his abandoned wife is depicted with six yiqtol verbs in v.6.

In v.8, spousal abandonment and Yahweh’s hidden face were expressions of his wrath (הֵרָע) in the Exile. The qatal forms (זָכַר, v.7; חָפְשִׂית, v.8) contrast the past experience of Exile with Yahweh’s actions of gathering his people (יֵעָבֹד) that are expressed with a yiqtol. In v.9, a qatal is used (רָמַל) which breaks the parallel structure with the yiqtol (זָכַר) in v.8. The fientive verb (רָמַל) describes a change in the state of Yahweh’s action. In summary, the verbal pattern that depicts Yahweh’s spousal abandonment is depicted as a temporary action in the past. The end of the Exile results in a reversal of shame and disgrace. These reversals are, for the most part, expressed with yiqtol verbs.

1. From barrenness and desolation to a population explosion in Zion (vv.1-3) and possession of the nations (v.4)

(כְּרִימָנָו וְשְׁמֶלֶם תֵּאָרְזֵי גוֹזָר נִרְשֶׁה יִשָּׂרֵא)
(54.1)
(כְּרִימָנָו וְשְׁמֶלֶם תֵּאָרְזֵי גוֹזָר נִרְשֶׁה יִשָּׂרֵא)
(54.3)
(כְּרִימָנָו וְשְׁמֶלֶם תֵּאָרְזֵי גוֹזָר נִרְשֶׁה יִשָּׂרֵא)
(54.4)

The image of the reversal of barrenness in Is 54.1 and 66.7-14 expresses salvation (הַפֶּלֶל, 54.2; cf. Jer 4.31; Mich 4.10). Throughout Isaiah, the combination of barrenness with themes of desolation, (“children of the desolate woman”, שֵׁעְרִי, 54.1), expresses the result of Yahweh’s wrath. The desolation of cities and inhabitants also expressed Yahweh’s wrath against Judah (5.8-9), Babylon (13.8,9), and the city of chaos (24.12). Desolation implies a severe decrease in population. Williamson notes that the images of desolation carry forward the decree of desolation in 6.11-13 (cf. 5.8-9) which likewise implied a decrease in population (cf. 1.17; שָׁנָה, 2x in 17.9).

1012 Stromberg 2011b, 109-114.
Earlier, Deutero-Isaiah interprets this decree as being in full force during the Exile (49.22).\footnote{1013} Now, however, 54.1ff signals the end of the decree.\footnote{1014} With the end of the decree, Zion is repopulated.

The giving birth of a ‘desolate woman’ is a stunning reversal of the era of wrath. This results in joy (vv.1-2).\footnote{1015} While the inability to give birth (26.18; 37.3) leads to despair, Zion’s rebirth leads to comfort and joy (40.1-11). The clause expressing the inability to deliver children (בְּנֵי מִשְׁפַּתֶם, 37.3) phonologically parallels sounds Deutero-Isaiah used to announce the end of Exile (49.14, 40.9). The end of Exile is accompanied by images of a population explosion that leads to joy in Zion (49.22).

In Trito-Isaiah, the theme of desolation and the image of an abandoned wife also converge in 62.4,5. In 62.4,5, however, the language of wife/Zion is applied to the land. The land will no longer be forsaken and desolate (בָּשָׂם) but be married (בְּתוּלָה). Likewise, the marriage of Yahweh to the land results in joy (שׁוּשָׂם). The chart below indicates how the decree of wrath in 6.11,12 is reversed at the end of Exile in 54.1-10. However, the decree is reactivated and used to describe the Post-Exilic context (64.9). The reversal of wrath in Deutero-Isaiah substantiates the prayer for Yahweh to reverse his wrath in Trito-Isaiah.

\begin{center}
\textbf{Chart 5.9}

\textbf{The Effects of Wrath: Desolation, Abandonment and De-Population in Is 5; 6; 49; 54; 62 and 64.}

<table>
<thead>
<tr>
<th>5:9</th>
<th>6:11-12</th>
<th>49.14-21</th>
<th>54.1-10</th>
<th>62.4-5</th>
<th>64.9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wrath results in desolation (ץְאֵרָה עִשִּׂירָה בָּשָׂם)</td>
<td>Effect of wrath decreed (results in desolation)</td>
<td>Wrath against oppressors</td>
<td>Wrath of exile is momentary</td>
<td>Experience of wrath is over</td>
<td>Plea for Yahweh to not be angry (ﬠֶרֶץ יָבִטְלָה)</td>
</tr>
<tr>
<td>Desolate (בָּשָׂם)</td>
<td>No inhabitants (בֶּן־יֵשׁ לְאָם)</td>
<td>Forsaken (בָּשָׂם)</td>
<td>Desolate (בָּשָׂם)</td>
<td>Forsaken (בָּשָׂם)</td>
<td>Jerusalem wasteland (ﬠֶרֶץ יָבִטְלָה)</td>
</tr>
<tr>
<td>No inhabitants (בֶּן־יֵשׁ לְאָם)</td>
<td>No inhabitants (בֶּן־יֵשׁ לְאָם)</td>
<td>Desolate (בָּשָׂם)</td>
<td>Desolate (בָּשָׂם)</td>
<td>Not forsaken (בָּשָׂם)</td>
<td>Not desolate (בָּשָׂם)</td>
</tr>
<tr>
<td>Forsaken (בָּשָׂם)</td>
<td>Forsaken (בָּשָׂם)</td>
<td>Yahweh hides (49.14; cf. 8.17)</td>
<td>Yahweh hides (cf. 8.17)</td>
<td>Be not angry (ﬠֶרֶץ יָבִטְלָה)</td>
<td></td>
</tr>
</tbody>
</table>

| Raise a signal (ﬠָשָׂרָה עִשִּׂירָה) | Raise signal (ﬠָשָׂרָה עִשִּׂירָה) | Wrath (ﬠָשָׂרָה עִשִּׂירָה) | Married (ﬠָשָׂרָה עִשִּׂירָה) | Be not angry (ﬠָשָׂרָה עִשִּׂירָה) | |

A final aspect of the theme of Zion’s population explosion draws on the conquest narrative (v.3, פַּרְסָה וְיִשְׂרָאֵל יְשַׁמֵּר, פַּרְסָה וְיִשְׂרָאֵל יְשַׁמֵּר). The vision of Zion’s seed spreading out across the nations applies a deuteronomistic

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\footnote{1013}{Desolation and abandoned wife occur together in 49.14-21 as well. Williamson 1996, 22.}

\footnote{1014}{Ibid.}
perspective to 54.1 (Deut 7:1-5; 9:1; 11.23; 18.14; 19.1; 31.3). This promise is taken up and reaffirmed by Trito-Isaiah in Is 60.21 and 65.9.

2. From being an abandoned wife in wrath to being taken back by Yahweh. Spousal abandonment by Yahweh led to shame. The term הבש also means to “be put to shame” and denotes a sense of inner shame (cf. 45:16, 16; Jer. 31:19). relates more to being disgraced in public (Prov 13.5; 19.26; Is 33.9; 54.4). Finally, הבש captures the public stigma of disgrace associated with widowhood.

The text attributes Yahweh’s spousal abandonment because of his wife’s spiritual fornication. The image of the shame of Zion’s youth that led to the ‘temporary divorce’ (v.4) draws on imagery found in Jer 3.24-25. In Jer 3.24-25 הבש is used to depict the shameful action of the two sisters who had married Yahweh (i.e., Israel and Judah; cf. Ezek 23,24). The other uses of הבש within Isaiah are less associated with adultery. In Is 30, shame is a result from trusting in Egypt. Deutero-Isaiah associates idolatry with shame (42.17). Here, in 54.5-6, the sense is the shame that comes from sexual unfaithfulness. Trito-Isaiah depicts the reversal of shame in 61.7.

3. Yahweh forsook Zion briefly but in great compassion gathers her again.

The theme of spousal abandonment is reiterated in 54.7 as being for a brief moment (כָּרָך). This is parallel with the brief moment of Yahweh’s wrath in v.8 but intentionally contrasts with Yahweh’s compassion. While the Manner of abandonment is temporary wrath (כָּרָך), Yahweh’s gathering will be with great compassion (רָבָּה). The emphasis on the compassion of Yahweh (רָבָּה) contrasts with

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1017 Keil and Delitzsch 1996, 526.
1018 הבש functions as an inclusio occurring two times in the text.
1019 G-T 2003, 404.
1020 Compare thematic associations with reproach in Is 54.4; Josh 5.9; Is 25.8; Is 31.19; Ezek 36.20.
the compassion that ‘Lady Babylon’ did not have (Is 47-48). Yahweh’s withholding compassion (cf. 9.17) was only temporary. In a positive sense, the compassion of Yahweh on his people is a unique characteristic of Deutero-Isaiah (49.10, 13,15; 55.7).

The theme of gathering the exiles (נִאֶבַּדְו) is a common theme in Deutero-Isaiah and is used with frequency to reverse the themes of wrath in Proto-Isaiah as (cf. 11.11-16). For instance, in 5.26 the nations (Assyria) are gathered together to judge Israel. The theme of gathering the exiled ones occurs in 40.11; 49.5-6, 18; 54.7; 43.5; 49.22.1022

4. Yahweh hid his face briefly in wrath but with everlasting has compassion

The hidden face of Yahweh is used to depict abandonment from God by the Deuteronomist (Deut 31.17,18; 32.20; Pss 27.9; 89.47), and its images influence the present text. Deutero-Isaiah registered the complaint of Judah in Exile that accused Yahweh of being hidden (40.27; 49.14). Yahweh responds to the complaint here in 54.8. The theme of Yahweh’s hiddenness is taken from 8.17 where the prophet explains that he is waiting patiently for Yahweh (הֲבֵית לֹוֹלֶה מָשְׂאְתָיו בְּשֵׁם ה'). Now, the period of waiting for Yahweh’s face is declared as over (54.7; cf. 49.14).1023

The wrath-associated lexeme (וּלְאָבַה בְּרַחֲמִים) structurally parallels the prepositional phrases in the previous clauses (וּלְאָבַֽה בְּרַחֲמִים in v.7; נִאֶבַּדְו in v.8) These phrases depict the Manner in which Yahweh’s wrath was momentarily experienced. The parallelism of “overflowing wrath” (וּלְאָבַֽה) with positive words such as בְּרַחֲמִים “compassion” and בְּרַחֲמִים “loving kindness” underscore that לְאָבַֽה functions as a foil that declares Yahweh’s mercy. The prepositional phrase (וּלְאָבַֽה) is shaped by 8.8 (וּלְאָבַֽה) (cf. 8.16). Together, these descriptions influence Deutero-Isaiah's portrayal of Yahweh's hidden face. Koole has noted that 54.9 also uses the verb לְאָבַֽה (וּלְאָבַֽה), though he fails to mention that the words apply images of Assyrian wrath to the present context of Deutero-Isaiah.1024 Semantically, the word לְאָבַֽה “overflowing” adds a new nuance to the word לְאָבַֽה ‘wrath. Goldingay and Payne suggest that the author, in using a word that depicts a flash flood that then abates, depicts “Yahweh’s anger [as] overwhelming, but short-lived.”1025 This further expresses the temporary nature of Yahweh’s wrath when it is unleashed on his people. As with v.7, the temporary nature of לְאָבַֽה functions to highlight the greatness of Yahweh’s compassion based on his covenant of mercy: (וּלְאָבַֽה בְּרַחֲמִים). As Smith notes:

1022 Williamson 2009b, 125-126.
1023 Ibid., 110.
1024 Koole 1998, 370.
1025 Goldingay and Payne 2006, 349.
A similar strong contrast is found in v.8b where the brief moment of anger is set opposite the everlasting “steadfast covenant love” (hesed) with which God will “compassionately love” (a verb from râham) Zion. His love will be unfailing, and he will act as their Redeemer (cf. v. 5).  

5. From experiencing a flood (as in the days of Noah) to experiencing the end of Yahweh’s wrath

The temporary nature of Yahweh’s wrath is further elaborated by comparing the wrath of the Exile to the flood of Noah (כְּהַמָּמָה יְהוָֽה). This is underscored by the repetition of the word (קֶ֗צֶף) and associations with flood imagery (שֶׁ֫טֶף, v.8). The word “overflow” (שֶׁ֫טֶף) is phonologically chosen because it rhymes with (קֶ֗צֶף) and its use remits to the larger context of Is 8 (esp. v.8.8,16). Yahweh affirms that the present distress is like the days of Noah. The emphasis, however, is on Yahweh’s oath that the flood will not be repeated (נִשְׁבַּ֗עְתִּי, 2x). Three affirmations are expressed with the infinitive construct forms + the preposition. Yahweh swears to no longer permit the waters to flood the earth (כֹּסְבַּר יְהוָֽה נִמְשָׁכְרוּ תּוֹךְ יָדוֹ, מְדַמְּמוּרָם); he swears not to be angry (כְּהַמָּמָה יְהוָֽה נִמְשָׁכְרוּ תּוֹךְ יָדוֹ, מְדַמְּמוּרָם); he swears not to rebuke (כְּהַמָּמָה יְהוָֽה נִמְשָׁכְרוּ תּוֹךְ יָדוֹ, מְדַמְּמוּרָם) his people. The word for rebuke (כְּהַמָּמָה יְהוָֽה נִמְשָׁכְרוּ תּוֹךְ יָדוֹ, מְדַמְּמוּרָם) was also used together with נִשְׁבַּ֗עְתִּי in 51.20 (cf. 51:20; 66:15). Thus, it is frequently used as a wrath-associated lexeme in Isaiah. The second-person singular preform on נִשְׁבַּ֗עְתִּי underscores the personal nature of the promise.

Swearing that Noah’s waters will not flood the earth again does not imply the promise in Gen 9.11 is invalid. The waters of Noah are not literal but refer to an Assyrian-type invasion that is being applied to the Babylonian context in Is 54. As Koole notes, Yahweh declares that the Exile has the same meaning for him as the flood once had. On account of sin, Yahweh had to act in wrath and end the national existence of Israel. The end of Exile, as did the end of the flood in Genesis, signals a new era. Just as Noah emerges as the new Adam after Yahweh tamed the chaotic waters (Gen 8), so too, Zion emerges to repopulate the earth.

6. Reaffirmation of a broken covenant.

The waters of Noah's flood contain the means to end his covenant (כֹּסְבַּר נִמְשָׁכְרוּ תּוֹךְ יָדוֹ לְמָלֵא חַוָּה לְפִי גְּדוֹלָה אֶל חַוָּה לְפִי לְכֹל גְּדוֹלָה (כְּהַמָּמָה יְהוָֽה נִמְשָׁכְרוּ תּוֹךְ יָדוֹ לְמָלֵא חַוָּה לְפִי גְּדוֹלָה)

(54.10)

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1026 Smith 2009, 484.
1027 Within Isaiah, the oaths of Yahweh include the promise to break Assyria (14.24-25); to make his word go forth and to make every knee bow (45.23) and; to keep food from being given to his enemies (62.8).
1028 Koole 1998, 370.
The final clause that substantiate the *promise of salvation* highlights Yahweh’s reaffirmation of the covenant. The two *yiqtols* preceded by the *litotes* affirm Yahweh’s promise for the future in the strongest possible way: (טְוּ וּמָתָאֲלִמְלִית שָׁלַוְתִי לְאֵלֶּמְלִית).

The *yiqtol* verb used twice (יָמ֔וּשׁוּ, *אֵי-יָמ֗וּשׁ) suggests the instability of actual mountains (cf. Pss 46.2-3; 125.1). Here, the moving of the mountains recalls the earthquake of 5.25. In Pss 93.1; 96.10; 104.5 phrases depict natural catastrophes as throwing the world off balance (cf. Is 24.19). Even though such events do occur (5.25; 24.19), Yahweh maintains covenant faithfulness (שָׁלַוְתִי לְאֵלֶּמְלִית). In effect, Yahweh’s חֶ֫סֶד will not do what the mountains do (i.e., move).

Yahweh’s חֶ֫סֶד in Isaiah characterizes the faithfulness of the Davidic ruler in both Proto-Isaiah, and promises relating to the democratization of the Davidic role in 55.2. However, the parallel structure in 54.10 is more similar to the use of חֶ֫סֶד in 40.6. In 40.6 flowers of the field are depicted as having no חֶ֫סֶד, in contrast to the enduring stability of the word of Yahweh (40.8). Here in 54.9, it is Yahweh’s חֶ֫סֶד that is set in contrast to the threat of future empires. The loyalty of Yahweh to his people expressed in his חֶ֫סֶד is also a motive for praise in 63.7 where it is associated with his great mercy (אֲשֶׁר-וֹיִדְו וְיָדְּסָא חֶ֫סֶד חֶ֫נֶּה וְיֶשֶׁת יָדְּבֹר חֶ֫סֶד).

Finally, the covenant of peace (טְוּ וּמָתָאֲלִמְלִית שָׁלַוְתִי לְאֵלֶּמְלִית) will not be removed from his people (שִׁמֵּר וְיָשֵׂר חֶ֫סֶד לְאֵלֶּמְלִית). The passage parallels closely with 49.15 which, like 54.1-10, reverses the image of divine abandonment. In summary, just like the covenant followed Noah’s flood in Genesis 8-9, so too, the renewal of the covenant of peace results in a new period of history.

CHAPTER 6: WRATH IN ISAIAH 56-66.

6.1 Introduction to Isaiah 56-66

Most scholars agree that Is 56-66 was written during the time of the early Persian Period and corresponds to the time frame of Ezra and Nehemiah. From the perspective of the final form of Isaiah, the promises of the return from Exile proclaimed by Deutero-Isaiah (Is 35, 40-55) were interpreted as being initially fulfilled. The Edict of Cyrus of Persia (2 Chron 36) that resulted in the return of the Jews in 538, 458 and 444 BCE. However, the promises of Deutero-Isaiah appeared to be less than glorious from the perspective of the post-exilic community. The edict for rebuilding the temple was issued in 538 BCE. However, the temple was not completed until 515 (Ezr 5.14; Hag 1.1-11).\textsuperscript{1030} As P. Hanson notes:

Those who returned to Zion sadly did not experience the fulfillment of Second Isaiah’s brilliant promises of prosperity and peace and joy. “I will turn the Darkness before them into light,” God had announced through Second Isaiah (42.16b), thus fulfilling a wonderful promise found in the eight-century Isaiah: “The people who walked in darkness have seen a great light” (9:2a). “We wait for light, and lo! There is darkness; and for brightness, but we walk in gloom,” the people lament in Third Isaiah (59.9b). What happened to the brilliant promise of light proclaimed to the exiles by Second Isaiah.\textsuperscript{1031}

Moreover, Trito-Isaiah is characterized by occasions of internal conflicts within the community. While Hanson correctly notes the disillusionment with prophetic utterances in Second Isaiah, his social reconstruction of the events within the Post-Exilic community remain not conclusive. Hanson argued that in Trito-Isaiah, the Levites were being marginalized and only the line of Zadok secured the rank of priest (cf. Deut 18.1-8; Ezek 45.15). According to Hanson, Trito-Isaiah was a Levite as suggested by his positive mention of Moses in Is 63.11-12 who was also a Levite (Ex 2.1). In effect, the oracles of Trito-Isaiah respond to the marginalization of the Levites to a lower status within the temple rebuilding project.\textsuperscript{1032}

While the exact reconstruction is not specified, the conflict revolving priests, temple, and cult are evidence that the community was, indeed,

\textsuperscript{1030} In 522 BCE Cambyses of Persia died and Darius became King. This is the time in which Haggai preached. The temple building continued until 520. Darius gave full approval and the temple was erected by 515 BCE. Westermann 1969, 145. Hanson notes, Trito-Isaiah refers to time period between “Sheshbazzar's unsuccessful attempt to rebuild the temple and its completion under Zerubbabel in 515 BCE.” Hanson 1995,186.

\textsuperscript{1031} Hanson 1995, 187; Westermann 1969, 155.

\textsuperscript{1032} Ibid., 187; Holladay 1995, 215-217.
divided in some sense. W. Holladay notes the priests were fat (56.11-12); haughty (65.5); concerned for their status of privilege (58.13); only interested in ritual (58.5) and disregarded social justice (58; 59.14,15). Some controversies are clearly stated (56.3-7). Other internal conflicts are more difficult to specify (66.14,24).  

According to R. Rendtorff, Is 56-66 underscores the tension between cult impurity (56-56; 65) and the promise of imminent salvation (60-62; 64). His groundbreaking analysis of 56.1, the opening verse of Trito-Isaiah, has led to new perspectives on Is 55-66. Hanson concludes:

[56.1] the motivation behind the invitation to do ‘right and justice’ [both of which appear in 56.1] is that YHWH’s salvation and righteousness will come soon. The word צְדָקָה in its twofold meaning also dominates both groups of texts: as an accusation and as a lament over the decline of human righteousness (57.1,12; 58.2,8; 59.4,9,14; 64.4f), and as an expectation and promise of the ‘righteousness’ of the divine salvation to come (59.16f; 60.17; 62.1; 63), which at the same time means the restoration of human justice (60.21; 61.10f; 62.2).  

Thus, works of righteous and justice must accompany signal the dawn of salvation. The perspective in 56.1, Rendtorff notes, provides a key for the shaping of Isaiah in its final form. He notes, in Proto-Isaiah, the word צְדָקָה, associated with justice (טֹפּוֹף), primarily concerns human conduct (1.21, 27; 5.7; 9.6; 16.5; cf. 1.6; 5.23; 11.4f; 26.10). The combination of terms occurs in connection with Yahweh’s action (5.16; 26.9; 28.17). However, in Deutero-Isaiah, the component of human effort is absent: צְדָקָה and יֵ֫שַׁע / תְּשׁוּעָה are exclusive actions of Yahweh (45.8; 46.13; 51.5,6,7). Likewise, the reality of peace is an exclusive work of Yahweh (שלום in 48.18; 54.13f; 41.2,10; 42.6,21; 45.13,19,21,23f; 54.14).  

The two pairs of concepts are linked in the first statement in III Isaiah (56.1); here at the same time the double theme of this part is included . . . . thus, the third part binds themes and the terminology of the first and second parts together . . . . Now, judgment and salvation belong indissolubly together and are related to each other. The Post-Exilic community does not hear one without the other; the message of judgment does not remain in the last word, but salvation has not yet made a final appearance. Israel is still required to bring right and righteousness to fulfillment because YHWH’s salvation and righteousness call for realization (56.1).  

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1034 Rendtorff 1991, 199.  
1035 Ibid., 199-200.  
1036 Ibid., 199-200.
According to Goldingay, the very literary structure of Trito-Isaiah captures the tension in 56.1. He writes, “The chiastic structure of Isaiah 56-66 thus makes a theological point. The material’s omission to resolve the tension at issues is not a failure but recognition of a question that by its nature cannot be resolved.”\footnote{Goldingay 2014, 48.} Wrath-associated lexemes are noted in bold.

Chart 6.1

\textbf{Literary Structure of Trito-Isaiah}\footnote{Adapted from Koole 2001, 143; Goldingay 2014, 48.}

A-56.2-8: Outcast/nations gathered (יֹשְׁבֵ, 56.8); YHWH’s house & Holy Mt (56.5); Sabbath worship (56.5)

B-56.9-57.21 (57.3-13: Denounce cult); (\textbf{57.14-19 Promise of Salvation}); (57.20-21: warning for wicked)

*C* 59.9-15a: Complaints with confession (59.12ff)

\textbf{D-59.15b-21:} (יָשָׂר, 59.17; נֵבֶר, הָתַן, v.18: Punishment of Enemies)

*59.20: comes to Zion (links to Is 60-62)

C- 60-62 (Zion’s glory nations); Zion (60.14; 61.3; 62.1,11)

\textbf{60.10-16 (יָשָׂר, Promise of Salvation)}

*63.1: comes from Edom

\textbf{D’-63.1-6:} (יָשָׂר, 3x 63.3,5,6; יָשָׂר, 63.4; cf. 61.2) Treads grapes and finishes work

\textbf{Punishment of Enemies}

(63.1-19)

\textbf{C’-63.7-64.11:} Complaints/confession (יָשָׂר 64.8, Prayer: Be Not Angry!)

(64.4b-6, 63.17a)

\textbf{B’-65.1-66.14:} Denounce cult (65.8-66.4 and 66.5-24 answers plea of 63.7(15)-64.11)

(יָשָׂר, 63.3; יָשָׂר, 63.5, Provocation of Yahweh’s wrath)

A’-66.18–24: Outcast/nations gathered (יֹשְׁבֵ, 66.18); YHWH’s house & Holy Mt (66.20); Sabbath worship (66.22);

\textbf{Permanent name (66.22)}

(יָשָׂר, 66.14; נֵבֶר, הָתַן 66.15: Punishment of Enemies)

Expectations for righteousness and justice (56.2-59.15a), followed by promises to restore Jerusalem and punish his enemies (56.15b-63.6), leads to is the expectation of right living. However, “63.7-64 and 66.24 dissolves any sense that the ambiguity of 56.1 has been resolved. The first and last major parts of Is 56-66 stand in tension with the central part.”\footnote{Goldingay 2014, 48.}
6.2 Isaiah 57.16-17

**Surface Structure of Is 57.16-17**

57.16

כִּי אֵלֶּohen אַרְיֵי לָכֶם לְגַע הַשּׁאף בִּרְיָדָה מַצְוָתָהוּ וְגַשׁוּוֹת אָשָׂר

ki lō' lē' olam 'arīḥ wēlō' lānesāḥ 'eqqēṣāp

57.17

בָּאֵלָו בֵּי שֵׁיָּהֲתָּי וְהָשָּׁרֶת בַּחֲקָהֵתוּ הַשְּׁקָר בֶּאֶרֶץ שְׁמֵיהָ שֵׁלָל

ba'āwōn biš'ōw qāṣapāti wē'akkēhāl hastēr wē eqṣōp

wayyēleḵ śōbāh bēḏerēḵlibbōw

[Introduction to Is 57.14-21 and Event (Literary Genre)]

The wrath-associated lexemes in Is 57.16-17 are part of 57.14-19. Yahweh announces his salvation (v.15), states the grounds for why he relents from his wrath (vv.16-17) and affirms he will heal and comfort his people (vv.18-19). Most scholars consider 57.20,21 to be a late addition. However, in the final form, the judgment of the wicked substantiates Yahweh's promise to comfort his people. Is 57.21 is nearly identical to 48.22 and functions as a refrain that binds two sections together: “There is no peace for the wicked.” Koole notes that in both 57.21 and 48.22 “the wicked do not take part in the ‘way’ opened up by Yahweh.” Goldingay makes this structural observation: “The placing of the closing comment at 48.22 and at 57.21 divides Is 40-66 into three very roughly equal parts”. The refrain also underscores that neither political liberation from Babylon in Deutero-Isaiah nor a pseudo-religious identification with Zion implies peace for the wicked. Both the highways from Babylon (48.20) and the way for Yahweh’s people (57.14) are closed for the wicked. Peace requires repentance. Goldingay notes, “vv.20,21 provide another solemn reminder that while the promises in vv.14-

1040 *AFPM*: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [id]; Distributive [distr]; Quasiverbal Predicate [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; gam gram

1041 Koole 2001, 92.

1042 Goldingay 2014, 147.
19 do not presuppose that their audience has become contrite and lowly and has changed its ways, they do require a response of that kind if they are to be effective."\textsuperscript{1043}

The text of 57.15-19, we suggest, remits to both Is 6 and Is 40, key literary junctures in the Book of Isaiah that bring together perspectives on wrath. Childs observes that the theme of ‘building and preparing the way’ in 40.1-11 is evoked (perhaps not verbatim but from memory) in 57.14. Three reasons support this observation. First, Trito-Isaiah never uses \textit{קָדַשְׁנֵי} (57.14) without a subject (e.g. 56.1, 8; 57.19; 59.21). In this sense, it has the same function as the marker in 40.3 where the unidentified voice leaves the addressee unidentified. Second, there is lexical repetition with variation. The imperative \textit{רָכַב (“build-up,” 57.14), rather than the nominal \textit{תְּכֻפָּר} (40.3) and \textit{רָכַב (“remove obstacles,” 57.14) evoke images from 40.3. Third, the use of \textit{ץֵקַנְי} in 57.14 is characteristic of Deutero-Isaiah’s use of the same term in 40.1.\textsuperscript{1044} In light of these observations, we concur that the two texts are read in light of each other. The variation, we suggest, is that in Is 40 the highway is built for Yahweh, but in Is 57 the highway is built for the people. The relationship to wrath is as follows: Is 40 affirms that Yahweh’s wrath is over so that the \textit{citizens of Zion} can once again return to Jerusalem. In Is 57 divine wrath has ended so that \textit{Yahweh} can dwell with his people.

Additionally, we suggest that 57.14-21 combines motifs from the call narrative in Is 6 that shapes the call narrative in Is 40. The recurrence of the phrase in “high and lifted up” (\textit{אֱלֹהֵי} 6.1 // אֱלֹהֵי, 6.1 // אֱלֹהֵי, 6.1 // אֱלֹהֵי, 57.15) and “Holy One” (חַגַּד הַנַּעַר, 6.3 // בָּנָי 6.3 // בָּנָי, 57.14) functions in two ways: First, the decree of wrath in 6.16 is announced as being over (야ִהֵוֹ, 6.16). Second, evoking the “Exalted and Holy One” underscores that impurity (טָמֵא) continues to be the main obstacle (יִודּוֹת). Sin must be atoned for as it was in 6.7 (יִתְנַה). The atonement for sin was announced in 40.2 (ךָרָכִי). Moreover, the ‘building’ of the way and ‘removal’ of stumbling blocks prepare the way for peace (59.8). This implies the need for confession of sin and atonement (59.12-16). Regarding the literary genre, Koole notes that 57.14-21 is:

principally understood as an announcement of salvation (41.17ff) which is introduced by a call (as in 40.3; 62.10). The extended messenger formula has a hymnic character . . . . finds in the word of salvation itself a transition from promise to motivation (vv.15b,16) and then from motivation to promise (vv.17-19a). The promise relates first to God’s relenting (v.15) and then to his intervention (vv.18f). But in vv.19f this promise . . . . shifts to the contrast of the salvation pledged to the devout with the doom which will come upon the wicked, cf., e.g., 1.19f. The mourners of Zion (61.2f) enjoy the

\textsuperscript{1043} Ibid., 147.
\textsuperscript{1044} Childs 2001, 469-470.
The function of Yahweh’s announcement of salvation and peace corresponds to the Cause-Emotion frame in which “An Agent [Yahweh] acts [salvation] to cause an Experiencer to feel an Emotion [assurance/revive hearts].” [FNII]. In summary, the particular purpose in this Cause-Emotion frame is to revive those crushed in spirit (vv.15-19) and affirm that the wicked will never experience peace (vv.20-21).

Frame Elements

Time (Historical)

As noted in the discussion above, the text remits to the Post-Exilic period. The text should be understood as being written in response to the perceived failure of the vision for Zion in Is 60-62.

Agent

Yahweh, as the one who speaks, functions as an inclusio at both the start (כִּי אָשֶׁר רָאָה מֵעַת, 57.14) and the end of the text (רָאָהוֹ, 57.21). He is depicted in the following manner:

1. Yahweh, the one who is high and lifted up and reigns for eternity; Yahweh whose name is ‘Holy.’ (כִּי מָאָר הַמָּשֶׁר לְהוֹי אֱלֹהֵי) (57.15)

The introduction to Yahweh’s direct speech uses three qotel forms that emphasize Yahweh’s exalted status and position on the throne.

The nominal clause underscoring Yahweh’s holiness (כִּי אָשֶׁר רָאָה מֵעַת) links the text to the original vision of holiness from the Eighth Century. Just like in 5.24, themes of holiness and wrath are juxtaposed. The accompanying terms “high and lifted up” are frequently used to describe Yahweh when speaking of his wrath (cf. 2.11-22; 10.12ff). In 57.15, the vision of an exalted Yahweh causes assurance of deliverance in the hearer.

The image of Yahweh “who dwells on a throne forever” (שָׁמַע יָּדָך) links the identity of Yahweh with the endurance of his word in 40.8. Both the throne of Yahweh and his word (vv.14,21) have an enduring quality (cf. 8.18; 9.5). Moreover, the description of Yahweh as reigning for eternity substantiates his affirmation that his wrath will not endure into all eternity. It

1045 Koole 2001, 93.
is Yahweh’s word of comfort (40.8), not his wrath (57.16), that will last forever.

2. *Yahweh speaks: “I dwell on the high and holy place and with the crushed and humbled of spirit to revive their heart.”* (תֹּלְדוּ הָאָשֶׁר אֲשֶׁר יְנַצְּלוּ הָאַלֹהִים לְמִטְחָנָיוּ וּלְשֶׁלֶם הָאָשֶׁר לְדוֹתֵיהֶם לְךָ, 57.14)

The placement of the noun before the verb (שִׂפְלֵי־רֹוֹחַ) emphasizes the exalted location of Yahweh’s dwelling. The structure also emphasizes that the “humbled and oppressed” are the locus of Yahweh’s dwelling (לְשֶׁלֶם הָאָשֶׁר לְדוֹתֵיהֶם). For Yahweh to dwell with the humble and oppressed inverts the expectations the apostates who limited Yahweh to geo-political or sacred space.

**Instrument**

The herald (רַמְעֹן, 57.14) who issues the imperative to “build and remove the obstacles” (57.14) is unidentified. At the close of the section, the herald’s reference to Yahweh as “my God” (יְהוָֽהֲנוֹ) creates distance between the righteous prophetic voice and the wicked.

**Addressee**

Those who repent are addressed in the second-person plural imperatives (טוֹלְדוּ וּמְיַרְדֶּרֶת הָאָשֶׁר) in v.14. However, both the righteous and the wicked are spoken of with the third-person from vv.15-21. The lack of specificity, we suggest, functions as an open invitation to all who want to assume the identity of the righteous. The text contains various key words that indicate the righteous and wicked are addressed together. Smith writes:

> the end of God’s anger in 57:16 is related to the same theme in 51:22; 54:9. Within this paragraph itself one finds the repetition of words like the “way” derek (57:14, 17, 18), “anger” kāṣap (57:16, 17), “heal” rāpāʾ (57:18, 19), and “wicked” rāšāʾ (57:20,21). This paragraph contrasts the destiny of the righteous and the wicked, similar to the contrasts in both 56:9-57:2 and 57:3-13; thus, all three paragraphs within this section follow a somewhat similar pattern.¹⁰⁴⁶

In effect, the text assumes a situation where the godly and wicked lived in the same place. More specifically, those referred to in this section are described in following way:

¹⁰⁴⁶ Smith 2009, 561.
1. My people

(עַמִּֽי)
(57.14)

Within the context of Trito-Isaiah, the term (עַמִּֽי) refers to the “offspring of Jacob” (58.1; 58.14). At the same time, the term is not limited to the physical offspring of Jacob (56.3,7).1047 For this reason, the exclusion and inclusion within the covenant are themes that are redefined. In effect, membership in the covenant community is not limited to ethnicity but to those who are humble/crushed in spirit. Within the present text, “my people” is retrospectively referred to in v.18 with the third-person suffix (֖וֹל). The suffix refers both to those who are suffering the consequences of Yahweh’s anger but who are, also, the objects of Yahweh’s restoration (v.18).1048

2. Crushed and humble of spirit

(דַּכָּא וֹ֖יֲחָֽ֥לֵבוֹ) (שָׁפָל וֹ֖יֲחָלֵבוֹ) (57.15)

The location of Yahweh’s dwelling is emphasized with the direct object marker. A chiastic structure highlights the depiction of the oppressed: (דַּכָּא) - (שָׁפָל) - (שָׁפָל) - (דַּכָּא). The use of (דַּכָּא) ‘crushed’ first appears as an adjective and subsequently as a niphal-qotel form which emphasizes the people as a passive victim of oppression (crushed of heart: שָׁפָל). The word שָׁפָל occurs as an adjective in both instances. The combination highlights external circumstances and an internal disposition. The word דַּכָּא (“crushed”) depicted what the leaders of Israel did to the poor in Proto-Isaiah (3.15). In the present context of Trito-Isaiah, the apostates have crushed the poor. In Deutero-Isaiah, Yahweh crushed the servant on behalf of his people (cf. 53.5; 53.10).

שָׁפָל (“humbled”) depicts the appropriate response to Yahweh’s status as the one who is “high and lifted up” (2.11-22). While haughtiness triggered Yahweh's wrath and alienation, humbleness evokes the presence of Yahweh (cf. 40.31). Unlike Is 6.9ff, where people were unable to have a change of heart and 42.25 in Deutero-Isaiah where they did not want a change of heart (cf. 47.7), in 57.15-18 hardening has now been reversed (cf. 65.14).1049

3. Mourners

(וְלַאֲבֵלָֽיו) (57.18)

1047 Koole 2001, 94.
1048 Ibid.
1049 Spirit and heart are synonymous (65.14).
Those who mourn (אָבֵל) characterize those who suffer calamity (60.20; 61.2,3; 66.10). The description of those in Zion who mourn may evoke memories of the calamity in the Temple destruction (Lam 2.8).

4. To those near and far
(לָבֹו רָקָל)
(57.19)

Peace is extended to those near and far. Previously, in Proto-Isaiah those who were “far away” were instruments of wrath (5.26).

5. Wicked
(שָׁפֶן)
(57.20)

The wicked are juxtaposed with those who “crush” the people in 57.20 as in 3.11. Therefore, the leaders among the apostates are in view. The Pre-Exilic oppression is now being repeated in the Post-Exilic context. The wicked are killed by Messiah (11.4) rather than promoted to leadership as in 3.11 and 57.20. In the Exilic period, Yahweh promises to break the staff of the wicked (13.11; 14.5, ‘Assyria and Babylon’). The prophet of the Exile desired for the wicked to repent (55.7) and forsake their ways. The same sense is noted here in 57.20, 21: the threat of judgment (cf. 48.22; 57.21) functions as an invitation to repentance. Subsequent texts, however, imply that the wicked continue to be unable to learn righteousness (26.16). In this respect, the apocalyptic texts sustain the circular apostasy of those within the Post-Exilic community.

The wicked are compared to the sea in 57.20 (יָם נִגרַסּ [‘the sea tossing’] and פֶּתֶשׁ [‘mud that is ‘tossed up’]). These terms interpret the nature of faithlessness. The faithless are the רשֵׁים; ‘the sea tossing’ is yām nigrās. Thus, five of the six consonants (including the vowel letter y) in ‘faithless’ recur in ‘the sea tossing.’

The use of the qotel (שתרש) and wayyiqtol (שתר) depict the sea in constant motion. Dahood had observed that the association of the sea with the verb (שתר) alludes to the sea being “driven” by Yahweh in Yahweh’s banishment of Yam. In this case, Yahweh is the implicit agent behind the unrest of the wicked.

Becoming eternally banned, the wicked do not enjoy a state of peace (שָׁקַט) that the righteous enjoy. That is, they experience the opposite of (שָׁקַט) “quietness”. שָׁקַט is frequently used to depict the consequences of trust in Yahweh. In Proto-Isaiah, Ahaz was told to not fear...
(שָׁקַט) in 7.4. There, the word שָׁקַט implied an inner quietness.\footnote{1052} “Rest” (שָׁקַט), in the sense of being undisturbed, is also extended to the land as a consequence of the death of the king of Assyria (14.7). Rather than seeking security in Egypt, Judah was told that would שָׁקַט would result from trust in Yahweh (30.15). In the same context, הַצְּדָ֔קָה and שָׁקַט are affirmed as the result in 32.17. In 57.20 the lack of שָׁקַט is synonymous with the lack of peace.\footnote{1053} As in Proto-Isaiah, those who do not experience שָׁקַט are the wicked within the community of Israel (i.e., Ahaz and those who fled to Egypt).

**Means (of Causing Assurance)**

1. *Yahweh revives heart of crushed*

(שָׁקַט הַבָּשָׁן לְהַחֲיוֹת֙)

(57.15)

The *infinitive* is repeated twice (לְהַחֲיוֹת) and is aimed at reviving the inner spirits of the humble. The promise is thematically related to Deutero-Isaiah’s affirmation that Yahweh revives the weary (יָגֵעַ) and faint hearted (יָעֵף) because Yahweh never grows weary or faint (40.31). The same association with Yahweh’s essence is made in 57.15. Yahweh can give life (חָיָה) to the fallen and crushed because Yahweh is the source of all life (ףוֹטֵע). The infinitive construct indicates that the purpose of Yahweh’s dwelling with the humble is to revive the humble and oppressed. Yahweh’s presence with his people is different in 57 than in Proto-Isaiah. In Proto-Isaiah, Yahweh’s presence was to protect Jerusalem from threats to the Davidic throne. In Deutero-Isaiah his presence was longed for (40.27) as a sign of liberation. Trito-Isaiah’s reflection on Yahweh’s presence is associated with the prophetic critique of limiting Yahweh to sacred temple precincts and of reviving the crushed and oppressed.

2. *Yahweh promises not to contend or be angry forever*

(ףֹרָדֵים אָרִיב בּוֹ אַרְמֹה֔ קֶרֶסָלֹמּ)

(57.16)

The clause is best taken in the causal sense.\footnote{1054} The structure emphasizes the temporal limitations of Yahweh’s wrath in both clauses: לְעוֹלָם and צַח are placed before their respective parallel verbs “content” (אָרִיב) and “be angry” (ףֹרָדֵים). Both verbs in the *yiqtol* indicate that Yahweh will not be angry in the future.

\footnote{1052} *BDB* 1977, 1033.\footnote{1053} The original vision of peace and quietness for Zion compelled the prophet to not be silent in 62.1 (שָׁקַט).\footnote{1054} Koole takes this as both a causal and assertive clause. Koole 2001, 196.
The temporal indicators (לְעוֹלָם and חַ֖נֵּל) function to highlight the temporal nature of Yahweh’s wrath. Both terms are frequently paired together (57.16; Jer 3.3; Pss 9.6,8). In Proto-Isaiah, Yahweh’s wrath against Babylon is forever (נֵ֫צַח, 13.20) and so is the smoke that rises from Edom (34.10). In 57.16 נֵ֫צַח functions to distinguish Yahweh’s wrath against his people from his wrath against the enemies of his people.

The parallel position of the two negative yiqtols (אָרִ֔יב and פּוֹכּ֔ק) depicting Yahweh’s wrath indicate that רִיב is also a wrath-associated lexical unit. While רִיב is associated with a specific legal dispute, קָצַף relates to Yahweh’s outburst of anger. Thus, the text emphasizes both a specific action that Yahweh is contending for and an emotional reaction. The use of רִיב in Proto-Isaiah, and in Eighth and Seventh-Century BCE prophecy, frequently depicts Yahweh disputing with his people (Is 3.13; 27.8; 57.16; Jer 2.9; Hos 4.1; 12.3; Mic 6:2).  

The use of קָצַף implies intense divine displeasure because of disobedience (Lev 10.6; Num 16.22; Eccles 5.5; Lam 5.22). As was noted in our analysis of Is 47.6; 54.9 and 57.16, קָצַף denotes a short period of time in which divine wrath lasts. Divine wrath is replaced by mercy in Trito-Isaiah (64.4,8).

3. Yahweh will cease to be angry to preserve human life

The second יִרְדְּחַת clause (ירדוחת Malkhut Yeshuah neshamah lanu nesirith) states that Yahweh tempers his wrath because he does not wish to destroy all life. The logic of Yahweh’s withholding judgment echoes the preservation of life in the narrative of the flood (Gen 8.1ff). In this way, Yahweh is making good on his promise to Noah to never again destroy human life in its entirety. In Proto-Isaiah and Deutero-Isaiah, Yahweh’s wrath against Israel was temporarily limited to preserve the posterity of Israel. In Trito-Isaiah, however, Yahweh’s wrath is limited and restrained to preserve the posterity of the entire human race.

Lexically, the use of the terms “spirit” (רוּחַ) and “breath of life” (בְּרִוחַ נְפָשָׁת), as in Deutero-Isaiah, associate creation with salvation (Is 42.5; cf. Gen 2.7). In effect, the image of Yahweh breathing on lifeless forms in Genesis (Gen 2.7) has become a rhetorical tool to strengthen the prophet’s message. Yahweh’s anger will cease because Yahweh continues to create the world.

1055 G. Liedke, “רִיב rîb to quarrel,” TLOT, 1236.
1056 SWA 1997, 326.
1057 G. Sauer 1997i, "קָצַף qṣp to be angry," TLOT 1157–1158.
1058 Albertz and Westermann, "רוּחַ rûaḥ spirit," TLOT, 1202-1220.
4. **Yahweh ceases to be angry because repentance was not learned**

(נְתָנָה בֶּן בָּשֵׂם אָבֵר הֲמֵאָר נְתָנָה נְתָנָה שָאַבֶּר בִּלְבָא)

(57.17)

The clause states that the *reason* for Yahweh’s fury (נֵתְנָה) was the iniquity of Israel’s covetousness (נֵתְנָה). Iniquity (נֵתְנָה) is frequently a trigger to divine wrath in Isaiah (5.18; 13.11; 14.21; 22.14; 30.13; 33.24; 40.2; 43.4; 50.1; 53.5,11; 59.2,3; 59.12; 65.6; 64.9; 65.7) and must be atoned for (6.7; 40.2; 53.5,11). Without atonement, (נֵתְנָה) hinders the presence of Yahweh with his people (59.2) reversing the promise of ‘Emmanuel’ (7.14). Otherwise, Yahweh will punish (65.7). In Proto-Isaiah, the רֵעֶה of the foreign enemies of Israel may never be atoned for. In Deutero-Isaiah, the sins of the community are atoned (40.2; 53.5,11). The godly in the Post-Exilic era are characterized as those who continually remember their sin and confess (59.2)

In Trito-Isaiah the righteous plea for Yahweh to not remember their iniquity (נֵתְנָה) (64.9). Given that 64.9 was written before 57.17, we may conclude that the eschatological prayer for Yahweh to not remember sin and be angry (נֵתְנָה) has been answered! In this way, the present text associates prayer with the limitation of divine wrath.

Yahweh states why his wrath has been limited: his striking had not produced repentance. The sin of greed led to an outburst of Yahweh’s wrath. This wrath resulted in successive actions depicted with two wayyiqtol verbs: Yahweh struck Israel hiding his face in anger (נֵתְנָה). The striking (נֵתְנָה) hand of Yahweh depicts divine punishment throughout the Book of Isaiah (5.25; 9.11; 42.25; 47.6; 60.11). The image of Yahweh hiding his face implies that Yahweh withdraws his mercy for a season (8.17; 54.8; 64.6). That is, Yahweh does not answer or deliver. It was anticipated that this would provoke repentance in people. However, the wayyiqtol (נֵתְנָה שַׂמָּה הָאֹלֶה בָּהּ, v.17), taken as an assertive ‘yet,’ implies Yahweh’s punitive program did not work (i.e., Yahweh beat Israel but his people kept sinning). The people continued in their own way (53.6; 55.7; 56.11; 57.10; 65.2). To recapitulate, Yahweh ceased to be angry because the punitive measure did not lead to repentance.

5. **Yahweh sees the ways of Israel and intervenes**

(רְכַב מְאָר יָרֵאִית לִשְׁפֵּקָה לְאֶלֶף תִּשְׁפּוֹל כְּלַעַבְוִיהֵי)

(57.18)

Yahweh sees the way of his people and promises to intervene. Placing the subject “his way” (רְכַב) before the verb connects v.18 with the immediately preceding clause (רְכַב) in v.17. The way of backsliding is known to Yahweh. Structurally, the qatal form (רְכַב) “I have seen,” depicts Yahweh

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1059 The double repetition of נֵתְנָה emphasizes the seriousness of the matter. MT and Qumran Isa(a) have נֵתְנָה

1060 Koole 2001, 103.

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viewing the ways of his people as a complete whole. The three weyiqtolts that
follow express the logical result of Yahweh’s seeing. As with Deutero-
Isaiah, the people’s perception of Yahweh not seeing their distress (40.27) is
matched with descriptions of Yahweh seeing everything.1061 Their ‘way’ is
not hidden from Yahweh.

6. *Yahweh will heal*
(ויָּלוּל)
(57.18)

To heal (רָפָא) contrasts those who are the objects of Yahweh’s intervention
with the wicked. From the perspective of the final form, the promise of
Yahweh to heal is substantiated by Yahweh’s healing of Hezekiah (Is 38-39)
and in the vicarious healing of the servant on behalf of his people (53.5).

7. *Yahweh will lead*
(וְלָנוּהוּ)
(57.18)

The motif of leading echoes back to the imperative in v.14. Now, Yahweh is
seen as the one who will lead his people. The theme of leading and healing
are also juxtaposed in 58.11 where the restoration of Jerusalem is described.
The promise of Yahweh leading the people is conditioned on the leaders
ability to put an end to legal oppression and their initiative to feed the poor
(58.9,10). From the perspective of the final form, the promise of Yahweh’s
leading (57.18) generates a disposition to do his will in 58.9ff and rebuild
Zion.

8. *Yahweh will restore with comfort*
(וְׂלָנוּ וּלּוּּ הָנִיעֵם)
(57.18)

Yahweh will restore (שָׁלֵם)1062 with comfort (נִיעֵם). The theme of comfort
contrasts with the theme of wrath here as in Is 12.1; 40.1 (cf. 54.11; 66.13).
The plural of comfort (ַּעַרְבּ) intensifies the expression of Yahweh’s
commitment1063 and matches the double offer of peace in v.20. As in other
key literary junctures of Isaiah, 57.18 suggests that the ‘double comfort’ of
Yahweh in 40.1 (ַּעַרְבּ ַעַרְבּ הָנִיעֵם) implies the end of an era of wrath (cf. 12.1;
40.1). This further suggests that 57.14-21 is shaped by Deutero-Isaiah’s
vision of comfort in Is 12 and Is 40. The verb שָׁלֵם (‘restore’) further
highlights the distinction between Yahweh’s treatment of his people versus
Yahweh’s treatment of his enemies. While he repays (שָׁלֵם) evil with evil to

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1061 Ibid., 105.
1062 For the negative sense of the verb see 65.6; 66.6.
1063 GKC 1910, 124f.
his enemies, Yahweh repays with good when his people do evil (65.6; 66.6). 1064

9. **Yahweh will create praise on lips of mourners**

(57.19)

The phrase “creating fruit of the lips; praise” (בְּרֵאשִׁ֣יָּת הָ֭דָעַת) for the mourners is ambiguous. Just as Isaiah’s lips had been purified (יִבְּשָׁמֵ֥שׁוּ לִשְׁפֵּֽתָם), Yahweh will cleanse the lips of the godly in the Post-Exilic community. This purification is another means by which the obstacles are removed for those traveling on Yahweh’s highway. The implication is that the sin of the Post-Exilic community is atoned for and a new generation of heralds is prepared. Unlike Proto-Isaiah, however, the heralds of God’s reign will be from all nations and not just Israel.

### 6.3 Isaiah 59.17,18

**Surface Structure of Is 59.17,18**

1065

59.17

Wayyilbaš sēḏaqāh kāšīrīyān wēḵōba yēšū ā bēro sōw

[Cmp....] [Loc.....]

59.18

Kē’al gēmulōt kē’al yēḵallēm hēmā lēšāryw gēmul lē ʾēvēhāyw

[I.D.O....] [I.D.O....]

[Lā iyyêm gēmul-yēḵallēm]

[I.D.O.]

**Introduction to Is 59.15b-20**

In the larger literary context, 59.15b-20 must be read as a divine response to the lament of Israel in the Post-Exilic context registered in 58.1, namely: “Is Yahweh’s hand too short to save?” Yahweh responds by affirming that the
oppression the people experience is not because Yahweh is powerless. Rather, people are oppressed because of their own sins (59.2) which include: bloodshed (v.3); and a perversion of the legal system (vv.4-8). 1066 As a result, justice (צדק), righteousness (צדק), light (רחמים) and salvation (שׂוּג) do not enter into the community (vv.9-11). The personification of divine attributes (צדק, רחמים, צדק, תקווה, שׂוּג), v.9a; v.11, v.14) suggests that Yahweh himself is under assault. 1067 This functions to implicitly condemn the community for murdering Yahweh when he enters the city! (vv.14-15a) The absence of these realities results in the community experiencing utter helplessness, which is described using metaphors of blind men (Lam 4.14-17) and mourning animals (v.9). However, the community confesses and identifies with the sin of the evil nation. The recognition of guilt and the communal confession of sin that follows (vv.12-15a) use a cluster of words for sin that underscore the seriousness of what is being confessed (שׁוּג, 3x’s, צדק, טעם, טוב, נפש, הרע, אָדָם, vv.12-15a). 1068 The complete lack of justice (צדק) and the absence of anyone to intervene (נָשָׁה) stimulates Yahweh’s divine wrath and leads to an intervention from Yahweh in vv.15b-20. The Instruments of Yahweh used to remedy the situation are the very aspects that were missing from the community, namely: רָעָה and רַעְשַׁן (v.17). Yahweh’s רָעָה וֹ generates צדיק, which is in contrast to the lack of צדיק in the community which kept the צדיק of Yahweh away. 1069 Yahweh’s intervention is two-pronged. He intervenes as a divine warrior (v.17) against his foes (v.18) and as Redeemer (נָשָׁה) on behalf of his people (v.19). A subsequent gloss in 59.21 depicts a new era for each successive generation.

The literary function of 57.15b-20 within the book of Isaiah emerges in light of its intertextual relationship with 63.1-6. 1070 The majority consensus is that 59.15-20, which is directed to Israel, develops themes depicting the judgment of Edom in 63.1-6. In particular, the text of 59.16 is practically identical to that of 63.5. 1071 Both texts portray Yahweh as the divine warrior ready to bring salvation and judgment.

63.5 (קָבָא יְהוֹ a אֲשֶׁר אַלֶּהוֹץ אֱלֹהִים אֱלֹהִים לְרָעָה וּלְרַעְשַׁן יְשׁוּעָה יָרָה לְרָעָה וּלְרַעְשַׁן )
59.16 (וְפֵרָה כֹּהֵן וּלְרָעָה וּלְרַעְשַׁן יָרָה לְרָעָה וּלְרַעְשַׁן יְשׁוּעָה יָרָה לְרָעָה וּלְרַעְשַׁן )

1066 Westermann 1969, 347.
1068 Blenkinsopp 2003, 194.
1069 Alonso-Schökel and Sicre-Diaz 1987, 362.
1070 Blenkinsopp 2003, 196.
1071 Note the cluster of repeated words in 59.17 and 63.1-6. Similarities include: putting on clothing (רָעָה) 59.17; 63.1.2; (רַעְשַׁן) 59.17; 63.4. Note the repetition of (שׂוּג) and similar consonants: help/arm (רָעָה).
The structure is virtually identical with some variation. The text of 59.16a-17 replaces wayyiqtol with wayyiqtols. Two particles of existence in 63.5 followed by a qotel are replaced by two יָ ה clauses followed by a qotel form in 59.16. Lexical differences are also noted in verbs of perception (שָׁפֵט, 63.5// אָסָף, 59.16). The assonance between (יָ ה/ אָסָף) in 63.5a is lost in the text of 59.17, which indicates a depersonalization of wrath (from the first person in 63.5 to the third person in 59.17). The syntax, therefore, underscores the distancing of Yahweh when punishing his people. This distinction is also maintained in the use of מָכָ֑ת ("upholds") as noted below:

- In 63.5a: “There is none to help (רָאִים).” Therefore, “my arm brought victory (wayyiqtol) and my wrath (מְסַכֶּת) upheld me (מָכָ֑ת, first-person).”

- In 59.16a: “None to intercede (שָׁפֵט תַּמָּן, cf. 53.11-12). Therefore, “his arm brought victory (wayyiqtol), and his righteousness (בְּרִיָּהוּ) upholds him (רָאִים, third-person reference).”

Thus, 59.16 distances Yahweh personally by substituting the third person pro-forms for the first-person reference in 63.5.

Finally, the image of what upholds Yahweh in his action as a divine warrior is different. In 63.5, Yahweh’s wrath propels and sustains his activity as a warrior against his people’s enemies. In 59.16, however, Yahweh’s righteousness is the key instrument in sustaining his war against apostates to bring his salvation. In light of the diachronic development of the text, reading 59.18ff as a development of 63.1-6 indicates that the judgment upon

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1072 Note the sound play: יָ ה/ אָסָף
the nations (i.e., Edom in 63.1-6) has been transferred to Israel in 59.18. Stromberg has correctly concluded that:

[Even though] 59.18b also mentions the ‘islands’ as recipients of this wrath, though this half of the verse is widely held to be a later gloss. . . . even retaining 5.18b, it is clear that judgment now also falls on the community, a judgment which in 63.1-6 is reserved solely for the nations. And this mirrors the reinterpretation of 60-2 in 56-9 and 65-6. 1073

The diachronic move mirrors what occurs in the synchronic reading in Proto-Isaiah where the judgment upon the nations (Is 13-23) and the cosmos (Is 24-27) climaxes in judgment on Israel (Is 28-32). Thus, both the diachronic direction and synchronic direction of the text transfers judgment against the nations to Israel. At the same time, a distinction in judging the nations versus the punishment of Israel is maintained. In effect, Yahweh is more personally involved when judging the nations. Yahweh is more distant when he judges Israel.

A secondary element is introduced in the function of ‘Edom,’ namely: Edom functions as a symbol for apostates within Israel (i.e., the Edomites descended from Esau, Jacob’s alienated brother). 1074 In effect, just like the nations were subsumed into Israel (56.1ff), apostate Israel is now defined as a foreign nation. Yahweh personally fights foreign nations and he personally fights apostates. In effect, the apostates are treated as a foreign nation. Unlike Yahweh’s wrath upon his covenant community which had a restorative purpose, those outside the covenant, which now include apostates, experience no mercy. In the final analysis, the judgment of apostates is not restorative (63.1-6). Such a distinction functions to underscore the prophetic critique against those who found security in identifying with symbols of election in the Post-Exilic community. Only confession and faithfulness, not ethnicity, avert the wrath of Yahweh (יְהֹウェָה יְבִיאָךְ יִשְׂרָאֵל, 59.20).

**Event (Literary Genre)**

The text of 59.15b-20 merges two themes: Yahweh’s appearing will result in punishment for those who transgress. However, Yahweh will redeem those who repent. Thus, the text is both an announcement of punishment and a promise of salvation. The response of Yahweh in vv.15b-20 is clearly given to encourage his people in vv.9-15a. 1075 For this reason, the depiction of the punishment of transgressors should be understood as a means of bringing comfort to those who repent. Therefore, the text corresponds to the Cause-Emotion frame in which “an Agent [Yahweh] acts [punishing

1073 Stromberg 2011b, 37-38.
1074 Beuken 2000, 288.
1075 Westermann 1969, 345-349.
transgressors/redeeming Jacob] to cause an Experiencer [the suffering faithful] to feel an emotion [comfort].” [FNJ]. The suffering faithful experience comfort because Yahweh intervenes in salvation and the punishes the apostates.

Frame Elements

Time (Historical)
Post-Exilic context

Type of Emotion (Comfort)

Based on elements of lament in the surrounding text, the passage functions to generate the assurance of salvation (59.1).

Experiencer

The text of 59.15b-20 is addressed to sinful Israel who complains that Yahweh has been unable to save (v.1). Rather, the sins of Israel have resulted in alienation from the presence of Yahweh (vv.2,3). The specific condemnation of sins in vv.4-8 refers to sinful Israel in the third person. This has led to a state devoid of salvation, righteousness, and truth that results in Israel’s lament (vv.9-11,13-15). Israel confesses her sins and repents (vv.9-11). Her repentance results in the promise of Yahweh’s presence. The statement of Yahweh’s arrival to redeem “those who repent in Jacob” (בְּן-יָשׁוּב, v.20).1076 opens the possibility for anyone who repents to become the object of salvation and comfort. This includes not only Israel but also those who have been subsumed into the community of Israel (56.1f.). Those who do not repent are associated with the adversaries and enemies of Yahweh in 59.18 (אֱלֹהִים לֶאֱלֹהִים לְאָבִי הַגָּדוֹל). The punishment of apostates reverses the situation for suffering Israel. The following depictions of Israel correspond to Reasons for wrath in the Punishment frame or Stimuli to wrath in an Emotion-Directed frame (cf. 5.1-24).

1. Israel is separated from their God because of her sins, and Yahweh does not hear them.


The תָּרְפַּת clause gives the reason for the separation (תָּרְפַּת): iniquity (תָּרְפַּת) and sins (תָּרְפַּת). The separation is expressed with a qatal verb (קָלַל) depicting the perspective of the author about the current state of the relationship

1076 The LXX reads, ἀξιοστηρέσσα ἁπέθανεν ἀπὸ Ἰσραήλ. “Yahweh will come to turn away ungodliness.” Watts 1987, 286.
between Israel and Yahweh. Description of Yahweh’s hidden face (ןָּרֵחַ) is also stated in the qatal. This alienation from Yahweh resulting in Yahweh not hearing them (יִשְׁמַעְתָּם, infinitive).1077 In v.2 the second-person plural suffix (��) underscores the guilt of Israel.

Semantically, the terms for sin, יָעַט, וָאָשָׁד, and תָּשָׂף, are general terms.1078 They are combined with numerous terms throughout the pericope that create the sense of distance between the people and God.1079 Is 59.3-8 specifies what is meant by יָעַט and תָּשָׂף. The promise of Yahweh forgiving iniquity and sin was noted in the experience of the prophet (6.7) and at the end of the Exile (40.2). Now, in the Post-Exilic context, the reoccurrence of iniquity and sin underscores the need for a fresh intervention of Yahweh to remove sin and iniquity (cf. 27.9), as promised in Deutero-Isaiah (43.24-25; 44.22). Here, in 59.1-21 the removal of sin and iniquity is contingent upon confession (59.21).

2. Israel’s hands are defiled with blood
(כָּפֶרֶת נְאָסִי בַּדָּמִים לָאָבָיו)
(59.3a)

The pollution of Israel’s hands with blood is expressed with a qatal (בּ), which emphasizes the present state of contamination. The subjects, כָּפֶרֶת and יָעַט, are fronted for emphasis. Identical root consonants that describe pollution are used to depict Yahweh as redeemer in v.20. Though the sense is different, the pollution of hands in v.3a requires the action of Yahweh-redeemer (בּ, 59.20). Semantically, the use of בּ corresponds to the reason Yahweh is hidden. The law forbids entering the presence of God when hands are polluted with blood (1.15; 26.21; 63.3; Lam 4.14).1080 The depiction corresponds to the cultic perversion of apostates in Trito-Isaiah.

3. Israel’s speech utters lies and wickedness
(שַׁפֵּי יִכּוֹת דִּבְּרוּ־שֶׁקֶר לָאָבָיו)
(59.3b)

Israel’s lips (שַׁפֵּי יִכּוֹת) and tongue (דִּבְּרֵי שֶׁקֶר), like the subjects in v.3a, are fronted for emphasis. Both the stative qatal form (דִּבְּרֵי שֶׁקֶר) and the yiqtol (שַׁפֵּי יִכּוֹת) depict the present speech of Israel. As Blenkinsopp notes, associating lying and treachery with the tongue and lips is common in wisdom literature.

1077 The infinitive should be rendered in the present tense.
1078 See discussion on יָעַט in 57 (cf. Is 5.18; 6.7; 13.11; 14.21; 22.14; 27.9; 30.13; 33.24; 40.2; 43.24; 50.1; 53.5; 53.6; 53.11; 59.2.3; 59.12; 65.6; 64.9; 65.7; יִשְׁמַעְתָּם is 3.9; 6.7; 27.9; 30.1; 40.2; 43.24; 44.22; 58.1.2; 59.1.2).
1080 Goldingay 2014, 189.
In the immediate context, the verb מַעַבְרָה is taken up in v. 11b and functions to unify the passage. In effect, the uttering of wickedness has led to their condition described as the moaning of a dove (תֹּהֵן). The editorial gloss in 59.21, we suggest, contrasts lying lips with the word of Yahweh on the lips of the descendants of the community of the faithful. Finally, in light of Isaiah as a whole, the passage echoes the narrative depicting the purification of Isaiah’s lips when his sin and iniquity was atoned for (6.3-7). Isaiah’s confession and subsequent purification sustain hope for the purification of the Post-Exilic community, as it did for the Exilic community (40.1-11).

4. Israel perverts righteousness in the legal system and harms the oppressed

(11181)אֲדוֹרַךְ אֵלֶּךָ וּמָצָה אֵלֶּךָ בְצֶ֑דֶק אֵלֶּךָ יִשָּׁפָּט אֵלֶּךָ צֶ֥דֶק אֵלֶּךָ יִשָּׁפְּ֖ט אֵלֶּךָ יִשָּׁפָּ֣ט אֵלֶּךָ צֶ֑דֶק

The verbal structure intentionally contrasts the absence of righteousness and truth with Yahweh’s reaction to the absence of righteousness in 59.16. Both texts use the particle of existence (יְיָדָה) twice and are followed by a qotel form describing the present situation of Israel: there is no one who practices righteousness (אֲדוֹרַךְ, 59.4a) or truthfulness (よוֹנָה, 59.4a) but Yahweh (59.16; cf. 11.5; 25.1; 33.6).

The terms in 59.4a (אֲדוֹרַךְ אֵלֶּךָ וּמָצָה) are used to depict the lack of righteousness in the legal context. The two qotel forms (יְיָדָה and נּוֹזַה) imply that no one in the entire legal community does works of righteousness. The first idiom (יָדָה וּמָצָה) describes lies that are uttered in court while the second participle (נּוֹזַה) “suggest the action of people bringing that charge rather than that of a court deciding it.”1082 The use of the word נּוֹזַה is both phonologically and semantically related to נּוֹז which is frequently paired with words associated with נְשָׁפָה (cf. 5.1-7). The absence of righteous and justice evokes the text of 5.1-7 where, likewise, Yahweh’s wrath was stimulated. In 59.4 the lack of righteousness and justice functions with the semantic range of legal terminology. The clause in 59.4b, יִשָּׁפְּט אֵלֶּךָ בְצֶ֣דֶק אֵלֶּךָ יִשָּׁפְּט, depicts the baseless accusations. As Goldingay notes:

‘Rely’ [נְשָׁפָה] does not go with ‘nothingness’ and ‘speaking’ should have as its object something possessing substance rather than lacking it. Even more forcefully in the second colon, one expects

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1081 Blenkinsopp 2003, 188.
1082 Goldingay 2014, 192.
The perversion in the legal system gives birth to “wickedness” (נֲאֹן) in v. 5, a term that expands the metaphor of giving birth in v. 4. The images depict the harm that is done by the corrupt leaders, namely: eating a poisonous egg and being harmed. Corresponding the injustice of the leaders to poisonous eggs underscores how their actions ‘give birth’ to harm. In v.6, describing the spider’s web as inadequate clothing shows how “the moral evils denounced by the author are responsible for the lack of the necessities of life, that is, food and clothing (11.8; 14.29; cf. 27.1).”

5. Israel’s does works and thoughts of iniquity and deeds of violence

The nominal phrase “works of iniquity” emphasizes the deeds of iniquity (נָאֹן) which is associated with the perversion of cult in 1.13; 66.3 and of the legal system (10.1). Here, the legal, rather than cultic context seems to be in view. Both the works and the thoughts of the people are characterized as evil (הַמַּעֲשֶׂהַוּ֩ בֵּין כָּלַיְּם). While the disregard of Yahweh’s work (מִבְּרֵי קְצֵי וָאָוֶן) and its thoughts (ותָּחֵשֵׁב תְּחִלָּה) stimulated his wrath in 5.11-13,19,25, now the works and thoughts of נֲאֹן trigger Yahweh’s wrath. The contrast between Yahweh’s works and the people’s heightens the sense of the distance between them lamented in 59.2 (cf. 28.21; 14.24-27).

The contrast between the nation’s evil thoughts and Yahweh’s thoughts was proclaimed in the Exile (סְבֵּכָתָה בֵּין אֲדֹנָי וָאָוֶן, מַעֲשֶׂה: 55.9). This resulted in a call for the wicked to forsake their ways (55.7). However, the shifting political liberation had not brought spiritual liberation. The vision of a glorious Post-Exilic Zion, free from נֲאֹן and בֵּין (60.18) that mirrored the character of the peaceful servant (53.9), had not been fulfilled. Even though Zion repents in 59.12, the final form of the book positions נֲאֹן as characterizing some who dwell in Zion (1.13; 66.3). In this way, נֲאֹן as a Stimulus to divine wrath functions as a thematic bracket around the book of Isaiah. So long as there is נֲאֹן the possibility for divine wrath exists.

6. Feet rush to shed blood

The vision of a glorious Zion (57.15), footrushes, are used to illustrate the sense of the distance between the nation and Yahweh (57.10). However, the king of peace is not seen among them lamented in 57.10-14. This resulted in a call for the wicked to forsake their ways (55.7). The vision of a glorious Post-Exilic Zion, free from נֲאֹן and בֵּין (60.18) that mirrored the character of the peaceful servant (53.9), had not been fulfilled. Even though Zion repents in 59.12, the final form of the book positions נֲאֹן as characterizing some who dwell in Zion (1.13; 66.3). In this way, נֲאֹן as a Stimulus to divine wrath functions as a thematic bracket around the book of Isaiah. So long as there is נֲאֹן the possibility for divine wrath exists.

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1083 Ibid., 192.
1084 Blenkinsopp 2003, 189.
1085 נֲאֹן as a reference to Egyptians (Is 31.2).
In 59.3, hands were full of blood (ָבֹּךְ), Now, the feet rush to shed blood. The rush to shed blood (רֹאשׁ) further contrasts the works of Post-Exilic apostates with the works of Yahweh (5.19).

The sequence: A (feet)-B (to evil) –C (run) -C’ (rush) -B’ (to shed blood), emphasizes the rushing/running (yiqtol) in the present with the purpose (֖) of committing evil and shedding blood:

(A) תָּשׁוּר (רֹאשׁ)→B: (לֶבֶן)→C: (לֹא)→C’: (לֹא)→B’: (לֶבֶן)

7. Israel does not experience the way of peace. They have twisted justice.
( Now, the rush to shed blood (רֹאשׁ)→A) תָּשׁוּר (רֹאשׁ)→A’: (לֹא)

The structure of v.8 employs an inclusio emphasizing the lack of knowledge. The people to do not know (i.e., experience) peace (A and A’). The central part of the structure emphasizes the “twisting of justice” (B and B’). Placing the theme of ways (לָשׁוּם) in the center functions to highlight the practice of ways (לָשׁוּם) as a requirement for peace. However, there is none (לָשׁוּם) that practices justice. Three times (v.8; v.16) the particle of existence emphasizes the total absence of what Yahweh expects. The use of the particle may also poetically correspond the lack (לָשׁוּם) with iniquity (לָשׁוּם).

Chart 6.3
Paths do not Lead to Peace in Is 59.8

<table>
<thead>
<tr>
<th></th>
<th>(לֶבֶן) way</th>
<th>(לָשׁוּם) peace</th>
<th>(לֹא) know not</th>
<th>(לֶבֶן) way</th>
<th>(לָשׁוּם) peace</th>
<th>(לֹא) know not</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>(לֶבֶן)</td>
<td>(לָשׁוּם)</td>
<td>(לֹא) know not</td>
<td>(לֶבֶן)</td>
<td>(לָשׁוּם)</td>
<td>(לֹא) know not</td>
</tr>
<tr>
<td>B</td>
<td>(לֶבֶן)</td>
<td>(לָשׁוּם)</td>
<td>(לֹא) know not</td>
<td>(לֶבֶן)</td>
<td>(לָשׁוּם)</td>
<td>(לֹא) know not</td>
</tr>
<tr>
<td>B’</td>
<td>(לֶבֶן)</td>
<td>(לָשׁוּם)</td>
<td>(לֹא) know not</td>
<td>(לֶבֶן)</td>
<td>(לָשׁוּם)</td>
<td>(לֹא) know not</td>
</tr>
<tr>
<td>A’</td>
<td>(לֶבֶן)</td>
<td>(לָשׁוּם)</td>
<td>(לֹא) know not</td>
<td>(לֶבֶן)</td>
<td>(לָשׁוּם)</td>
<td>(לֹא) know not</td>
</tr>
</tbody>
</table>

The use of the three qatal verbs (לֶבֶן תָּשׁוּר, לָשׁוּם לָשׁוּם, לֶבֶן לָשׁוּם) emphasizes the state of affairs in the Post-Exilic community. They have not followed the way of wisdom nor experienced the peace of Yahweh. The motif of the “way/path” as a means for depicting the moral life is drawn from the wisdom tradition (Prov 2.9,15,18; 4.11, 26; 5.6.21;10.9; 16.17; 22.5; 28.6). Deutero-Isaiah had proclaimed the need to make ready the highway for Yahweh (40.1-11). The herald of liberation from Exile proclaimed that crooked Jacob would be made straight (לֶבֶן לָשׁוּם לָשׁוּם לֶבֶן, 40.3). However, political liberation had not brought a change of heart. Jacob (i.e., “crooked,” v.21) is intentionally

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1086 Blenkinsopp 2003, 188.
making crooked roads with acts of destruction and violence (כִּבָּשָׁה, v.7b; 13.6; 15.1; 16.4; 21.2; 21.14; 33.1; cf. 22.4; 60.18).

Trito-Isaiah had proclaimed the need to make straight the highway for the people of God (57.1-2) as a means to achieve שְׁלוֹם (57.19). Likewise, in the Post-Exilic text of 26.3 a double portion of peace (שְׁלוֹם) is granted for those who trust (כּוֹחֵן) in Yahweh. This stands in contrast to those whose trust is based on futile ideas (בִּמְסִלּוֹתָם) (59.8).

8. Israel laments the lack of Yahweh's intervention (i.e., absence of righteousness, שָׁלוֹם). The logical connector functions to show that Israel does not experience Yahweh's justice and righteousness because Israel has not practiced justice and righteousness (vv.2-8). The wicked have acted neither with righteousness (רָאָה, v.4) nor justice (זֶרֶק, v.8). Therefore, Yahweh’s justice will not overtake them (יְתַזָּרֵף, yiqtol) (v.9). The following chiastic structure of vv.9-11 that emphasizes the present spiritual state has been developed by Goldingay. We have adapted it as follows:

9a The exercise of judgment is far from us [נָפֲשַׁנָּה לַאֶדְמַדָּה], qatal

9b We look for light [נָפֲשַׁנָּה לַאֶדְמַדָּה], yiqtol

10a We grope like [נָפֲשַׁנָּה לַאֶדְמַדָּה],... we grope like [נָפֲשַׁנָּה], yiqtol

10b We stumble at midday [נָפֲשַׁנָּה לַאֶדְמַדָּה]

11a We growl like [נָפֲשַׁנָּה לַאֶדְמַדָּה],... we murmur like [נָפֲשַׁנָּה לַאֶדְמַדָּה], Infinitive+Yiqtol

11b Deliverance is far from us [נָפֲשַׁנָּה לַאֶדְמַדָּה], qatal

The verbal structure depicts the state of Israel’s condition with the qatal (vv.9a, 11b), namely: Yahweh’s justice and salvation are absent. All of the verbs that follow in both directions of the chiasm are in the yiqtol. Thus, the lack of justice and salvation have resulted in the present condition. Those who repent still look for light, justice, make groans of animals and stumble (נָפֲשַׁנָּה לַאֶדְמַדָּה). The centerpiece of the structure emphasizes young men who stumble even though they wait for light (10a; 11ba; cf. 40.28-31).

1087 Goldingay 2014, 213.
In the final form of Isaiah, the failed expectations of Yahweh for justice and righteous (5.1-7) are matched by the people’s failed expectations for Yahweh’s light and justice in 59.9. The failure to meet Yahweh’s expectations led to the hardening decree in 6.6. For this reason, the image of blind men groping in the dark (59.9) appears to be influenced by the hardening motif in 6.6 where spiritual blindness is in view. In effect, the hardening decree has been reapplied. The people cannot see.

The juxtaposition of themes of stumbling and waiting are shaped by Is 40.31 where the prophet describes young men who stumble (יַעֲשֶׂה מִצְעָרָם). Those who “wait” (יהוה) on Yahweh, however, renew their strength (יִנְשָׁו, 40.31). In this way, Trito-Isaiah nuances the reason for the stumbling. According to Trito-Isaiah, men stumble in 59.10 because they “wait” for light but they do not “wait” for Yahweh! Yahweh is to be to be object of the verb היהי.

9. Israel confesses her sins

The use of the first-person plural forms links the confessing community to the evil nation.1088 This is clear because the words for sin (עון, פשע) in v.1 function as an inclusio with v.12. The verbal forms in vv.12,13 include a mix of qatal, yiqtol and infinitive forms.

<table>
<thead>
<tr>
<th>qatal verbs</th>
<th>yiqtols + infinitive absolutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִכָּשֵֽׁלוּ מִצְעָרָם נָגַדְתֶּם נַעֲשֶׂה</td>
<td>נַעֲשֶׂה לְרֹאשֵׁי נָגַד (Six infinitives denoting the prevailing condition are governed by לְרֹאשֵׁי נָגַד)</td>
</tr>
<tr>
<td>-ְ(ב)ָרָם (multiply, qatal) // (עון) our transgressions // (יהוה) before us</td>
<td>-ְ(ב)ָרְאשׁ (our sins) // -ְ(ב)ָרְאשׁ (testify, qatal) // (יהוה) against us</td>
</tr>
<tr>
<td>-ְ(ב)ָרְאשׁ (our transgressions) // (יהוה) with us</td>
<td>-ְ(ב)ָרְאשׁ (conceiving/uttering // (יהוה) we know them, qatal)</td>
</tr>
</tbody>
</table>

1088 Childs 2001, 488.
The emphasis on what the confessing community “knows” (יְדַֽעֲנוּם) in its confession (vv.12,13) contrasts with the wicked who “do not know” the way of peace (v.8). The ability of Zion to grow in her knowledge of sin echoes the growing awareness of sin the community of the Exile (53.4-5). In this way, the hardening motif of Is 6 has received a new application, namely: the confessing community knows her sin.

10. Israel keeps personifications of Yahweh out of the community (i.e. מִשְׁפָּ֔ט and persecutes the godly.

The depiction in vv.14-15 describes how sin has separated Israel from God (59.2). In effect, by keeping the chief characteristics of Yahweh out of the community, Zion has actively separated herself from Yahweh. The personification of the qualities of justice, righteousness, truth, and uprightmess was introduced in the previous chapter. The following surface structure of v.14 illustrates the assault on attributes of Yahweh. In effect, an assault on Yahweh’s attributes is an assault on Yahweh.

**Chart 6.5**
Structure of Is 59.14,15

A turned back (חזרה בּוֹ) qatal
B Justice (צדק)
A Righteousness (צדק)
A from afar stands (לךָ נָפָל) yiqtol

A=B-B’-A’ // A-B-B’-A’

A=qatal // B=personified substantive // B’=personified substantive // A’=yiqtol [infinitive].

Forcing נָפַל to turn back shows that the people are to blame for their lament that נָפַל is far from them (v.9). In effect, they are the ones who are making נָפַל stand far away! Blenkinsopp notes, the semantic sense of justice נָפַל evolved from having a judicial connotation to a definitive divine act of judgment “implying both condemnation of the reprobate and vindication for the righteous (3.14; 4.4; 28.6; 34.5; 41.1). A similar transformation led to נָפַל evolving from being used in a judicial sense to being a divine act in Deutero and Trito-Isaiah (51.6; 56.1; 59.9,16-17; 61.10-11 63.10). In 59.14b, the emphasis includes justice/righteousness and truth.

1089 Blenkinsopp 2003, 192.
Truth (אֱמֶת) has stumbled. This explains why the people have stumbled in v.9. In this way, the people’s Zion has passively allowed truth to stumble in the square. The people have blocked truth from entering the city. Even when “Truth” does enter, the wicked allow truth to stumble (cf. 40.31).

The pattern in v.14 is broken in v.15 with the introduction of a consequential wayyiqtol form followed by three qotel forms. However, the personified substantive is still followed by the verbal form:

The last clause in v.15ab identifies the assault on the one turning from evil in the present (qotel). The theme of “turning” (הָעִוָּר) functions as an inclusio with v.14a (לָבֹא;). The effect is that the identification of the attack on the one turning from evil is depicted as an attack on Yahweh himself. Making the one who turns from evil “a prey” (לֵל) functions to depict the assaults of the evil upon the godly as wicked as the attack of the Assyrians and the Babylonians upon Israel (5.26; 13.11).

Agent

“Yahweh” (הָיָה) is the Agent (vv.1,13,15,19,20, 21); “Your God” (םִ֖כּי) in v.2; “Our God” (יםִ֖כּי) in v.13 and “Redeemer” (גּוֹאֵ֔ל) in v.20. The depiction of Yahweh and his actions depict the Means by which Yahweh causes the emotion of assurance in Israel. Within Is 59, Yahweh is depicted in the following ways:

1. Yahweh’s hand is not too short to save
(יָדָהָ נַעֲשַׁהַ נְהָרָהָ) (59.1)

1090 Koole 2001, 163,193.
The arm of Yahweh is frequently associated with his judgment but also with salvation (48.14; 51.5-11; 52.10; 53.1; 59.16; 62.8; Ex 6.6; 15.16; Deut 4.34; 2 Kings 17.36). 1091

2. *Yahweh’s ears are not too dull to hear* (וַהֲרֵא אֵרָֽהְכוֹ תֶּחָֽם) (59.1)

Yahweh’s hand can save and his ears can hear. On the other hand, Israel’s ears are too dull to hear (6.10). Yahweh can and does hear his people (vv.15-20).

3. *Yahweh is applauded that there is no justice* (יֵֽשׁ שִׁפְתָּֽת וְלֹא יִֽשְׁמָֽע) (59.16a)

The two verbs are *consequential wayyiqtol* verbs that express Yahweh’s intervention. The description of Yahweh as one who sees the plight of his people in Egypt (Ex 2) and responds as a divine warrior (Ex 15.3) is echoed in 59.16.

Unlike the charge that Yahweh neither hears nor notices the plight of his people (59.1), in 59.16a Yahweh sees the plight of his people and is horrified. The verb שָׁמֵם (cf. 63.5) describes Yahweh’s astonishment that no one intervenes (פָּגַע) on behalf of his people. 1092 The word פָּגַע was used in Num 17.12,13 and 25.7 to describe the actions of men (Aaron and Phinehas) who intervened to appease Yahweh’s wrath. 1093 Deutero-Isaiah described the acts of the servant who intervened on behalf of sinners (53.12). The servant’s act of intercession makes Yahweh’s astonishment that there is none to intercede for sinners all the more stunning.

4. *Yahweh’s arm brought victory, and his righteousness sustained him.* (כַּשֵּׁם לַחֲבָֽר וְלָֽהְבֹּת הַיָּדּוֹת) (59.16b)

A third *consequential wayyiqtol* (שָׁמֵם וְלָֽהְבֹּת) expresses Yahweh’s arm working salvation for him. Yahweh’s hand was used an expression of judgment against his people in 5.25-30. Here, Yahweh’s “righteousness” is parallel to his “arm” (יַרְדֵּם וָֽלַֽהְבֹּת). The association of deliverance and “arm” occurs in Ex 14.13,30; 15.2,16, where the emphasis is on Yahweh as warrior. 1094 Yahweh acts alone.

1091 Blenkinsopp 2003, 187.
1092 HOI 2000, 376.
1093 Keil and Delitzsch 1997, 565.
1094 Goldingay 2014, 226.
5. *Yahweh, as divine warrior, is propelled by his righteousness bringing salvation to his people.*

A subsequent *wayyiqtol* (יָשַׁלֵּם) depicts Yahweh dressing in a garment of righteousness (קִנְאָֽה). Yahweh’s helmet (וֹתֵ֥ת) indicates the purpose of his warfare, namely: to bring salvation.

5. *Yahweh as a divine warrior is dressed with vengeance (בֹּקֶשׁ) and fury (נָקָם) prepared to battle Zion’s enemies.*

Two subsequent *wayyiqtol* verbs in v.17b (יָשַׁלֵּם and בֹּקֶשׁ) express the logical results of Yahweh’s preparation for battle. Yahweh is dressed with the garments of vengeance (בֹּקֶשׁ) and a mantle of fury (נָקָם). As with the term בֹּקֶשׁ, the prophet depicts Yahweh’s emotions when executing retribution. In the present text, נָקָם depicts wrath in terms of Yahweh’s interpersonal commitment.¹⁰⁹⁵ Yahweh’s jealousy that led to the liberation of Israel from the Assyrian (9.6) and Babylonian oppression (42.13; cf. 26.11; 37.12) anticipated a similar reaction from Yahweh in the Post-Exilic context. Yahweh does not use a third party Agent (e.g., Cyrus in Deutero-Isaiah). Rather, Yahweh’s only Instrument of warfare is his passion. “The abstract nouns take the place that might be occupied by defensive weapons.”¹⁰⁹⁶

6. *Yahweh’s repays (שָׁלֵם) his enemies with wrath (נָקָם) and retribution (בֹּקֶשׁ)*

59.18 contains an *inclusio* with a statement in the *yiqtol* that Yahweh will repay his enemies (שָׁלֵם).¹⁰⁹⁷ The term in the present context implies an imminent repayment for evil done. The phonological association with שָׁלֵם in v.8 is intentional. The double rejection of שָׁלֵם is matched phonologically with the double repayment (שָׁלֵם; cf. 40.2). The text identifies those who do not know peace in v.8 as the enemies of Yahweh in v.18. At the same time, the enemies of Israel who are objects of Yahweh’s wrath are specified with three ל prepositions (לַאֲוָדָה, לַאֲדָמִים, לְבָבָם). Thus, the wicked of Israel from v.8 are subsumed with the objects of wrath in v.18. Apostate Israel is judged together with the nations.

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¹⁰⁹⁶ Goldingay 2014, 27.
¹⁰⁹⁷ *HOL* 2003, 373.
Yahweh will repay according to their deeds. The verb שָׁלֵם is often associated with “repayment” or “recompense” (גְּמוּל). In 59.18, גמל is repeated to emphasize that the wrath of Yahweh against them will be just and fair. That is, divine wrath will be poured out according to their deeds ( הוֹת לֻמְגִל, cf. 3.11; 35.4; 66.6). Yahweh’s repayment of “wrath” (הָמָח) characterizes his emotions rather than the deeds of the enemy.

7. Yahweh comes as the Redeemer to Zion

Depicting Yahweh as redeemer is characteristic of Deutero-Isaiah. The word occurs 11 times from 41.14ff. The weqatal (לֵא וֹגִילָן יִצְלֶל) is best seen as a consequential weqatal. Yahweh comes to avenge bloodshed. At the same time, he comes to turn people from sin (v.20).

8. Yahweh comes to those turning from transgression in Jacob

The consequential weqatal (לךְּפַנְיָה וֹשַׁבְתּב) governs the clause depicting Yahweh as coming to those who turn from transgression (cf. Is 1.2, 26-28).

Manner

Yahweh comes as a rushing river

The manner of Yahweh’s coming is expressed with an assertive יִכְּי clause: Surely! He will come as a rushing river. The use of the word צָר (qotel) to depict the stream evokes an image of distress (63.8). So, too, the “waving stream” (וֹנָס, qotel) heightens the sense of an oppressive mass of water as in the Assyrian conflict described in Is 8.7,8. The association of בָּרָה וֹתֵר לַזֹּר with a destructive stream implies the breath of Yahweh can also be used as a means to depict divine wrath (cf. 63.11-14).

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1099 HOL 2003, 62; The term conveys the inner feeling of being hot from excitement. Sauer 1997d, מֵהָמָה emphatic excitement,” TLOT, 435-436.
1100 The LXX ἀποστρέφειν ἀπειβίας ἀπὸ Ιακωβ, “to put transgression of Jacob away” is without support.
Result

Yahweh’s name and glory is feared by all
(וֹדֵרֵאָה יָדֶעָה אֵת הָעָשָׂים וּלְהָאָשָׂים אֱלֹהָם אֵת הָעָשָׂים)
(59.19a)

The weyiqtol depicts the result of Yahweh’s theophany in the context of predictive prophecy. The weyiqtol also governs both parallel direct objects: name (נִפְרָדְבָּה) and glory (וּפְרָדְבָּה). Young notes that the two are “essentially the same in force in 30:27; 35:2; 40:5; 42:12.”1101 The universal recognition of Yahweh’s name is, likewise, characteristic of Deutero-Isaiah (42.8-9).

6.4 Isaiah 60.10

Surface Structure of Is 60.101102

וַיַּקְרֵבָה הַגְּלָיָה הַמִּלְאָה יִשְׁכַּב יִשְׁכָּב

kí beqisipiy hikkîjik übîrsâni rihamîk

Introduction to Is 60.10-16

Historically, there is widespread consensus that Is 60-62 is the earliest core of Trito-Isaiah. Hanson notes: “What also seems apparent is their intention to make chapters 60-62 the center around which the remaining parts of Isaiah 56-66 were arranged. The result is a literary structure that gives unity to an otherwise rather disparate collection of materials.”1103 Evidence that Is 60-62 was the earliest core of Trito-Isaiah is also implied because 60.13 suggests the Temple has not yet been built.1104

The major theme within Is 60-62 (cf. 59.2) is the glory of Zion and the flow of the nations to Zion. This stands in contrast with Yahweh who comes to Edom to judge, 63.1. The text of 2.2-5 shapes the vision in 60-62 where the temple mount is an attraction to peoples from all nations and an instrument of peace.1105 The literary context highlights the theme of “light” (אֱלֹא, 7x’s); “dawn” (רַגָּה, 3x’s); “brightness” (נֹגַהּ, 2x’s); “arrival” (בּוֹא, 2x’s as

1101 Young 1972, 439.
1102 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicate [QSVPr]; Manner [man]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; 52] grammar [gam gram]
1103 Hanson 1995, 218.
1104 Westermann 1969, 360.
1105 Alonso-Schökel and Sicre-Diaz 1987, 366.
The theme of the “light” is the central means of describing the reversal of Zion’s destiny. As Koole notes, it is significant that in 60.1-22 almost “all verbs are in the future tense. It is all the more striking that God’s radiant advent, v.1, is in the preterite form. The vertical dimension is the secret of the horizontal one. Zion becomes the light of the world because the great light rises upon her.”

The image of light in Deutero-Isaiah had communicated hope (42.6; 49.6; 51.4). Now, the light has come (יְהֹוָה יָאָשְׁיָהוּ אָלֹהֵי אֲדֹנֵי אֲדֹנֵי v.1) (qatal). Moreover, Yahweh himself is the light (יְהֹוָה יָהַיהוּ אֲדֹנִי אֲדֹנִי v.20). The arrival of Yahweh reverses the destiny of Zion. Parallel with the shift from darkness to light is the movement from wrath to favor in 60.10. The depiction of Yahweh’s passing anger and his extension of mercy in 60.10 expresses the reality of the arrival of Yahweh’s light and of Yahweh himself.

**Event (Literary Genre)**

60.1-9 is an announcement of salvation. Is 60.10-22 elaborates the announcement of salvation. The text corresponds to the Cause-Emotion frame in which “an Agent [Yahweh] acts to cause [commitment to bring salvation] an experiencer [Zion] to feel an emotion [assurance].” [FNI].

**Frame Elements**

**Time (Historical)**
Post-Exilic context.

**Agent**
Yahweh

**Human**
Foreigners and kings

**Experiencer**
Zion

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1106 Ibid.
1107 Koole 2001, 216.
Purpose

Glorification of Zion (Is 60-62).

Manner/Means

The following section describes the Means of Yahweh causing Zion to feel assurance, namely: the reversal of political realities made possible by the passing of Yahweh’s wrath.

1. *Yahweh affirms in the first person that foreigners will build (נֵכָר) the walls of Zion; Kings will serve (שָׁרַת) Zion.*

The light that has shined on Zion (60.1) makes a reversal in the political realities a possibility. The reason that the political situation changes for Israel is stated in the יִכְּלֹא clause. Yahweh’s wrath has passed and his mercy has been extended. The first clause states that foreigners (נֵכָר) will build (נֵכָר) the walls of Zion. The qatal form (נֵכָר) should be understood as expressing a certain rhetorical future. The term נֵכָר (“foreigner”) is only used in Trito-Isaiah and was first introduced in 56.3 where the foreigners join themselves to Yahweh to love him and keep his Sabbath (56.3,6). In the same context of 60-62, foreigners are depicted as tending the vineyards and cattle of Israel (61.5). Negatively, they are depicted as not being given the food and grain of Zion (62.8). Thus, there is a distinction between foreigners who are subservient to Zion and foreigners who are given equal status to those of Zion in 56.3ff.

In light of the Book of Isaiah as a whole, the role of foreigners shifts in Trito-Isaiah. Rather than polluting Zion (2.6) with idolatry, the foreigners willingly build the city of Zion. Their previous identity as slaves who built empires of the enemies is one that is overturned (Ex 1.10,11). Now, foreigners are extending the building project of Yahweh in Zion. Rebuilding is needed because Yahweh broke down walls of the city in wrath (61.4; cf. 5.5). Unlike Israel that rebuilt her society with pride (9.9), foreigners to rebuild the city of Yahweh with a willing disposition.

The promise of foreigners rebuilding (נֵכָר) the walls of Jerusalem in Deutero-Isaiah was announced in 44.26 in light of the foreign king Cyrus (44.28). Cyrus was depicted as the one who would build “my city” (i.e., Yahweh’s city) and set the exiles free (45.13).

Thus, in Trito-Isaiah, the rebuilding project of the foreigners is seen as an extension of Deutero-Isaiah’s promise. Moreover, there is a reversal of the threats in Proto-Isaiah where foreigners invaded Israel and misappropriated their goods and agriculture (Is 5.17; 14.8). Now, the promise is that the homes built by Israel and the goods cultivated by Israel
will be enjoyed by Israel (65.21). They will not be given to another. Ironically, the building of Yahweh’s city is celebrated but Israel’s construction of a house for Yahweh is condemned (66.1). The apostates desired to confine Yahweh to limited space. Because of this, Yahweh disassociates his glory from an exclusively geo-political space.

The specific object that foreigners build are the walls (יהודה) of the city. In Proto-Isaiah, the men on the walls were threatened by Assyrian foreign invasion (36.11-12). In Trito-Isaiah, however, the men on the walls are watchmen who cry out for Yahweh to establish Jerusalem (62.6). Deutero-Isaiah expressed how Yahweh continually had the walls of the city before him throughout the period of the Exile (46.16). Yahweh promised that the builders would “outstrip” (מפער) the “destroyers” (46.17; cf. 44.26; 49.8). Now, Yahweh fulfills his promise. Trito-Isaiah also extends the benefit of the rebuilt walls of Zion to foreigners (60.10; cf. 58.12) and are called “sons.” While some of the foreigners who build walls are characterized as slaves, those in 56.5ff are seen as co-equals with the sons of Zion (56.5). The image of the walls is associated with salvation and deliverance both in Trito-Isaiah (60.18) and subsequent apocalyptic literature (26.1).

A parallel depiction of the reversal of Zion’s political destiny is heightened with the statement that kings will serve Zion (i.e., “you”, יפלא), the sons of Zion are given a higher status. In contrast to foreigners who tend to Zion’s flocks and vineyards, Zion receives the status of a priest and servant of Yahweh (60.6). Thus, even though foreigners are joined to Yahweh to serve him (56.6), the sons of Zion are given a higher status.

2. Reversal of Zion’s political situation. Yahweh has ceased smiting (הננק) in wrath (הננק) and has extended his mercy (רעה) in (58.2)

ע卬הֵשֵׁה יכָּהֵשׁ שָׁרַתְּ (60.10b)

Yahweh’s striking (הננק) is expressed with the qatal form of הננק contrasts with the extension of mercy (רעה) which is also expressed with the qatal form. Moreover, the Manner of Yahweh’s striking (“in my wrath”, יכָּהֵשׁ) is in parallel contrast with the Manner of Yahweh’s extending favor (“in my favor”, רעה). Yahweh’s wrath is temporary and measured when directed toward his people.
Both ב prepositional phrases follow the qatal verbal form and are followed by the first-person preform (i.e., “my wrath/my favor”). Thus, the expression of wrath against Israel is not detached from Yahweh. Rather, Yahweh is the one who personally “struck” his people (cf. use of the qotel in 5.25; 9.12). In 9.12-16, Yahweh’s striking was associated the lack of mercy (םָּחַרְנוּ). Now, in 60.10 his mercy and striking are also associated but the themes are inverted. Yahweh’s striking was an event in the remote past. The mercy Yahweh once withheld is now extended to his people. Unlike Proto-Isaiah, Deutero-Isaiah expressed Yahweh’s mercy in a favorable manner (49.10, 15-16; 54.8-10; 55.7). Trito-Isaiah uses the verbal form רָחַם only in 60.10 where it is an elaboration of 54.8. In 54.8 Yahweh’s wrath (קֶ֫צֶף) was placed in contradistinction with his mercy (רָחַם.).

The new element not found in 54.8 is the word רצוֹן, which defines the Manner in which Yahweh extends mercy. רצוֹן is frequently associated with Yahweh’s goodwill or favor (Deut 33.16; Pss 5.13; 30.6, 8; 51.20; 89.18; 106:4; Prov 8.35; 12.2; 18.22). The sense of רצוֹן as “something accepted” is used to condemn the heterodox who thought they had pleased Yahweh with a fast (ןֹוֹצָר רצוֹן, 58.5) contrasts with the cultic worship of foreigners whose sacrifices are accepted (ןַשְׁכֵּינָה לְרַצְוָן, 56.7). The association of רצוֹן with a temporal framework further contrasts the Day of Yahweh (61.2, שָׁנָתְוָן לְרַצְוָן) with the “day” of the apostates (ןַשְׁכֵּינָה לְרַצְוָן, 58.5).

Finally, within Trito-Isaiah, the “year of favor” (שָׁנָתְוָן לְרַצְוָן) is the centerpiece of Is 60-62. The prayer of the exiles for liberation that was answered in Yahweh’s “time of favor” (קֶ֫צֶף לְרַצְוָן, 49.8) now receives a new application during the Post-Exilic context. Moreover, רצוֹן functions as the very centerpiece of 60-62. Blenkinsopp notes that the term is placed “deliberately in the center of 60-62, there are 44 verses (i.e., lines) preceding and 45 following this passage (61.1-3b), or to be more precise, there are 295 words preceding and 296 following it. Thus, the word רצוֹן depicts the turning point of Yahweh’s wrath in climatic ways.

1108 See the discussion on rage (קֶ֫צֶף) in 54.8.
1109 Blenkinsopp credits this observation to D. N. Freedman. Blenkinsopp 2003, 208.
6.5 Isaiah 63.3,5,6

Surface Structure of Is 63.3,5,6

Is 63.3

The theme is echoed in the text that depicts judgment on Edom in Is 34. Traditionally, known as a Divine Warrior Hymn, 63.1-6 depicts an observer and Yahweh exchanging questions (vv.1ab,2) and answers (vv.1c,3-6). As previously noted, the text of 63.1-6 appears to have been written before 59.15b-20. The apostates are subsumed into the identity of Edom. Depictions of Yahweh in the first question and answer (vv.1-2) are expressed with qotel forms. The question in v.2 is also stated in the qotel. The answer (vv.4-6), however, uses a qatal-weyiqtol sequence. The weyiqtol verbs express the same aspect of the qatal.

1110 AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVpr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; γ grammar [gam gram]
Chart 6.8
Verbal Structure in Is 63.1-6

QUESTION #1 (v.1ab)
“Who is this?” (וֹדֵה)
(שָׁמַם, “coming from Edom,” qotel active)
(וַיִּקְרָא, “marked in clothes from Bozrah,” qotel passive)

“Who is this?” (וֹדֵה)
(וַיִּרְבּוּ, “adorned in greatness of strength,” qotel passive
(וַיִּשְׁתְּלֵם, “stooping in greatness,” qotel active

ANSWER (v.1c)
“It is I” (וֹדֵה)
(שֶׁנֶּאֶה, “speaking in righteousness,” qotel active)
(וַיֶּאָה כְּבַר, “mighty to save”)

QUESTION #2 (v.2)
“Why are your garments reddened?” (וַיְהִי מַעֲרֹתָא)
“And your garments like someone treading wine?” (וְלָא מַעֲרֹתָא כְּמִ킨ָא וּלְמַעֲרֹתָא qotel active)

ANSWER: (vv.3-6)
“I have trodden alone!”
(וַיְהִי מַעֲרֹתָא כְּמִ킨ָא וּלָא מַעֲרֹתָא כְּמִ킨ָא qotel active)

GROUNDs: (וֹדֵה) (v.4)
“Because”
(וַיֹּאמֶר, “day of vengeance in my heart”)
(וַיֹּאמֶר, “and year of my redemption has come,” qatal)
(וַיֹּאמֶר, “and I looked,” we+yiqtol)
(וַיֹּאמֶר, “and there was no helper,” waw + particle of existence + qotel)
(וַיֹּאמֶר, “and I was horrified,” weyiqtol)
(וַיֹּאמֶר, “and so did salvation,” wayyiqtol)
(וַיֹּאמֶר, “and my wrath”)
(וַיֹּאמֶר, “upheld me,” qatal)
(וַיֹּאמֶר, “and I trod …peoples,” weyiqtol)
(וַיֹּאמֶר, “in my anger”) (וַיֹּאמֶר, “and I made them drunk,” weyiqtol
(וַיֹּאמֶר, “in my wrath”)
(וַיֹּאמֶר, “and I poured out,” weyiqtol)
(וַיֹּאמֶר כְּבַר, “to the earth their lifeblood”)

Frame Elements

Event (Literary Genre)

The text of Is 63.1-6 has been referred to as a ‘Divine Warrior Hymn.’ The depiction of the divine warrior draws on the language whereby a sentry (watchman) poses a question to identify the one who comes. The function of the text within the final form of Isaiah, together with 59.15b-20, serves to

1111 Westermann 1969, 381.
underscore that Yahweh alone works his salvation and judgment. The content of the hymn corresponds to themes related to the judgment of a nation and intersects with the frame elements in the Punishment frame discussed below.

**Time (Historical)**

Post-Exilic context

**Evaluee**

_Edom/Bozrah_ (Edom/Bozrah)

Edom/Bozrah is the _Evaluee_ (as in 34.6). Edom, in the Post-Exilic era, symbolically stands for all enemies of Israel (Jer 49.7-22; Ezek 25.12-14; 34.1-12; Amos 1.11-12; Obad 1.21; Mal 1.2-5; Ps 137.7). At the same time, Childs has noted that “the dual relationship between Jacob and Esau (father of Edomites) . . . addresses the sharp polarity within the household of Israel.”

**Agent**

1. _Yahweh comes_ (qotel) _from_ Edom/Bozrah _exhausted with a polluted bloody garment_ (qotel)

The _qotel_ form depicts Yahweh’s coming from Edom. A _qotel_ form (דָּרְכָּן) pictures the garments of the warrior as “glorious garments.” Oswalt notes, that the bloody garment is the proof of his glory. They are bloodied because he has stained his clothes in the process of stamping out harvested

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1112 Hanson suggests that the historical situation behind the present text is the failed attempt by Sheshbazzar to rebuild the temple. Zerubbabel, on the other hand, was hailed as one who would deliver. Unfortunately, Zerubbabel disappears because of Persian action against him. Hanson 1995, 232.

grapes (Deut 32.14; Gen 49.1). The garments of Yahweh are depicted with four words in v.2 that reverse the order in v.1.\footnote{Oswalt 1998, 597.}

Semantically, the red-colored garments that result from treading on grapes in a wine press are metaphorically extended to depict blood (cf. דם, יָשַׁע, v.6). As Blenkinsopp notes, “Blood (דם) is the dominant motif in this poem.” The color of the garments (דם) corresponds to the place of punishment (i.e., Edom, which means “red land”). The viculture (16.8-10), he observes, contributes to the “ghastly metaphor of treading people like grapes into pulp in the wine press” (cf. Gen 25.25,30; 2 Kings 3.8,23).\footnote{Blenkinsopp, 2003, 249.}

The spattering of Yahweh’s garments with blood (יָשַׁע יַעֲלָה הָעֵגֶל, v.3)\footnote{קָנֵי לָחֶם (נָזָה) is only used in 53.13 within the Book of Isaiah} have caused his garments to be polluted (לְבֹזִים). The verb for pollution (לַבוֹז) elsewhere described the unclean hands of the wicked (59.3). Now, Yahweh’s garments are unclean.\footnote{See F. Maas 1997b, “דָם to be unclean,” TLOT, 496.} However, whereas in 59.3 פָּרָה נָזָה (בֵּית כָּלָה) the pollution of hands with blood was the Stimulus for wrath, in 63.1-3 pollution depicts the Results of divine wrath. Phonologically, the shedding of blood by Yahweh is associated with his redemptive activity as a גֹּאֵל (גָּאֵל, v.4). Likewise, pollution and redemption are juxtaposed in 59.15b-20. In 63.1-3, the association with the shedding of blood by Yahweh as גֹּאֵל, rather than being a random act of capricious wrath, is to be understood as a contractual obligation (Lev 19.18).\footnote{Blenkinsopp, 2003, 249-250.} The bloody activity has resulted in Yahweh being exhausted from his action. The clause הָרְבָּה תִּלָּשׁ depicts Yahweh as bent down because he is exhausted from the action (51.14; cf. 42.13,14).\footnote{Goldingay 2014, 361.}

2. Yahweh announcing (qotel) in vindication that he is mighty to deliver

(377)
Deutero-Isaiah. There, Yahweh alone predicted the rise of his agents that moved events of history. Trito-Isaiah maintains the uniqueness of Yahweh.

**Manner**

1. *Yahweh acts alone. He treads grapes alone and works salvation alone.*
   (ספרדה כבשיהroduce מים מהים אירא־עם חוף)
   (363.3)
   (אָסַבַע אֵין עַל־לַמְּשָׁוֵים אֵין מְלַקְּחֵה תּוֹאֵשׁ לָרֶשֶׁף תּוֹאֵשׁ)
   (63.5)

   The emphasis of Is 63.1-6 is on Yahweh working alone with no one by his side. Both v.3 and v.5 underscore this point. The wine press (ס何度), fronted for emphasis before the verb רכִּית (“to tread down”), was a place where people worked together. “No one joined the activity of Yahweh despite the opportunity they had to help.”

   The text echoes the Conquest tradition where none of the tribes came to the assistance of Yahweh in his fight (Judg 5.23; Ps 72.17).

2. *Yahweh treads his enemies in wrath (אָסַבַע) and stomps them out in rage.*
   (יִסְדָּה)
   (רָמֶשׁ בַּכְּפֵר אֵין לַמְּשָׁוֵים בַּכְּפֵר)
   (63.3)

   The parallel weyiqtol clauses specify the Manner in which Yahweh destroys Edom (apostates). The use of verbs for “walking” (רָמֶשׁ) and “stomping” (רָמֶשׁ) are used in Proto and Deutero-Isaiah for images of destruction (5.1-7; 16.4; 28.3; 41.25). Here, however, it is Yahweh alone who, in anger, treads and walks (Amos 4.13; Mic 1.3; Lam 1.15). The prepositional phrases depicting the manner of walking place emphasis on the image of heat. Here, אָסַבַע conveys the image of hot breath from nostrils (Ex 15.8; Ps 18.18; Job 4.9). The term רכִּית also connotes the idea of heat. The two are frequently juxtaposed together. As Sauer notes:

   The distinction from → ‘ap would then be seen in the fact that ‘ap describes more the physically visible state of excitement of an individual breathing heavily as a consequence of anger, while hêmâ emphasizes more the inner emotion, the inner fire of anger. Nevertheless, one may hardly recognize an essential distinction in meaning or in usage between ‘ap and hêmâ, as demonstrated by the fact that hêmâ appears in conjunction with ‘ap about 40x (in series: Deut 9.19; 29.22, 27; Isa 42.25; 66.15; Jer 7.20; 21.5; 32.31, 37; 33.5;...
In light of the final form of the Book of Isaiah, the depiction of Yahweh stomping on people in wrath (חֵמָא) reappplies the threat of Yahweh in 5.1-7 to the Post-Exilic community of apostates. The same word, רָמַס, was used in 5.6 in the context of predictive prophecy (סָמַר; cf. 14.25; 63.18).

**Reason**

*No one comes to Yahweh’s aid; Therefore, Yahweh intervenes by himself.*

(1123)

The reason Yahweh intervenes against the wicked on behalf of the oppressed is identical to the motive in Is 59.16. The variation with 59.16 consists in the inclusion of the word עֹזֵר (“help”). This serves the purpose of Trito-Isaiah in showing that Yahweh works alone. Read in light of the book as a whole, the indictment that Yahweh works alone is stunning. As Koole notes, during the Exile Yahweh was depicted as helping (עֹזֵר) Israel (Is 41.10,13,14; Is 44.2; 49.8; 50.7,9; Ps 54.16). Now, however, no one wants to support Yahweh (cf. פָּרָה 36.6; 59.16). Liberation from Exile had not produced a spiritual change.

**Instruments**

*Yahweh’s instruments are his own weapons and passion.*

(1123)

As noted in 59.15b-20, the absence of Instruments and Agents is suggestive of the ideology of Trito-Isaiah. Yahweh does not depend on secondary agents to execute his wrath or salvation. Yahweh works alone.

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1124 Koole 2001, 338.
1125 Koole 2001, 341.
Response-Action and Results (of Punishment)

Results

The results of Yahweh’s punishment of Edom merge with depictions of Yahweh as the Agent of wrath and the Manner in which wrath is executed. Nevertheless, three aspects are distinguished at the end of the oracle:

1. Yahweh made his enemies drunk with his wrath.

Yahweh giving a cup of wrath is metaphorically described as producing a state of drunkenness (cf. Is 51.17, 22). The “cup of wrath,” as an image of punishment, was first used in 51.17 to describe the effect of Yahweh’s punishment of his people using the Babylonian military. The same text depicted Yahweh’s punishment of Babylon by giving them the same “cup of wrath” to drink. Now, the image of the judgment upon those in Exile is reapplied to the wicked apostates/Edom in the Post-Exilic community (cf. Lam 4.21).

2. Yahweh poured their lifeblood out on the earth.

Yahweh has slaughtered his enemies (see discussion above under Agent).

Time (Theological)

Yahweh’s Day of Vengeance has come.

The “Day of Vengeance” (נָקִם nqm) is in Yahweh’s heart. As such, the text underscores that Yahweh’s rage is not a random fit of rage but has been planned from long ago (Is 42.14; 57.11). נָקִם connotes the need to require payment from the enemies. The term is often associated with comfort (Is 34.8; 61.2; 63.4).1126 The “year of redemption” (יָעַתְתָּה yəqəḏ) varies a theme in 61.1-4 where similar lexemes were associated with Yahweh’s favor. Images from Lev 25 are evoked and applied to the desires for political


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freedom in the Post-Exilic context (cf. Deutero-Isaiah is evoking image of redemption in 40.2; 42.7; 49.9; 54.3). The disillusionment with the project of restoration reactivates the desire for Yahweh to act as “Goel” and avenge his people by shedding blood.

6.6 Isaiah 64.4,8

Surface Structure of Is 64.4,8

64.4

pāga tä‘et-sāš wē‘ ošē seدق bidrāḵēḵā yizḵērḵā

64.8

‘al-tiṣqōp yēḵwāh ‘aḏ-mē‘ ʾōḏ wē‘ al-lā‘aḏ tīzḵōr ʾāwōn

Introduction to Is 64.4-8

The wrath-associated lexemes in Is 64.4b-8 are part of a larger community lament in 63.7-64.11. There is a consensus that the last section of 64.9-11, a text lamenting that Yahweh can no longer be praised, was an exilic lament sung on the site of the ruined Temple (64.10). The song was subsequently incorporated into Trito-Isaiah. Specifically, the lament regarding the ruins of the Temple (Is 64.10: cf. 60.13) must have been written before 66.1. The text of 66.1 suggests that construction on the second Temple had begun. The overall structure of the 63.7-64.11 develops the following themes. There are no clear structural markers delimiting the subsections.

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1127 Blenkinsopp 2003, 251.
1128 G-T 2003, 150.
1129 AFPM: Legend: Verbs; Subjects; Subject Complements: Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicator [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; Grammar [gram gram]
1130 Hanson argues that the lament reflects the Zadokites barring Levites (such as Trito-Isaiah) access to the Temple in 520 BCE. Hanson 1995, 239.
1131 Stromberg 2011a, 46.
Thematic ally, however, there is a general pattern of reflection followed by a petition. Note the wrath-associated words within the outline below.1132

I. Historical remembrance (63.7-14) → Petition (63.15-16)
II. Sad situation (17a-19a) → Petition (63.19b - 64.a)
III. Sin and punishment (64.4b-6) → Petition (64.7-11)

*You were angry (נָגַר) and we sinned
*Do not be angry (נָגַר) forever

The wrath-associated clauses that are the focus in the third section (vv.4b-8) form an inclusio (אַף פּוֹרָת הַחָטָא, v.4b // אֵל הַחָטָא, v.8). Other themes are bracketed in v.4 and v.8 as well, namely: the theme of remembering (יִרְאֶה, v.4, “those who remember you” // רָאָה, v.8 “do not remember our iniquities;” the theme of working righteousness”// רָאָה, v.8 “we are the work of your hands”). Moreover, the section is bonded together by recurring words for sin (גָּצַר, v.4; חָטָא, vv.5,6). The text is also bonded together by using first-person plural reference (ךֵלֶךָ, 64.5a, 5b 7b, 8b). Finally, the exclamatory particle (ת) in v.4 (ךֵלֶךָ הַחָטָא) is repeated in v.8 (ךֵלֶךָ הַחָטָא).1133 The verbal sequence is noted in bold letters below.

Chart 6.9
Verbal Sequence of Is 64.4-8

v.4a: בָּל (qatal) “you punish” + D.O. קָצַף (qotel) + נַחֲמַה “those who rejoice in doing righteousness"

v.4b: יָרְאֶה (qotel + qotel) “those who remember your ways”

v4b: בָּל (Interj + pronoun, emphasis): Behold! בָּל (qatal) “you were angry” + כָּז (wayyiqtol) + (1st plural pronoun) “and we sinned” + כָּז (wayyiqtol) “How shall we be saved?”

v.5a: בָּל (wayyiqtol) “we have become unclean.”

v.5b: בָּל (wayyiqtol) “and wither/fade” + כָּז (yiqtol) “our iniquities, like the wind take us.”

v.6a: wayw+ יָרְא (qotel) “none calling you” // רָאָה (qotel) + פָּרֹשׂ (infinitive) “to grasp you”

v.6b יָרְא (qatal) “you hid” + פָּרֹשׂ (wayyiqtol), “and you delivered us.”

v.7a כָּז (waw adversative + temporal) “But now, Yahweh you are our father.”

v.7b כָּז (substantive with definite article) “we the clay” // צַבָּא (waw + pronoun + qotel) “and you are the Potter” נַחֲמַה “we the work of your hands”

v.8a: בָּל (neg. yiqtol) + (vocative) “Lord”+ temporal (ךֵלֶךָ) // waw + כָּז (yiqtol) “and forever do not remember our iniquities”

v.8b: בָּל (imperative) “Look please!”

1132 The outline is taken from Alonso-Schökel and Sicre-Diaz 1987, 377.
1133 Koole 2001, 373.

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Frame Elements

Event (Literary Genre)

The text is a communal lament that uses the language of self-accusation. The lament is similar to the lament in Pss 77.80; 78; 79. Shifts in pronouns (i.e., first person plural in 63.7a, third person plural in 63.7b-14) suggest the lament is a liturgical confession. The section is directly addressed to Yahweh and corresponds to the Attempt-Suasion frame in which “the Speaker [Israel] expresses through language [Confession/Complaint] his wish to get the Addressee [Yahweh] to act in some way [Cease to be angry] that will help to bring about events or states described in the Content [Restoration]. There is no implication that the Addressee forms an intention to act.” [FNI].

The Attempt-Suasion frame was also seen in Is 26.7-21 (See Chapter Three). In 26.7-21, Yahweh sought to persuade his people to hide from his wrath. Here, in 64.4-8 the people seek to persuade Yahweh to cease from hiding his face and from being angry.

Time (Historical)

An Exilic lament taken up in the Post-Exilic context after the Temple had begun to be reconstructed. Evidence suggest, as noted above, that the text was written before Is 65-66 when the Temple was restored.

Speaker

This section depicts the Speaker and describes the situation (Circumstances) that have brought about the desire to persuade Yahweh to act.

1. Confessing Israel is joyful and does works of righteousness (נָחַ֣ת אָדָֽם שָׁ֑ם צֶ֔דֶק). Israel remembers Yahweh in his ways.

The repeated preposition כֻּלָּ֔נוּ (“we/our”) occurs in the larger unit (v.5; v.7; v.8) and functions to identify confessing Israel with the wicked nation. The people confess that Yahweh “welcomes” (נָחַ֣ת, qatal) those who are joyful and do works of righteousness. The term נָחַ֣ת describes the Manner in which people work righteousness (נָחַ֣ת). The vision of 61.10, which precedes the present text, combined the term for joy and righteousness. In effect, the promise to rejoice in Yahweh and to be clothed in Yahweh’s righteousness is beginning to take shape (נָחַ֣ת אָדָֽם שָׁ֑ם צֶ֔דֶק).
2. Rejoicing

(64.4)

Within Isaiah, the theme of joy is used to describe the emotions that result from the work of Yahweh in destroying adversaries of Israel (cf. Is 9.1-6). Joy was also the result when Yahweh brought an end to the Exile (Is 12; 40.1-11). שׂוּשׂ is used by Deutero-Isaiah to describe the joy of creation in response to liberation from Exile (35.1). Within Trito-Isaiah, the prophet rejoices because he is dressed in salvation and righteousness (61.10). Yahweh himself rejoices over Jerusalem as a young man with pride (62.5 inverts 9.17). The summons for people to rejoice is the theme of the new creation (65.18). Joy replaces mourning in Jerusalem (66.10). Finally, the heart rejoices because the hand of Yahweh is upon his servants (66.14).\footnote{Koole 2001, 502.}

3. Doing works of righteousness

(64.4)

Moreover, the clause describes Yahweh as “welcoming” those who do “works of righteousness” (תִּשְׂפָּחֵץ).\footnote{Koole 2001, 390-391.} In the immediate context, working joyfully is a response to Yahweh’s work for those whom he loves (64.3). Within Trito-Isaiah, doing the works of righteousness, when people are the subject, refers to the ethical obligations. When the reference is to Yahweh, צֶ֔דֶק is seen as the basis of salvation (58.1; 61.3; 62.1).\footnote{Koole 2001, 390-391.} The confessing community finally understands the distinction in 64.5. Here, the people understand that all of their works of righteousness (תִּשְׂפָּחֵץ) do not result in Yahweh’s salvation (64.5, וְיַנְשָׁע). In this way, the vision of 61.10 is understood but not experienced. The community has confidence that Yahweh will intervene because they are “his work” (64.8).

4. Remembering Yahweh in his ways

(64.4)

The community also affirms that Yahweh welcomes those who remember his ways (חֲדָיָךְ יָנָשֵׁי). In Deutero-Isaiah, Yahweh taught the people the paths (וִיהָעַבְדָנּ) to go on (48.17) and prepared the paths of salvation for the exiles (49.9,11; 51:10). The servant community, however, confessed walking in their own ways (53.6). The prophet of the Exile concluded with a call for the community to forsake their wicked paths of unrighteousness (55.7-9). However, the Exile and liberation had not prevented people from walking in their ways. In Trito-Isaiah, וָנַשֵּׁי is associated with wicked shepherds who go in their own way to gain profit (56.11). They also defy Yahweh...
(57.11,17,18). The wicked take pleasure in their false piety (58.13, חטא, וانون), walk in ways that do not lead to peace (59.8) and delight (ץ으로) in abominations (66.3). In contrast to the wicked, the confessing community rejoices in Yahweh’s new path (62.10). However, they confesses not being able to walk in Yahweh’s ways (64.4-8; 63.17) which leads to despair expressed in the phrase: “How can we be saved?”

5. Confessing Israel understands that Yahweh’s anger (יְרֵע) led to sin and despair about salvation.

(יִרְאָה יָדָה, יָדָה יִרְאָה)
(64.4b)

The consequential wayyiqtol ישן (“and we sinned”) follows the qatal verb (יתן). The theological tension has led various Bible translations to remove the clausal connection (NIV, RSV, NEB). The expected logic within Isaiah is that sin leads to wrath. One does not expect that divine wrath would lead to sin (ץ 것으로) (cf. 1.14; 5.18; 28.21; 42.24 43.27). Such a sequence makes it impossible to be saved now or in the immediate future (ידִי יָדָה, wayyiqtol).

The confession of Yahweh being the cause of sin, we suggest, is a reapplication of the hardening motif in Is 6.9ff. In Is 6 sin was also seen as an expression of Yahweh’s wrath. Lexically, of course, there are no quotations from Is 6.9ff. Neither יוֹנָה nor יוֹנָה occur in Is 6. However, the thematic parallels of attributing a condition of sin in the people to Yahweh suggest the possibility of a thematic echo. Moreover, the use of יְרֵע corresponds to the temporal nature of Yahweh’s hardening decree. In Is 6.1-13 the decree of hardening was temporal. The word יְרֵע is compatible with a limited period of anger. While the complaint states that they have been in their sins “forever” (יִרְאִים יִרְאָה), this does not imply that יְרֵע is unending. The use of יָדָה in v.8 implies that Yahweh’s wrath comes to an end.

6. Israel confesses that her deeds of righteousness are unclean

(יָדוֹ הָכִ֗יָּהּ בְּנֶפֶשׁוֹ הָכִּיָּהּ אַחֲרֵי יְרֵעָה
(64.5)

In contrast to Yahweh polluting his garments when he slaughtered Edom in righteousness (59.17; 61.10; 63.1-6), the entire community confesses in first person plural that their righteousness (ָדִי) is like a polluted (ץ 것으로) menstrual rag (ץ pelo). The use of the word יוֹנָה further suggests that Is 6.5 shaped the present clause as well. As in Is 6, the community in 64.4-8 identifies themselves with impurity (cf. 30.22). Deutero-Isaiah did not use the term יָדָה in describing confession. However, Deutero-Isaiah did use the

1138 יִרְאִים: The garment of menstruation describes the righteousness of the people. BDB 1977, 282.
term ἁμαρτεία to critique the ethics of pilgrims on Yahweh’s highway (35.8) and the ethics of Zion’s residents (52.1,11). Here, in 64.5 there is a realization that ethical works fail to bring salvation. The confession sustains the disillusionment with the core promises in Is 60-62. Is 61.10 announced that Yahweh would clothe the community with works of righteousness.

7. Israel confesses that she fades like a leaf and her iniquities take her away (וּנָהָל הָשָׂרְקָה טַמְאָה וּנְשֹׁנֶת כּוֹרִים צָוָאָה) (64.5b)

The wayyiqtol (וַיֹּשַׂאֻנוּ) “we fade” continues to elaborate on the Result of Yahweh’s wrath in v.4. The yiqtol (יִשָּׂאֻנוּ) depicts what happens customarily to leaves (i.e., they are carried away by the wind). Thus, “withering” and “being taken away” depict the experience of Israel. The text evokes images of withering and fading vegetation in 40.8. In Deutero-Isaiah, the image was applied to the nations who are punished as a result of Yahweh’s wrath. Yahweh’s רוח blows (i.e., brings empires down) upon the evil empires. So, too, in Proto-Isaiah wrath led to the withering flower of Israel (28.1,4; cf. 1.30; 24.4). Here, the focus is on a group within the nation that withers and not the entire nation or empire.

Instrument of Wrath and Stimulus to Wrath (עָוֹן)

Iniquity (עָוֹן) is a stimulus to wrath in Isaiah (1.4; 6.7; 13.11; 14.21; 22.14; 26.21; 30.13; 33.24; 40.2; 50.1; 53.5,6,11; 57.17; 59.2,3; 59.12). עָוֹן is also an Instrument of wrath (30.13). In v.6b, the iniquities have “hands” and are personified. יָד (“hand”) is frequently an Instrument of wrath in Isaiah (Yahweh’s hand: 5.25; 11.4,15; 9.13; 27.7; Assyria’s hand 10.24; 14.6; The angel’s hand: 37.6). Yahweh delivers his people into the “hands of their iniquities” (וְיָדַיְוֹן יִשָּׂאֵהוּוּ), v.6b). This corresponds to our analysis of 5.18 where עָוֹן was both the Stimulus to wrath and the Punishment (5.18). The same pattern was seen in 9.18 where wickedness was the punishment. In effect, the offense and the punishment converge.

8. Israel confesses that no one calls on the name of Yahweh nor takes hold of him. (וְאָרָדְרְעֵהוּ אֲשֶׁר יִשָּׂאֵהוּוּ מְשָׁפַעְתָּו, בּ, כָּלָה) (64.6a)

The community confesses the present situation (gotel, 2x’s) in which no one invokes Yahweh by name (וְאָרָדְרְעֵהוּ אֲשֶׁר יִשָּׂאֵהוּוּ מְשָׁפַעְתָּו, cf. 40.26; 42.6; 45.3-4). The parallel verbal phrase places, using a gotel followed by an infinitive of purpose,
places emphasis on laying hold of Yahweh (מַחֲצָלֵר לְנַחֲמֶה). That is, no stirs themselves to take hold of Yahweh (cf. Yahweh’s action for his people: פֶּן, 42.6; 45.1; פֶּן, 51.9,17). Now, however, the very fact that the community confesses their apathy implies the reversal of a spiritual condition.

9. Israel confesses that they are Yahweh’s children, the Potter’s clay, and the Maker’s creation
(ותשֶׁה וֹֽקָו אַבְרָכֶה אֲנָחָה אֲנָחָה אֲנָחָה לְאִלָּה אֲנָחָה לְאִלָּה אֲנָחָה לְאִלָּה אֲנָחָה)
(64.7)

Medium

The Medium to attempt Yahweh to act is a communal prayer/lament.

Addressee

1. [Yahweh], who welcomes those who rejoice and work righteousness
(קִפְּסַת אַדְרְשּׁה וֹֽקָו פֶּן)
(64.4)

2. [Yahweh], you were angry with us and made us sin
(קָצַ֨פְתָֹה וֹֽנֶּחֱטָ֔א)
(63.4)

3. [Yahweh], You hid your face from us and delivered us into the hands of our iniquities
(כָּרִיתָסַת קַֽלֶּה צָלַֽנְתָּ וֹֽנָּחַֽנְתָּ)
(63.6b)

The כִּי clause states the Reason that no one called on the name of Yahweh, namely: Yahweh hid (מַחֲצָלֵר, qatal) and delivered the people into the hands of their iniquities (שָׂתַר, wayyiqtol). From the perspective of the confession, Yahweh is still being blamed for not having anyone to call on his name! How can they call upon one who is hidden? Previously, Yahweh’s wrath (קָצַ֨פְתָֹ) is depicted as the cause of sin. Now, Yahweh’s hiding is the cause for a lack of worship and the cause for the failure to invoke his name. This breaks the expected pattern of sin being the cause for Yahweh’s hidden face (קָצַ֨פְתָֹ, 40.27; 45.15; 54.8; cf. 59.2). Yahweh’s hiding led him to deliver his people into the hands of their iniquities (שָׂתַר, wayyiqtol).

1142 No one does for Yahweh what Yahweh has done for them. See Goldingay 2014, 418-419.
4. **Yahweh: the object of influence in prayer**

The confessing community seeks to influence Yahweh. The Name (יְהוָה) is first mentioned in 64.7. The Name had been mentioned since 63.19. \(^{1143}\) Up until v.8, Yahweh has only been referred to with second person pronouns (vv.4-6). The absence of the Name climaxes in the clause יָנֵפְרוּ לַ֔הּ אֲדַרְדוּ לְבַשֵׁק (v.6). In v.8, however, יְהוָה becomes the focus of the prayer. The waw assertive clause (וּנְחָקַד) inverts the lament that no one calls on the Name.

5. **Father**

In Trito-Isaiah, Yahweh is referred to as “father” (63.16, 64.7). Deutero-Isaiah depicted both Abraham and Sarah as father and mother (51.2). In 58.14, Jacob is called “father.” In 64.11 the “fathers” are those who used to praise Yahweh on the site of the sanctuary.

6. **Potter**

In Proto-Isaiah, Israel was indicted for complaining against Yahweh who formed her (29.16). The image of Yahweh as “potter” was developed in 45.9-11. Picturing Yahweh as potter in the qotel form emphasizes his ongoing care for the community. As “potter,” and the “one who forms” (יָצַר), Yahweh shapes Israel for his glory (43.7; 49.5), helps Israel/Jacob (44.2) and, assures Jacob they will not be forgotten (44.21). The fashioning of Israel is associated with Yahweh’s creative acts (44.23; 45.18). Finally, Yahweh, as one who forms Israel, is contrasted with gods who cannot fashion anything (43.10; 44.10; 44.12). The image provides a basis for the plea for Yahweh to cease being angry in 63.8.

7. **Maker of Israel**

\(^{1143}\) Koole 2001, 396.
Salient

“An entity which the speaker believes should participate in the action.”[FNI].

Hands of their iniquities (See above).

Content

“The wish for action on the Addressee's part that the Speaker [Yahweh] expresses” [FNI] is stated with two clauses employing the negative volition particle (יִלְּדָה + yiqtol) followed by a third clause in the imperative.

1. Do not be angry forever!

The plea for Yahweh to not be angry uses the word קָצַף, which is associated with temporal expressions of wrath (עַד־מְאֹד).

2. Do not forever remember our sins!

The plea for Yahweh to not remember their sin functions as an inclusio with v.4. The theme of “not remembering” underscores the resolve of the community in v.4. Here, in v.8, the plea expresses the desire to avert punishment. As Young notes, “to remember iniquity is to visit it with the punishment that is its due (54.7,8).”

3. Ah! Please look down at your people.

In Proto-Isaiah, the community did not look at the work of Yahweh’s hands (5.12; 22.11). Deutero-Isaiah described the need to look and to hear (42.18; 51.2). The present imperative (נָבַט) + the emphatic particle, asking Yahweh to look at his people, attempts to reverse the reality of Yahweh’s absence (64.7; 63.15). The plea attempts to get Yahweh to do for people what they were not willing to do for him. Yahweh had looked for help but no one helped him (63.5). The means of persuading Yahweh to look emerges in

\[1144\] Young 1972, 489.
In 66.2,3 Yahweh promises to look at the one who trembles at his word.

**Reason**

"The Reason for which the Speaker attempts to persuade Addressee" [FNI] is based on the covenantal relationship between Yahweh and his people (יְהֹוָה אְדָמָה, v.8). This is elaborated in the statements describing Yahweh as father, potter, and maker previously noted.

**6.7 Isaiah 65,3.5**

**Surface Structure of Is 65.3.5**

Is 65.3

הַאֲדָמָה hammak ʾisîm ʿōti ʿal-pānay tāmiḏ

Is 65.5

הַאֲדָמָה qēraḥ ʾēlēḵā ʿal-tīγgāš-bī ʾēš qāḏaštīḵā

Introduction to Is 65.1-5

Is 65.1-5 is part of a larger response to the lament in 63.7-64.11. In particular, Yahweh responds to the accusation that he has been silent in 63.11. Yahweh states that he has always been available (65.1,2). Moreover, Yahweh responds by stating that he will “not keep silent because of the iniquities of the fathers” (יִהְיֶהוֹו אֱלֹהֵינוּ אֶלֶף אֲבָנָי יִהְיֶהוֹו כְּאֶבָנָי צֶדָקָה, 65.6-10).
The revelation of Yahweh had always been offered (65.1,2a). Nevertheless, the people did not seek Yahweh (vv.1-2a) and pursued pagan cultic practices that revived the Pre-Exilic apostacy (vv.2b-5). This becomes the basis for judgment in (65.5-7). The absence of מִשְׁפָּט and צְדָּקָה, as a basis for judgment, is a remarkable shift within the text that now functions as a book level inclusio with Is 1. More than forty words in Is 1 are repeated in Is 65-66.

While the basis for judgment is, partially, the revival of Pre-Exilic religion, it is notable that the objects of judgment are described in uniquely Post-Exilic terms. Westermann observed that before the Exile (587 BCE) the sin of some made the entire nation guilty. Here, however, judgment falls only upon the sinner. This is indicated by the statement in v.6 that sins are written before Yahweh (יָנָפָלֵבָה). The discrimination in judging transgressors within the community and not the entire nation is elaborated in v.8. In v.8 Yahweh affirms that he will not destroy the entire nation. That is, judgment falls only on the faithless (cf. v.9; v.11). The section of vv.13-16a elaborates how the judgment of Yahweh applies to specific groups.

**Frame Elements**

**Event (Literary Genre)**

Is 65.1-7 is a prophetic announcement of judgment substantiated by accusations of idolatry (vv.3b-5,7a). 65.8-16 functions as an oracle of salvation that only applies to the righteous few. The wrath-associated lexeme (כָּעַס, v.3) and the associated term (אַף, v.5) function in ways that correspond to the Punishment frame.

**Agent (of Punishment)**

Yahweh is the Agent of punishment. Depictions of Yahweh are set in contrast with the Evaluee [faithless Israel]. The qatal verbal forms picture Yahweh’s action from the past until the present as a completed whole.

1. *Yahweh was ready to be sought by those who did not ask for him*

   נָדַּרְשָׁה לְוֹ אֲנָשִׁים (65.1)

   Two qatal forms summarize the relationship between Yahweh and his unresponsive people. The immediate context contrasts the wicked with the faithful servants of Yahweh who do seek Yahweh (דרשׁ, 65.10). This is

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1147 Alonso-Schökel and Sicre-Diaz 1987, 387.
1148 Ibid.
1150 Ibid.
unlike Proto-Isaiah where the entire nation refused to seek Yahweh (1.17). The entire purpose of Yahweh’s wrath against Israel was for Israel to seek him (9.13). Instead, the entire nation sought direction from Egypt (31.1) or in oracles from the dead (8.19-20). Post-Exilic sins revived the Pre-Exilic sins (65.3-7). The hope for the nations to seek Yahweh in 11.10 had never been actualized in the nation itself. Deutero-Isaiah had called on people to “seek Yahweh while he could be found” (55.6). In this sense, 65.1 is a continuation of the call in 55.6. Members of the nation had rejected the offer of Deutero-Isaiah. However, some accepted the offer to seek Yahweh.

The parallel term שָׁאַל expresses what it means to seek Yahweh, namely: to ask him for orientation and deliverance. Within Proto-Isaiah, not asking Yahweh for a sign of deliverance from the Syro-Ephraimite coalition (7.11-12) or from Assyria (30.2) provoked his wrath. In Deutero-Isaiah, Yahweh asked for an answer from his people (41.28) but no one answered. Rather, the exilic community questioned Yahweh negatively about his work (45.11). Trito-Isaiah shifts the reason for Yahweh’s provocation from not consulting him about political strategies (Proto-Isaiah) to an attitude of false piety in cult (58.2).

2. Yahweh was ready to be found by those who did not search for him

The clause expresses Yahweh’s disposition to be found (מצא) by those who did not search him with a qatal (�다ּרשׁ). The wordמצא is repeated in v.8 and functions as a thematic inclusio highlighting the distinction between the wicked and the faithful. The wicked within Israel did not attempt to find Yahweh (v.1). Yahweh, however, finds wine in a cluster of good grapes (לְוֹכֶה שׁוֹאָל תִּמְצֹא־חֵפֶץ), v.8, cf. 41.12).

The emphasis in Deutero-Isaiah that influences the imagery in 65.1-16 is that of seeking water. In 41.17 the poor, associated with servant Jacob, seek water but find none. In response to their seeking water, Yahweh answers them and provides water. The same imagery from Deutero-Isaiah is reapplied to the descendants of the servant in 65.13ff. Yahweh provides water his servants who seek him. A secondary use of the term in Deutero-Isaiah was Yahweh’s insistence to not be sought in secret places (45.19). This parallels Yahweh’s insistence that his people not seek direction in secret necromantic cults that preform rituals in hidden places (65.1-8). Deutero-Isaiah ends, as noted in our above analysis of 65.1a, with a call to seek Yahweh while he may be found issued at the end of Deutero-Isaiah (55.6). The call remains unanswered in the Post-Exilic period.

Finally, the lexemeמצא is used to describe the faithless wicked in Trito-Isaiah who, instead of finding Yahweh, find pleasure (תִּמְצֹא־חֵפֶץ) in

1151 Alonso-Schökel and Sicre-Diaz 1987, 385.
not honoring the Sabbath (58.3). A similar indictment, using בָּדַשׁ and דָּרַשׁ, depicted the cultic practice of the entire nation in 1.12 as a Stimuli to wrath.

3. Yahweh said: “Here I am’ to a nation who did not invoke his name.”
(65.1b)

The clause emphasizes that Yahweh's offer be invoked by his people had no effect. The Name of Yahweh in the original core of Trito-Isaiah is depicted as the object of the affections of the nations (60.9; cf. 59.19). However, the wicked within the nation despise the name of Yahweh. The association of קָרָא and שֵׁם develop unique themes within Trito-Isaiah. As noted in our discussion on 64, the Name of Yahweh was not invoked from 63.19 until 64.7. This is shocking critique because Yahweh made himself an everlasting Name in the Exodus (63.12-14). The larger context of 65.1-5 accuses the wicked of not listening or responding to Yahweh when he spoke (65.12). Instead of calling on Yahweh’s name, the wicked practice evil (65.12). As a result, the name of the wicked will be a curse (65.15). The present text underscores the stubbornness of the wicked (v.1b). God has called their name, but they have not called out on God's name (58.12; 61.3; 62.2; 63.19; cf. 48.8). Moreover, they hate the community and persecute the godly pretending they oppose the faithful for the sake of the Name of Yahweh (66.5).

The theme of not listening or hearing implicitly echoes the hardening motif in Is 6.9ff. In Trito-Isaiah, however, Yahweh is exonerated from causing his people to be deaf. In contrast to the wicked who do not respond and whose name is cursed, the servants who invoke Yahweh will be answered before they call upon him (65.24). Moreover, they will be given a new name in fulfillment of the original promise in (62.2; 56.5; cf. 44.5). The promise within Deutero-Isaiah of Yahweh’s people knowing the Name of the one speaking (52.6) has only been actualized in the faithful.

4. Yahweh spread out his hands all day to people who rebel
(65.2)

Yahweh has spread (qatal) out his hands all day to a people who rebel (qotel). In 1.13 the apostates spread out their hands to Yahweh but Yahweh hid his face. Now, Yahweh spreads his hands out to his people but they continue to rebel.

Evaluate (Depiction) and Reason for Punishment/Stimulus to Wrath

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1152 Koole 2001, 396.
1153 Young 1972, 502.
The *Evaluee* is the Post-Exilic apostate group within Israel. However, they are being punished for their sins and for the sins of their fathers. The depictions of the *Evaluee* are clear but the identity of the *Evaluee* shifts with the pronouns in vv.6-7:

v.6: 3rd person plural (יָאָלְחָם) “their bosom.”

v.7a: 2nd person plural (וַעֲוֹנֹתֵיכֶם) “your iniquities /fathers.”

v.7b: 3rd third person plural (םיִרְּהֶים) “they burned.”

As Joo noted, the shifts in the MT, unlike the LXX, indicate that the current generation is receiving the punishment for the sins of their fathers in 65.1-5. Thus, the MT text of Trito-Isaiah depicts not only a revival of Pre-Exilic sins but also a revival of Pre-Exilic punishments on the descendants of sinners (cf. Num 14.18 and Ezek 18).

Depictions of the *Evaluee* and Reasons for punishment in vv.2-6 are expressed with eight qotel forms that describe the apostates within Israel in the following way:

1. **People who not seek Yahweh (vv.1-2)**

2. **People who do not invoke the Name of Yahweh (vv.1-2)**

3. **A rebellious people**

4. **Walking in a way that is not good, following their thoughts**

The participle קֵרַּךְ stands in apposition with eight qotel forms that describe rebellion. The clause pictures the covenant people as stubborn and unwilling to change their current behavior (Deut 21.18). The term was used in 1.23 to express rebellious leaders who practice injustice. Proto-Isaiah also associated rebellion with making political alliances in Egypt.

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1154 However, if one follows the LXX and removes the second person in v.7a, then it is only a third-person reference (τὰς ἀμαρτίας αὐτῶν καὶ τῶν πατέρων αὐτῶν). Joo 2006, 60.
The people insist on walking (הלַ) in a way that is “not good” (טוב). To go in a way that is not good is to go “after (אחר) one’s thoughts (מַחֲשָׁבָה).” The use of אחרי evokes images of idolatry and of going after “other gods.” Našir occurs 63 times in the MT (Ex 34.14). Deutero-Isaiah called the wicked to forsake their thoughts (אחר, 55.7) and follow Yahweh’s thoughts (55.8-9). As with other invitations, the prophetic call was not heeded. Rather, the wicked persisted in thoughts (59.7) that led to iniquity (אָ֫וֶן) (57.17; 59.9). אָ֫וֶן should not be confined to mere rational thought but to the planning of evil.1155 The core vision of 60-62 that described all nations “walking” to Zion (60.3; cf. 30.29) contrasts with Zion that does not walk in the way of Yahweh.

5. The people provoking Yahweh to wrath continually (כָּעַס) (65.3)

Israel is not called “my people” but referred to in the third-person creating a distance between Yahweh and the apostates. The wrath-associated lexeme כָּעַס is drawn from deuteronomistic ideology (Deut 21.20; 30.1; Jer 5.13; 6.27,28)1156 and is used “especially of provoking Yahweh by worship of other gods.”1157 The lexeme also expresses “insubordination to Yahweh’s plans” in Post-Exilic contexts (Neh 3.37). כָּעַס always connotes an excited emotion.1159 The term כָּעַס occurs only here in Isaiah. According to Joo, the editor of the final form of Isaiah used the term to “function as a motive for divine punishment.”1160 The five qotel forms that follow detail how Yahweh is provoked (כָּעַס). They are all related to cultic practices.

6. Sacrificing and burning incense on bricks. (קָּרֵא קָּרֵא עִלָּוַי וּלְיִמְצָבָה) (65.7)

Sacrificing in the garden is, quite possibly, a reference to practices associated with cult of Tamuz (Is 1.29; Deut 12.2; 2 Kings 16.4; Hos 4.13).1161 Offering incense on bricks violated the regulations for sacrifice (Ex 20.25; Deut 27.5-6; Josh 8.31). 65.3 is likely a veiled reference to ritual fellatio.1162

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1156 Blenkinsopp 2003, 270.
1157 Provoking Yahweh by worship of other gods: Judg 2:12; 1 Kings 14.9, 15; 16.33; 22.54; 2 Kings 17.11; 23.19; 2 Chron 28.25 Neh 3.37; Jer 7.18, 19; 11.17; 32.29, 32; 44.3; Ezek 8.17; 16.26 Is 65.3 Hos 12.15; BDB 1977, 495.
1158 F. Stoltz 1997b, “伝え k’s to be angry,” TLOT, 624.
1159 Ibid.
1160 Joo 2006, 141.
1161 Alonso-Schökel and Sicre-Diaz 1987, 387.
1162 Hanson 1993, 243.
7. Sitting in tombs and spending the night in secret places.
(B’kavvim shel ha’kalahim)

Sitting in chambers of tombs at night describes the practice of consulting the dead (cf. 57.5b-6; esp. Ezek 8.10-12).  

8. Eating the flesh of swine and broth of unclean animals.
(Reyah shel she’aron ve’levanot she’lo shel shom im)

The eating of swine and unclean meat was prohibited (Lev 7.18; 11.7; Deut 14.8; Ezek 4.14).

9. Segregating oneself by claiming a status of cultic holiness.
(Alpher shel halakh shel aleph shel ha’tikvah)

The self-delusion of holiness runs contrary to Isaianic depictions of the “Holy One of Israel” (1.4; 5.19; 12.6; 30.11, 12, 15; 48.17; 60.14; cf. 6.1-5). The segregation of oneself to a status of cultic holiness underscores the deep divisions within the Post-Exilic community.

10. A smoke in my nostrils, a fire that continually burns.
(Kelach shel bafre shel kelolah)

The demonstrative adjective serves to distance “these people” (Ala’el shel aleph shel ha’tikvah) from Yahweh. They are described as smoke in Yahweh’s nostrils (Ash) and as a fire (Ye’ish) that burns continuously (Yakad). In this clause, the rebels are not depicted by what they do but what they provoke in Yahweh. Smoke and nostrils are images of divine wrath (cf. 2 Sam 22.9; Ps 18.9; Job 41.12,20).

11. Record of sins
(Ha’tikvah shel kelolah)

The qotel passive refers to something written before Yahweh. Whether it is a written decree (Jer 22.30; 25.13; Job 13.26) or a scroll that registers the evil deeds (Dan 7.10; Mal 3.16) is unclear. In any case, the repeated reference to sin being “before Yahweh’s face” (v.3, Shel kelah shel ha’tikvah) implies that the sins depicted in vv.2-5 are the same sins that are written before him. The qotel

1163 Blenkinsopp 2003, 272.
1164 The term depicts anger which shows itself in hard breathing. G-T 2003, 69.
1165 Smith 2009, 704.
forms describe the sins of the apostates in the present. Written texts in Isaiah are associated with Yahweh’s word of judgment (cf. 8.1; 30.8; 34.16).

Response-Action (Punishment)

Yahweh affirms he will not keep silent but will repay with just measures.

The negative yiqtol (פשך אֵל) depicts Yahweh’s promise to not keep silent in the immediate future. The verb אֵל (“silence”) was used by Deutero-Isaiah to depict Yahweh’s inability to contain his anger against enemies (42.14). Now, in Trito-Isaiah Yahweh cannot keep silent against apostates (63.6). In both cases, keeping silent is associated with containing wrath (cf. 62.1,6).

The assertive clause (v.6) repeats the qatal form (שלם) twice to express certainty. יָדָךְ in v.7 continues the same aspect as the qatal in v.6. The yiqtol of שָלֵם, in the third-person, was used twice in 59.18 to express divine wrath against apostates. Here, however, the first-person singular adds force to Yahweh's commitment to “repay.” The substantive פְּעֻלָּה connotes something that is deserved as in a “wage” (cf. Lev 19.13). Specifically, it is “their” payment (third person plural suffix). “Their bosom” (עַל חֵיקָם) conveys the images of sins returning to them.

The reference to measuring out נֵסָרָה ("the first") upon their laps, according to Goldingay, has been carried over from Jer 16.18. Goldingay writes:

In the context in Jeremiah, it draws attention to the fact that an act of punishment is to come ‘first of all’ before Yhwh's restoring of Israel (of which Jer 16:14–15 has spoken). Although it may be carried over somewhat mechanically from Jeremiah, this meaning will fit here.1166

Goldingay’s suggestion that the phrase comes from Jer 16.18 is plausible. However, the use of נֵסָרָה can hardly be “mechanical” given the key function of the term within Isaiah. The term here functions to reapply the logic of punishment and restoration from 8.21ff where the “first things/former things” implied a punishment that would be followed by a restoration (“latter things”). Trito-Isaiah merges expressions of punishment with the sins themselves.1167

1166 Goldingay 2014, 453.
Instrument

The lack of an Instrument or secondary agency to carry out Yahweh’s wrath develops Trito-Isaiah’s emphasis that Yahweh works alone. This underscores that wrath is not detached from Yahweh.

Results

Yahweh does not destroy the entire vineyard but discovers some good grapes.

Westermann noted that v.8 was the key to the interpretation of the entire passage and the theology of Trito-Isaiah, namely: Yahweh no longer deals with the nation as a whole but with groups within the nation. Judgment is discriminatory and only falls on the wicked.\textsuperscript{1168} At the same time, the present generation pays for the sins of their fathers. They were guilty of the same crime.

The text, quite possibly, a reflection on the song of the vineyard in 5.1-7 that announced the destruction of the entire nation. Here, Yahweh has found useful grapes in the midst of bad ones. Moreover, Goldingay suggests that 65.8 carries forward the promise in 27.2-6.\textsuperscript{1169} This does not necessarily imply that 27.2-6 was written before 65.8ff. We concur that the vision of a perfect vineyard in 27.2-6 is far from realized in 65.8. There are still “bad grapes.” Is 27.2-6 is likely the final step in the cultivation of Yahweh’s garden. We suggest that 27.2-6 is analogous to the function Is 60-62 has for surrounding chapters. The chapters surrounding Is 60-62 never actualize the ideals pronounced in 60-62. In the same way, the central vision of Yahweh’s garden (27.2-6) is an ideal that remains only partially achieved (65.8).

\textsuperscript{1168} Westermann 1969, 398-401.
\textsuperscript{1169} Goldingay 2014, 453-455.
6.8 Isaiah 66.14,15

Surface Structure of Is 66.14,15

Is 66.14

Now, Yahweh appears. In a similar way, Trito-Isaiah (60-62) was bracketed by texts of judgments on either side (e.g., 63.1-6; 59.15b-20). The significance, of linking Post-Exilic proclamations of salvation (66.7-14) with apocalyptic language (v.6 and vv.15-16) lies in depicting “a large-scale...

Introduction to Is 66.6-16

Is 66.14,15 is part of a larger text that begins in v.6 and extends to v.16. The pericope announces the judgment of Yahweh on all flesh. Yahweh’s salvations is proclaimed for his people. At the beginning (v.6) and end (v.16) of the unit, Yahweh’s coming is depicted as an epiphany characterized with fire and “extreme meteorological phenomena” (cf. Ex 19.16). The arrival of Yahweh with fire indicates the final editor of Trito-Isaiah has taken up the lament in 63.19-64.1. The faithful had cried out for Yahweh to appear with clouds of fire. Now, Yahweh appears.

The awkward transition between v.6 and v.7 and between v.14 and vv.15-16 indicate that the editor bracketed an original core vision with expressions of Yahweh’s arrival. In a similar way, Trito-Isaiah (60-62) was bracketed by texts of judgments on either side (e.g., 63.1-6; 59.15b-20). The significance, of linking Post-Exilic proclamations of salvation (66.7-14) with apocalyptic language (v.6 and vv.15-16) lies in depicting “a large-scale...

AFPM: Legend: Verbs; Subjects; Subject Complements; Direct Object; Indirect Object [ido]; Distributive [distr]; Quasiverbal Predicate [QSVPr]; Manner [mnr]; Locative [loc]; Comparative [comp]; reason [rsn]; Nomilized Apposition [n.app]; Apposition [app]; Movement Origen [mvt or]; Possessor [Ps]; Time point [time pt]; Instrument [instr]; Closure [cls]; Harmed Grammar [harm grmr]; 2nd grammar [gam gram]

Stromberg 2011a, 44-48
divine intervention in which the other nations are destroyed, and which, for Israel creates salvation in perpetuity.”

The structure of the text, with its verbal sequence, is noted in the chart below. The first epiphany, expressed with a qotel, emphasizes that the announcement of judgment and salvation is present (v.6). The following announcement of salvation juxtaposes the qatal with the yiqtol to depict the birth of a nation occurring before labour-pangs (v.7). The miraculous birth described in v.8 leads to questions expressed with two experiential qatal clauses (“who has heard or seen such a thing?”). This is followed by two yiqtol forms that express the customary impossibility of children being born in a day. The qatal forms that close v.8 emphasize the rhetorical certainty of the birth. Is 66.9 uses two yiqtol forms and one weqatal to emphasize the immediacy of the birth. The remaining verses (vv.10-16), for the most part, alternate between qotel forms (3x’s), we-qatal forms (5x’s) and yiqtol forms (7x’s). The sense is that Yahweh’s arrival brings with it immediate and vivid actions. The structure is as follows:

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1174 Ibid., 419.
1175 Ibid.
1176 Though the two yiqtols in v.13 describing the mother’s comfort are customary yiqtols. They provide the ideological basis for Yahweh’s comfort in the future depicted with a yiqtol.
Summons to rejoice in salvation

Unprecedented birth: (v.8)
who heard of it? (nuqbat, qatal)
Who has seen it? (nash, qatal)
Will land be born in a day? (nuqbat, qatal)
Will a nation be delivered in moment? (nuqbat, qatal)
For (v.9) as soon as Zion in labor, she delivered (nuqbat, qatal 2x’s)

Response to skeptics: (v.9)
Shall I bring to birth and not deliver? (nuqbat, qatal)
Declares Yahweh (nuqbat, qatal)
The one bringing forth (nuqbat, qatal), shut the womb? (nuqbat, qatal)
Declares Your God (nuqbat, qatal)

Images of salvation in Zion
(v.12)
For (v.10) thus says Yahweh (nuqbat, qatal)
Behold, I (nuqbat), Extending prosperity (nuqbat, qatel) to her
As a river, peace (as an overflowing stream) (nuqbat, qatal)
You shall suck and be carried (nuqbat, qatal)
Upon knees you shall be dandled (nuqbat, qatal)
(v.13)
As mother comforts (nuqbat, qatal); I will comfort (nuqbat, qatal); you will be comforted (nuqbat, qatal)
(v.14)
You will see and rejoice (nuqbat, qatal, 2x qatal)
Your bones like grass will flourish (nuqbat, qatal)
Hand of Yahweh known with his servants (nuqbat, qatal)

Announcement of judgment
But … his malediction with his enemies (nuqbat, qatal)

Epiphany
Behold Yahweh in fire comes (nuqbat, qatal)
to render his anger in fury (nuqbat, yiqtol, infinitive construct)
his rebuke in flames (nuqbat, yiqtol)
(v.16)
For (v.10) by fire (nuqbat) Yahweh judges (nuqbat, qatal)
By his sword (nuqbat) all flesh (nuqbat, qatal)
The slain will be many (nuqbat, qatal, qatal)
Frame Elements

Event (Literary Genre)

The text of vv.7-14 is an integrated announcement of judgment and an announcement of salvation that is bracketed by two epiphanies (vv.6,16). The judgment of the wicked results in the vindication and salvation of the servants of Yahweh. Thus, the text corresponds to the Punishment frame.

Time (Historical)

Associated with the final phases of the edition of Trito-Isaiah during the Post-Exilic context.1177

Evaluee

The objects of punishment are the “enemies of Yahweh” (v.14b) and “the whole earth” (v.16).

1. Yahweh’s enemies (ןְּשֹׁנֶת אֲשֶׁר שָׁאִים) (66.14b)

2. All flesh (כָּל־בָּשָׂר) (66.16)

The phrase “all flesh” is typical in texts where universal judgment is the theme. Details of the judgment are not given. In the immediate context, Yahweh’s judgment will be directed toward the flesh of those who eat the flesh of swine (רֵיָשׁ בְּשָׂר רֵיָשׁ, v.16; 65.4). All the wicked will come to an end (v.17). The linking of the announcement of judgment to the epiphany, unlike Is 30, is not directed to Israel. These enemies, “all flesh.”

In Deutero-Isaiah, “all flesh” (כָּל־בָּשָׂר) refers to those who would see the glory of Yahweh. בָּשָׂר also depicts the transitory nature of all humanity (40.5,6). The term does not imply every single person in the cosmos but every wicked person in the cosmos. This includes the wicked inside and outside of Israel. בָּשָׂר is used in Trito-Isaiah to identify those who worship Yahweh (66.23). The sight of burning bodies is abhorrent to all flesh (כָּל־בָּשָׂר) in 66.24.

1177 The temple had begun to be built (66.6). Westerman 1969, 419.
Agent

66.6-16 emphasizes that Yahweh alone is the Agent of punishment. Descriptions of Yahweh as the sole agent of wrath is characteristic of Trito-Isaiah. The emphasis is on יְהוָ֔ה which functions as an inclusio in v.6 and v.16. “Voice of Yahweh” (יְהוָ֔ה קֹל) in v.6 prepares the reader to hear Yahweh as the one speaking. יְהוָ֔ה occurs six times. Yahweh is depicted in the following ways:

1. Yahweh’s voice thunders from the temple; Yahweh’s voice is rendering recompense to his enemies.

Yahweh’s voice is heard from the Temple (ַּיְהוָ֔ה). This could refer to the temple in Jerusalem or to the heavens called “the holy temple.” The allusion echoes the call narrative of Isaiah where Yahweh’s voice shook the foundations of the Temple (6.1). The voice of Yahweh was associated with a theophany against the enemies of Ariel in 29.6. So, too, Yahweh causes his voice to be heard in judgment in 30.30 against Assyria. Here, the voice of Yahweh in his theophany is not directed against a specific enemy but “all flesh.” The rendering of exact retribution (לִּדְמוֹנָה מִלְּפָדְתָיו) emphasizes the justice of Yahweh (65.6; cf. 57). The difference is that all enemies, foreign and domestic, receive retribution. Punishment is no longer limited to apostates.

2. Yahweh gives birth in a single moment to land, nations and to the sons of Zion.

The imagery of giving birth was a sign of deliverance in Proto-Isaiah (7.14; 8.1,16; 9.5). In subsequent texts, the people of Yahweh are described as being incapable of giving birth (26.13,18; 33.11; 37.3; cf. 23.4). In Deutero-Isaiah, the birthing metaphor introduces the divine warrior screaming as he intervenes in history (42.14ff).

Birthing metaphors also develop the theme of the population explosion of Zion. Deutero-Isaiah rebukes the people for their disobedience. Had Israel obeyed, their children would have been too numerous to count (48.19; cf. Gen 12). Only once this is recognized does Deutero-Isaiah anticipate the surprise birth of barren Zion (49.21). The children born to Zion is a motive for joy (54.1).

1178 I. Ezra 1873, 302.
1179 Koole 2001, 488.
1180 Possibly an allusion to Gen 3.16. See Oswalt 1986, 676.
In the present text (66.8-9), Yahweh alone opens the womb. Unlike Yahweh’s use of secondary agents in Proto or Deutero-Isaiah, in Trito-Isaiah Yahweh alone populates Zion. In this way, Trito-Isaiah actualizes the promises made to the patriarchs in the Post-Exilic community (Gen 16.2; 20.16).

3. *Yahweh extends prosperity to Zion.*
(Discussed below)

4. *Yahweh comforts Zion.*
(Discussed below)

5. *Yahweh’s hand will be known among his servants.*
(וָיֵדְתָּהוּ רִירָיוֹת אָחֵיָּפִּלֵי)
(66.14)

The original core of Trito-Isaiah proclaimed that the residents of Zion would recognize Yahweh (60.16). However, the Post-Exilic reality was a disillusionment. Therefore, the people lamented and cried out for Yahweh to be made “known/experienced” (יָדַע) with his servants in 64.1. Yahweh is now responding to the plea.\(^\text{1181}\) The promise for Yahweh to be made known develops Deutero-Isaiah’s vision of the universal recognition of Yahweh in 41.20. In 41.20 יָדַע was also used with רָאָה (cf. 66.14a). Deutero-Isaiah’s vision for the universal “seeing” and “knowing” of Yahweh reversed themes of hardening in Is 6.9ff. Now, in Trito-Isaiah the decree of hardening has also been reversed. However, it is not the entire nation that “sees” and “hears” but only the servants (אֶת־עֲבָדָיו). The faithful servants of Yahweh will understand and experience the work of Yahweh in history.

6. *Yahweh will extend his maledictions upon his enemies.*
(וָיֵדְתָּהוּ רִירָיוֹת אָחֵיָּפִּלֵי)
(66.14b)

Unlike the servants, Yahweh’s enemies (אֲרָיוֹנָיו) are the object of Yahweh’s malediction (וָיֵדְתָּהוּ רִירָיוֹת אָחֵיָּפִּלֵי). The root בָּשָׁם was used in 10.5, 25; 13.5; 26.20; 30.27\(^\text{1182}\) and is associated with divine malediction in the Hebrew Bible (cf. Dan 11.30; Pss 7.12; 21.12; Num 23.7; Mal 6.10). The sense in 66.14 implies that Yahweh will unleash his maledictions upon his enemies.

7. *Yahweh comes like a fire; Yahweh’s chariots are like a whirlwind.*
(וָיֵדְתָּהוּ רִירָיוֹת בָּשָׁם אַף הָאָחֵיָּפִּלֵי)
(66.15)

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\(^{1181}\) Koole 2001, 503.

Yahweh is depicted as arriving in the immediate future (אָ֖לֹהֶם, yiqtol) with fire, chariots and a storm-wind. Fire (שֵׁאָר) and chariots (מֶרְכָּבָה) are like a storm wind (ׁנָ֖פֶשׁ). The elements are frequently associated with theophany. Fire (שֵׁאָר, 3x’s in vv.14-15) is an image of Yahweh’s wrath (5.24; 9.17; 10.17; 29.6; 30.27,30). Chariots (מֶרְכָּבָה) are associated with judgment in 19.1; 29.6; 30.30.

8. Yahweh comes to render his anger in fury and his rebuke with flames.

(שׁוּב בְּלַהֲבֵי־אֵֽשׁ) (66.15b)

The purpose of Yahweh’s coming is indicated with the ב infinitive construct, namely: “to return in anger his wrath” and “his rebuke” with flames of fire. The chiasitic structure parallels the ב prepositional phrases:

(שׁוּב בְּלַהֲבֵי־אֵֽשׁ) In anger (רָ֖שׁ) his wrath

(שׁוּב בְּלַהֲבֵי־אֵֽשׁ) His rebuke (בְּלַהֲבֵי־אֵֽשׁ) with flames

The wrath-associated lexemes שָׁפָה and רָ֖שׁ are parallel expressions in 63.1-6 and are associated with notions of heat. רָ֖שׁ “describes more the physically visible state of excitement of an individual breathing heavily as a consequence of anger, while hêmâ emphasizes more the inner emotion, the inner fire of anger.” The repetition of the two parallel words in 66.14-15 indicates that the punishment against the apostates in 63.1-6 has now been applied to all the wicked in the cosmos.

Parallel to רָ֖שׁ is the word הֵמָּה which associates wrath with Yahweh’s speech (30.17). “Rendering rebuke” (שׁוּב בְּלַהֲבֵי־אֵֽשׁ) repays Yahweh’s enemies with the results of their rebellion (57.18; 59.18; 65.6,7; 66.6; cf. 51.20; 54.9). In light of the Book of Isaiah in its final form, the phrase “to return (שׁוּב) in anger his wrath” echoes back to the Exilic era. In Is 12.1 Yahweh turned בֵּשׁ his wrath away from individuals which resulted in comfort and salvation (שֵׁאָרָה אֲפֹ֔ו לֵאמֹ֖ר אֲנִי נַעֲמֹ֗ה נַעֲמֹ֖ה לְרַךְ), In 66.15 Yahweh “returns his wrath” upon his enemies (שׁוּב בְּלַהֲבֵי־אֵֽשׁ), which, likewise, results in the comfort of his people (שׁוּב 3x’s, v.13). We suggest that 66.15 is a variation of Deutero-Isaiah’s perspective on wrath and comfort. In Trito-Isaiah Yahweh comforts his righteous ones by punishing the apostates of the world and by filling Zion with the wealth of the nations (v.13).

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1183 Oswalt 1986, 864.
1185 Oswalt 1986, 685.
### Chart 6.11

**Wrath and Comfort in Is 12.1-6; 40.1-2; 66.6.15**

<table>
<thead>
<tr>
<th>Text</th>
<th><strong>Exilic</strong></th>
<th><strong>Post-Exilic</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Object of wrath</td>
<td>Prophet/Judah</td>
<td>Apostates and the wicked of the world</td>
</tr>
<tr>
<td>Yahweh</td>
<td>Comes in power and glory to reward</td>
<td>Comes in wrath and fire to judge</td>
</tr>
<tr>
<td>Instrument of wrath</td>
<td>Babylon</td>
<td>Yahweh himself</td>
</tr>
<tr>
<td>Turning (שׁוּב) of wrath (롭ָם)</td>
<td>Wrath turned from the nation results in comfort.</td>
<td>Wrath turned toward the nations and wicked in Israel results in comfort</td>
</tr>
<tr>
<td>Salvation</td>
<td>Return to Zion</td>
<td>Abundance in Zion</td>
</tr>
<tr>
<td>Joy</td>
<td>There is joy because God’s wrath against the nation has ended in the Exile (40.1; 49.13)</td>
<td>There is joy because of the abundance of wealth in Zion (v.13-14) and because God’s wrath has returned upon the wicked</td>
</tr>
</tbody>
</table>

9. **Yahweh executes judgment with fire and raises his sword is upon all flesh**

(66.16a)

The יִ֖הוָה clause is assertive (“truly!”) and introduces the **Manner** in which Yahweh executes judgment. Two ב prepositional statements describe the **Instruments** and **Manner** of Yahweh’s judgment, namely: **fire** (אֵשׁ 3x’s, vv. 15-16) and **sword** (חֶ֫רֶב). The *qotel* form, נִשְׁפָּ֔ט, emphasizes the justice of Yahweh’s punishment. In the Pre-Exilic (1.17; 1.23,26; 3.2) and Post-Exilic eras (59.4) leaders of the nation were corrupt in their judgments (שָׁפַט). The vision of Davidic leadership underscored the desire for the ideal judge in 11.3,4 (cf. 2.4; 33.22). During the Exile, when Israel had no king, the image of the just ruler was assumed by Yahweh alone (51.5). Now, Trito-Isaiah depicts Yahweh’s judgment as raging and wrathful (בָאֵשׁ) but equitable (v.16a). The wicked judges in Trito-Isaiah (59.4) are contrasted with Yahweh work in executing his justice.

The depiction of the sword of Yahweh (**כִּבְּשָׁנַת** or **כִּבְּשָׁנְתָּן** in 66.16a) is taken from Is 34.2ff where the sword struck Edom. In Is 34 the Yahweh executed judgment with his sword against the nations. In Is 66 the sword of Yahweh judges both the nations and the apostates.

**Instruments and Manner (of Punishment)**

Yahweh arrives to punish with smoke, fire, wind and voice (cf. Is 30.27-30). The **Instruments** and **Manner** of punishment are not delegated to an agent of wrath. Third-person suffixes in vv.14-16 underscore that **Instruments** of wrath and the emotions related to wrath are personally attached to Yahweh (יַד יְהוָ֣ה, עֲבָדָ֔יו, אֹיְבָֽיו, וּיְתָ֖בָא, וֹתָֽבָאָ֖ו, לִֽבּוֹ, אַדַּֽעַל, יְדֵיֵי). Yahweh’s jealousy for his people compels him to be personally involved in punishing the enemies of his people.
Reason (for Punishment)

The offenses for which Yahweh punishes the world are not stated in 66.6-16.

Purpose (of Punishment)

Yahweh’s purpose is to render an exact requital for offenses and crimes done.

Results (for the Righteous Servants)

1. Servants and Jerusalem will rejoice, prosper and be comforted in Jerusalem (66.12-14a)

There is not an explicit syntactical connection that associates the prospering of Zion with the punishment of the wicked. However, salvation and punishment occur as a simultaneous event. This is seen in the parallel structure of v.14a and v.14b (וַיִּשָּׁבֶר חֲרֹבֶת גֵּדֹּר יִשָּׁבֶר חֲרֹבֶת גֵּדֹּר). The descendants of the suffering servant (53.10) go beyond geo-ethnic spaces. The term “servants” in the Post-Exilic period functions as a “designation for the pious in contrast to the godless (i.e., 56.6; 65.8f, 13-15; 66.14; cf. Mal 3.18).”

In Trito-Isaiah salvation for the servants is depicted with images of abundance. Images of the wealth (שֶׁם נַפִּי; cf. 58.8; 62.2; 59.19; 66.18) of the nations flowing to Zion (66.12) and images that depict the nations serving Israel (cf. 60.4; 49.22) echo the movement of the nations in Is 2. The three-fold emphasis on the comfort of Yahweh highlights the change from mourning to comfort in Israel (וַיִּשָּׁבֶר חֲרֹבֶת גֵּדֹּר יִשָּׁבֶר חֲרֹבֶת גֵּדֹּר). In this way, the results of Yahweh’s theophany develop the promise in the original core of Trito-Isaiah (60.5-8).

2. Yahweh’s sword will slay the wicked (וַיִּשָּׁבֶר חֲרֹבֶת גֵּדֹּר)

(66.16)

The sword of Yahweh results in the death of the wicked. The imagery of the sword expresses Yahweh’s Instrument of wrath. Is 66.16 incorporates the sword that slays (חָלָל) the wicked of Edom (34.3). In 34.3ff the sword symbolized the destruction of the enemies of Israel. This same imagery now describes the slaying of the wicked in Israel and outside of Israel.

Westermann 1997, "עֶבֶד 'ebed servant,” TLOT, 826.
CHAPTER 7: CONCLUSIONS OF TEXT ANALYSIS IN FRAME SEMANTIC PERSPECTIVE

7.1. Isaiah 5.25 [Is 5.1-30]

Theme: Yahweh’s wrath is stimulated. Yahweh punishes his people.

Text: Is 5.25-30

Literary Context: Is 5.1-30

Lexical Unit: (אַף חָרָה) 5.25

Syntactic Function: אַף is the subject with a third-person reference to Yahweh in 5.25, 9.11, 16, 20, 10.4; Thematic role in Punishment frame: אַף within the refrain depicts Yahweh’s emotional state of anger which leads to punishment.

Synchronic Perspective: The anger (אַף) kindled in 5.25 reappears in the refrain of vv.11,16,20,10.4 (בְּכָל־הַיָּוְם). Anger is turned away in 12.1.

Associated Wrath Lexemes
רָגֶז ‘shake’ (5.25)

Author
Isaiah (Eighth Century) 5.1-7; 5.19 (apocalyptic editing); 5.30 (Exilic editing).

Genres/Forms
Overall, a prophetic oracle of judgment. Allegory/song that functions to self-indict and announce judgment (vv.1-7); Six woe oracles state the reason for judgment and the consequences that follow (vv. 8,11,18-20, 21, 22).

Punishment Frame

Agent of Punishment (Divine)
(1) Yahweh is directly involved when destroying his vineyard (5.1-7). Yahweh delegates the destruction of Judah to Assyria (5.26-30).

(2) Yahweh’s actions that result from his kindled wrath (אַף) are depicted, generally, with yiqtol verbs.
(3) The אַף of Yahweh against Judah is intentionally contrasted with the impotent wrath of Syria-Israel against Judah (7.14ff).

**Circumstances**
Yahweh’s wrath was kindled (אַף חָרָה).

**Agent of Punishment (Human)**
(1) Assyria (vv.26-30). The military advance is depicted with yiqtol verbs (vv.26,27). A sequence of qatal verbs characterize the nature of the army.

(2) Agents of Yahweh’s wrath (אַף) against Israel (5.26; 10.4) become objects of wrath (i.e., Assyria and Babylon; 10.5; 13; 23); In Post-Exilic texts, the wicked are objects of Yahweh’s unabated wrath (66.4). The wrath of Yahweh comes to an end for Judah in the Exile (12.1).

**Evaluee (Objects of Punishment)**
(1) Assuming 9.7-20 originally precedes 5.25-30, the object of wrath was Israel (v.11). The present placement of 5.25-30 reappplies judgment on Israel to Judah (5.1-7).

(2) Is 5.30 reappplies judgment motifs from Assyria to depict wrath of Yahweh in Exile.

(3) The objects of wrath (v.9) are universalized with apocalyptic language in 5.15,16.

**Place of Punishment**
Stimulus to Yahweh's wrath occurs in Judah but the place of punishment is Israel (v.26ff); Assyria as the agent of wrath implies that the place of wrath is the Northern Kingdom (9.7-10).

**Reasons for Punishment and Stimulus to Wrath**
(1) Yahweh is characterized as a God of justice and righteousness. Therefore, he expects those traits in his people. His failed expectations for justice (מִשְׁפָּט) and righteousness (צְדָקָה) result in intense disappointment. Yahweh laments having done everything possible for a good yield. Synchronously, the theme is reversed in 59.9-17 where the people expect (מִשְׁפָּט) and righteousness (צְדָקָה) from Yahweh.

(2) The specific lack of justice and righteousness in vv.1-7 is elaborated in vv.8-23. The lack of justice and righteousness phonetically implies the shedding of blood and oppression. Specific reasons for wrath in vv.8-23 are depicted with ten qotel forms and ten yiqtol forms:
(a) Abuse of property rights of the poor which amounts to exiling Yahweh from his land (v.8).

(b) Drunkenness dulls the ability to perceive Yahweh’s work (vv.11,19,22) and carries forward the hardening motif in 6.9ff.

(c) Mockery of Yahweh’s work and challenging him to carry out his work ‘quickly’ (v.19).

(d) Dragging sin (vv.18,19) characterizes the leaders of Judah as leaders from Sodom.

(e) Reversal of moral realities (5.20) contrasts with the moral inability of Judah.

(f) Self-aggrandizement (v.21) identifies the pride of Judah with the pride of Assyria, Babylon and all humanity (2.11).

(3) Summary statements of Reasons for wrath are stated with the qatal forms, namely: despising the Torah and the Holy One (v.24). The reference to Torah juxtaposed with “Holy One” implies a reapplication of Isaianic motifs in the Post-Exilic period.

Instrument of Punishment

(1) Assyrian army (v.26). Assyria as the agent of wrath is depicted as an unstoppable machine that surprises Israel (vv.26-30). The depiction of Assyria being unstoppable is reversed in Is 14.27.

(2) Earthquake (v.25).

Purpose of Punishment

Exaltation of Yahweh in justice, righteousness, and holiness. The three aspects that characterize Yahweh (v.16) are lacking in Judah.

Punishment

(1) Verbal aspect: Overall use of yiqtols in depicting punishment, namely: destruction of agriculture (vv.6,10); homes (v.9); laying low the arrogant (v.15); extinguishing the wicked (v.24); death from earthquake (v.25); military invasion (v.26). Qatal forms depict summary statements of punishments, such as: Exile (v.13); death (v.14) and descriptors of the human agent (army, lion, v.29).

(2) Punishments correspond to the realm of the offense: (a) destruction of the vineyard (v.2) results in low agriculture yield (v.6); (b) banishing the poor
from homes results in Exile (vv.8-10,13); (c) mocking Yahweh and urging him to come “quickly” results in the quick advance of the enemy (vv.19,26).

(3) Consequences of punishments are reversed signaling an end to the era of wrath:

(a) In Pre-Exilic texts, leaders who are incapable of distinguishing evil from good (5.20) are replaced with the ideal Emmanuel/Davidite who knows right from wrong (7.14).

(b) Exilic texts call for the reversal of moral realities (5.20) that stimulate wrath. Yahweh straightens out “crooked Jacob” (40.1-11).

(c) Exilic texts depict a high agriculture yield reversing the destruction of the vineyard (35.2).

(e) Post-Exilic texts emphasize the repossesssion of homes in Zion (60.4).

(c) Apocalyptic texts depict the restoration of the vineyard (5.1-7; 27.2-5) and the swallowing up of death (5.14; 25.8-10).

**Time and Frequency of Punishment**

אַף (v.30) functions as an index of more judgments to come. The use of the phrase reapplies prophetic texts from Eighth-Century to Exilic and Post-Exilic periods (Is 3.18; 4.2; 7.18, 20, 21,23; 10.20; 11.10,11).

7.2  **Isaiah 9.7, 11, 16,18,20; 10.4 (Is 9.7-10.45)**

Theme:  Yahweh’s wrath against his people

Text: Is 9.11,16,18, 20; 10.4

Literary Context: Is 5.25-10.4

Lexical Units: אַף (vv.9.11, 16,20; 10.4); עֶבְרָה (9.18)

**Syntactic Function:** אַף (“Anger”) is the subject in with third-person reference to Yahweh in 5.25, 9.11, 16, 20, 10.4; Thematic role in Punishment frame: אַף within the refrain depicts Yahweh’s emotional state of anger which leads to punishment; עֶבְרָה is a prepositional phrase (לעֶבְרָה) (9.18). עֶבְרָה = Instrument of punishment.

(1) 9.7-11 depicts Yahweh’s word of judgment that results from his אַף with qatal/we-qatal forms. Consequences are expressed with wayyiqtol/yiqtol
verbs. The *qotel* verbs link “not turning” (בֹּאֵלִים) to Yahweh with Yahweh ‘not turning’ from wrath (הֹסֶר) (9.11).

(2) 9.12-17: The summary explanations for אַף (“not turning/not seeking”) follow the refrain of v.11 in 9.12ab using a *qatal + D.O//D.O. + qatal* pattern (Yahweh’s name in the center). The same syntactical pattern was used in the deuteronomistic explanation of wrath in 5.24. In 5.24 the explanation preceded the wrath refrain. The *litotes + qotel* function as an *inclusio* for v.12a//v.17e linking the present rebellion with present experience of wrath.

(3) 9.17-20. עֶבְרָה (v.17). The syntactic parallel with wickedness (רִשְׁעָה) links Yahweh’s personal wrath with his impersonal wrath.

(4) 10.1-4 describe present sins of leaders with *qotel* forms (10.1-2) followed by three *yiqtols* and one *qatal* that depict the consequences. The *inclusio* of 9.7 with 10.4 is structured around the theme of falling (נָפַל) and expressed with *weqatal* (“bricks fall,” v.7) and a *yiqtol* “fall among the dead” (10.4). The *inclusio* implies that the “anger” (אַף) that resulted in the earthquake (9.7) did not achieve it’s intended goal (i.e., repentance). Therefore, there will be more “anger” (אַף) that results in death.

**Synchronic Perspective:** The anger (אַף) kindled in 5.25 reappears in the refrain of vv.11,16,20; 10.4 (בָּעַר לָאָשֶׁר אִשָּׁה וְלֹא נַכְנֶשׁ). Anger is turned away in 12.1.

**Associated Wrath Lexemes**
- בָּעַר (“burns”) (9.17);
- עֶבְרָה (“wrath”) (9.18);
- רִשְׁעָה (“wickedness”) (9.17);
- אֵשׁ (“fire”) (9.17).

**Time/Author**
Isaiah, Eighth Century; Syro-Ephraimite Conflict; Earthquake is reference to the quake in 765-760 BCE (5.25; 9.7).

**Genre/Literary Forms**
Historical review (9.7-20).

**Punishment Frame**

**Agent of Punishment (Divine)**
Yahweh’s “anger” (אַף) and “wrath” (עֶבְרָה) results in:

(1) Yahweh sends (שָׁלַח) a word (דָּבָר) of judgment directly without an intermediary 9.7-11. The “falling” (נָפַל) of a “word” = judgment (death) in Israel (10.4), Assyria, Babylon (21.9) and the earth (24.20). The falling of
is inverted in Deutero-Isaiah who depicts landscape renewal when Yahweh’s word falls on the soil (55.11).

(2) The One who “strikes” (נכה) his covenant people (v.12). The striking (נכה) with a hand (י) emphasizes the results of Yahweh’s outstretched hand and anger (에ף) (5.25). The threat is now fulfilled. Oppressors strike with no mercy (10.24; 14.6). The purpose of striking in wrath is linked to atonement (כפר) for sin in Deutero-Isaiah (53.4-5) and apocalyptic literature (רוא, 27.7-9). Post-Exilic texts contrast striking in wrath (נכה) with extending mercy (רחם) (60.10). The theme of nations striking Israel is inverted when they are moved by Yahweh to be agents of his compassion for Israel (60.10-11).

(3) Yahweh stirs up enemies from the past and present. The alternating pattern of qatal - yiqtol in the historical review of 9.7-20 indicates that Yahweh's past punishments guarantee current and future interventions. Merging Assyria (north), Aram (west), and Philistia (east) express the geographical totality of judgments. This anticipates world-wide judgment in 13-24.

(4) Yahweh’s “wrath” (עברה) results in scorching the earth (9.13) and in the burning of people (9.4). The term was chosen because of its consonantal association with הער ("burning," 9.17). Both wickedness and wrath burn as expressions of Yahweh’s anger. Fire (אש) = an expression of judgment. In Proto-Isaiah, the fire was intended to purify (4.4) the people. Fire is also used to depict annihilation of Assyria (30.27,33). Deutero-Isaiah associates fire in Israel with Yahweh’s Means to achieve repentance (42.25).

(5) Yahweh’s threat to cut (כראת) off Israel’s leadership is reapplied to Judah’s leaders (9.13). “Cutting down” fulfills the threat from 6.13. Images of a restored leadership invert the cutting down of leaders (4.2; 11.1).

(6) Yahweh rhetorically pleads with his people to avoid exile and death (10.1-4). Yahweh himself makes the appeal.

**Agent of Punishment (Human)**

(1) Yahweh stirs up enemies of Rezin (חר, אויב) (i.e., Assyria) to destroy Syro-Ephraimite coalition (9.11). This is positive for Judah but negative for Israel. The terms חור and אויב depict objects of Yahweh’s wrath, namely: leaders of Judah (1.24) Babylon (42.13), apostates and the heathen in all the world (59.17-18; 66.6; 66.14-16). In Post-Exilic texts, the enemy rebuilds Zion (62.8). God himself is an enemy against those who grieve him (63.10).

(2) “Wickedness” (ריעה) is an expression of divine wrath itself. It should be understood as having a cause-effect course on history. Wickedness is depicted as self-destructive fire ( האש).
Evaluatee (Object of Punishment)
Jacob/Israel (9.7); Samaria (9.8); Leaders of Israel (9.13); Elders and prophets (9.14); People in general (v18); Ephraim and Manasseh (9.19). Images depicting Israel as objects of wrath are reapplied to Judah in the present context (cf. Is 5.1-7).

Reason for Punishment and Stimuli to Wrath
(1) Pride and self-sufficiency lead to rebuilding (9.7-9) which functions to depict the sin of Israel as the sin of Assyria (10.12). Yahweh’s reported speech in 9.7,8; 10.12,13; 14.13,14ff underscores the accuracy of condemning Israel for the following types of pride: (a) the pride in rebuilding (גֹּ֫דֶל) contrasts with Yahweh alone being lifted up (2.10-21; 6.1; 10.15; 21.1; 30.18; cf. 52.13). Israel planting trees usurps Yahweh’s role as one who plants or cuts trees (2.13; 10.33; 18.4-6; 17.4-6; cf. 40.24; 41.22); (b) pride that “goes up” (גֹּ֫דֶל) is punished in matching ways: Israel goes “up” in smoke.

(2) The people did not turn (שָׁרֶשׁ) to Yahweh (9.12). Turning implies doing acts of justice (1.17; 16.5; cf. 55.6), rejecting the occult (8.19) and turning from relying on Egypt (31.1,6):

(a) Not turning to Yahweh results in his wrath.

(b) Failure to turn indicates that the hardening decree is in force (6.9): the people are unable to turn and repent.

(c) Not turning implies the non-fulfillment of the promise given in the name of Isaiah's son: Shear-Jasub, a remnant “will return” (7.1; 10.21, 22; 19.22).

(d) Deutero-Isaiah relates turning to Yahweh with forgiveness (44.2) and calls people to turn (44.21). Trito-Isaiah associates turning to Yahweh with peace (58.2). The faithful confess they have not turned to Yahweh and identify with the nation that lies, commits injustice, persecutes the godly and apostatizes (59.13-20; 63.17; cf. 65.1). The turning from Yahweh compels the righteous to ask Yahweh to “turn” to them (63.17).

(3) Leaders that mislead people and are full of folly (9.12, 16). The speech of the Assyrian commander (36.14-16) ridiculing Hezekiah for telling lies and speaking folly functions to depict Hezekiah as godly. The moral failure in the leader’s speech anticipates Hezekiah’s godly leadership.

(4) Folly (9.16). The folly of leadership is inverted in Is 32 where wisdom becomes a trait in the leaders in Judah (9.2-6; 11).
(5) Wickedness (רִשְׁעָה) and civil war (9.17a-20) are reasons for wrath and expressions of wrath.

(6) Legislation of self-serving, wicked (אָ֫וֶן) and oppressive decrees (10.1-2) against Yahweh’s people (“my people”). The poor and needy had no access to legal rights. The perversion of laws functions to depict Israel as committing the crimes of Assyria by taking spoil from the poor. The crime of Israel is matched by the punishment when Assyria invades. The name Maher-Shalal-Haz-Baz (8.1) was shaped by the use of בָּזַז and שָׁלָל. The effect is that Israel inscribes her punishment when she writes unjust decrees. In Proto-Isaiah, the abuse of the poor and afflicted (דַּל and עָנִי) moves Yahweh to comfort the poor (14.32) as in Deutero-Isaiah (40.1; 41.17; 48.10; 49.13; 54.11).

**Instruments of Punishment**

(1) Yahweh stirs up enemies of Rezin (צַר, אָיַב), namely: Assyria (9.11)

(2) The people themselves in their wickedness (9.17-18)

(3) Assyria (10.3; 5.26)

(4) Earthquake (implied in rebuilding of 9.7)

**Purpose in Punishment**

To achieve repentance (9.12)

**Place of Punishment**

Israel (Northern Kingdom), as in 5.26-29; 8.21-23.

**Punishment and Results of Punishment**

(1) Earthquake (9.7).

(2) Stirring up enemies (9.11,12)

(3) Striking (9.13)

(4) Removal of leadership (9.14,15).

(5) Yahweh does not rejoice (חַמָּשׂ) and withholds compassion (רָחַם) (9.16a). The depiction functions to show the fairness of Yahweh in punishment. Leaders did not show mercy to widows and orphans. Therefore, Yahweh does not show mercy or rejoice (1.17; 10.1-2). Yahweh’s limited commitment to “not rejoice” is inverted in Deutero-Isaiah’s call for joy (49.10,13,15; 54.8-10; 55.7). The theme of withholding compassion and mercy in 9.16 is reapplied universally in the apocalyptic text of 27.11.

(a) Deutero-Isaiah demonstrates that Yahweh’s withholding compassion is momentary. The use of חַמָּשׂ in 12.1 and 40.1, through sound-play, is associated with the renewal of רָחַם (cf. 14.1; 30.18; 49.10-15; 54.8,10; 55.7).
(b) Yahweh does not treat foreign enemies as he treats Israel. Babylon and the world are annihilated for similar crimes (13.18; 27.11). However, Yahweh only cuts off the leaders of Israel. Their posterity remains.

(c) Yahweh’s withholding compassion intends to achieve the repentance of Israel (9.13). Deutero-Isaiah reaffirms this purpose (55.7).

(6) Wickedness as punishment for sin (9.17-20).

(7) Hunger (9.2) leads to wrath against neighbor. In 8.21-23 hunger led to wrath against king and blasphemy against God.

**Time (Theological) of Punishment**

(1) The day of visitation (נֵפָלָם רָעִים) in 10.3 along with 10.28-32 fulfills the prediction of the arrival of Assyria in 5.26-30. The three texts characterize the day as one that comes swiftly/quickly (5.26; 10.28-32). Moreover, it is a day of cosmic proportions (5.30; 10.3, 32) and a day when no one can deliver (5.29; 10.3; 10.29). The day of punishment/visitation (10.3) is found in apocalyptic texts (13.11; 24.21; 24.22; 26.14, 21; 27.1).

(2) A day when no help is to be found (10.3). Israel’s inability to acquire help (עזרתָה) fulfills the prediction in 5.29 that no one will deliver (לְיָצָא יְהֹוָֽה). The placement of the Ahaz narrative after 5.29 and before 10.3 indicates the folly of Ahaz in not seeking help from Yahweh but from Assyria. In contrast, the theme of seeking for help prepares the reader to assess critically Hezekiah’s action when he asks for help from Ashdod (20.6) or Egypt (30.16, 17).

(3) The day of punishment destroys ill-gotten wealth (כָּבֹד, 10.4; 14.18; 15.7; 17.4). This associates the text with 5.13. Now, the plunder accumulated from the poor is gone in 10.2. In contrast to this, Yahweh alone has rights to כבוד (“glory”) in 3.8; 6.3; 42.8, 11. In Post-Exilic Isaiah, כבוד (“glory”) is given to the new community in Zion (60.1-2; 66.18).

(4) Day of captivity and death.

(a) The *inclusio* with הָזָא (“to fall”) in 10.4 (i.e., dead bodies fall) and 9.7 (i.e., bricks fall) indicate the following: bricks were raised in 9.7. However, men will not be able to be raised in 10.4. That shows the climax of the wrath refrain.

(b) The image of death by the sword (10.4) is reapplied to Assyria in 14.9 and universally reapplied to all of humanity in apocalyptic texts of 24.22; 27.1, 7). Deutero-Isaiah reverses this theme proclaiming the liberation of those captives destined to die (42.7; 61.1).
7.3 Isaiah 8.21-23 (Is 6-9)

Theme: Wrath of Israel against King and God

Text: Is 8.21,23

Literary Context: Is 6.1-9.6

Lexical Units: קָצַף (8.21)

**Syntactic Function:** The temporal clause (כִֽי־יִרְעַ֜ב) describes that when the Communicator experiences hunger he will be enraged and curse (ל֧לָּלִקְו). 8.21a-22c employs a series of five weqatal verbs. In the final form, the weqatal verbs break the series of yiqtol forms from v.19ff. However, originally 8.21 followed 5.29,30 which employed weqatal verbs and so no pattern is broken. From this perspective, the weqatal verbs depict the near impending Assyrian invasion and its consequences. Thematic role in Judgment Direct Address frame: “enraged” depicts the Communicator (i.e., Israel).

**Synchronic Perspective:**
(1) Child-signs surround the co-text of 8.21-23 (i.e., Emmanuel, Shear-Jasub, Maher-Shalal-Haz-Baz and the Davidite of 9.6). The children function in dual roles: First, child-signs express Yahweh’s wrath against Israel because Israel is a threat to the Davidic throne. This leads to hunger, oppression, and darkness in Israel. Second, child-signs function to underscore the reversal of wrath and signal the age of salvation for Judah. The child-signs also anticipate the return of Israel to the Davidic monarch whom Pekah opposes. Thus, Pekah's reign in Israel results in hunger, rage, and darkness. In contrast to this, the reign of the ideal Davidite, to whom the child-signs point, results in the abundance of food, joy, and light [Chart 2.29; 2.30].

(2) Images of darkness are linked to the fulfillment of the hardening decree in Is 6: People’s desire to not see Yahweh’s works (5.6) have been fulfilled as they are cast into darkness (8.23) because of a divine decree (6.9). As Childs notes, Ahaz (7.1ff) and Pekah provide a narrative example of the effects of the hardening decree. The decree is only reversed through the birth of the ideal Davidite in Pre-Exilic texts [Chart 2.32].

(3) The ideal Davidite anticipates the role of Hezekiah as one who averts the Assyrian wrath in 36-39. Hezekiah’s role in the deflection of wrath is transferred to the royal suffering servant (Is 52.13-53.12).
**Associated Wrath Lexemes**  
כָּזֶה (“curse”) (v.21)

**Time/Author**  
Isaiah (Eighth-Century)

**Genre/Literary Forms**  
Prophetic Announcement of Judgment continues from 5.25-30.

**Judgment (Negative)-Direct Address + Punishment Frame**

**Communicator of Judgment (Depiction)**  
Israel’s cursing king Pekah and their God is expressed with *wegatal* forms highlights the impending arrival of Assyria: Israel is depicted in the following ways:

1. Israel is oppressed (Ḳשַׁה). Israel’s oppression is later reversed in 14.13 where Yahweh puts an end to Assyria and Babylonian oppression.

2. Israel’s experience of hunger (רָעֵב) is linked to the rejection of *Torah*. The experience of hunger is reversed by the birth of Davidite who is a source of joy and food (9.1-6). In Deutero-Isaiah, hunger and thirst are reversed through images of liberation from Exile that depict salvation (Is 12; 55.1). In Trito-Isaiah, hunger is associated with a curse upon wicked. Distribution of food by the righteous ushers in salvation in Trito-Isaiah (56). Moreover, Yahweh’s servants will enjoy an abundance of food (65.11-16) because Yahweh provides food (65.13).

3. Israel is enraged (קָצַף) by being overcome from hunger. Hunger leads to cursing. 65.11-16 reverses depictions of cursing and hunger with images of the abundance of food. Moreover, the names of Yahweh’s enemies are cursed. Yahweh’s name is not cursed.

4. Israel is in distress and darkness (צרה and ḥshaw) as a result of having broken the covenant and the *Torah* by seeking direction in occultism.

5. Israel experiences “gloom of anguish” (צוקה and מועף). The word pair depicts aspects of Yahweh’s wrath in history and describes the effects of divine wrath in Israel and in Babylon (cf. Is 13; 29).

6. Israel experiences the “First Things”. The word pair (ראשון and אֹהֶרֶון) depicts punishment for Israel but salvation for Judah from the coalition. The word pair shapes Deutero-Isaiah’s title for Yahweh.
**Time/Place of Judgment Communication**
During the Syro-Ephraimitic conflict and impending Assyrian invasion (736-732 BCE)

**Reason for Judgment (Negative Evaluation of King and God)**
(1) Hunger (רָעֵב) and oppression (קָשָׁה), suffered in Israel by the Assyrian invasion are the reasons for rage (קָצַף).

(2) Sweeney notes that the cursing of king suggests Israel is cursing Pekah because of a failed alliance with Assyria.

**Addressee of Judgment**
King and Yahweh. In Trito-Isaiah, the enemies of Yahweh are cursed (קָלַל) 65.11-16.

**Medium of Judgment Communication**
*Cursing.* Consonantal assonance between קלל in 8.21 and הקל in 8.23 associate the humiliation of Israel with their cursing. Blasphemy is punished with humiliation.

**Punishment (in Punishment Frame)**
Only if והלפּות can the punishment be understood as the Exile (נדח). Being exiled into utter darkness matches the offense of seeking orientation in the dark world of the occult. Is 13.14 reverses the experience of darkness in 5.30 + 8.21. In effect, 13.14 applies the same motif of punishment to Babylon (cf. 16.3,4). Darkness for Israel implies light for Judah under the Davidite [Chart 2.32]. In Trito-Isaiah, the righteous acts usher in a reversal of the effects of darkness in (58.10; 59.10).

**Time (Theological)**
The text follows 5.25,30. However, the day of Assyrian invasion is eschatologically extended with the phrase in אָֽתְיָ֣י אֵ֥ל (5.30). The formula functions as an index of more judgments to come. The formula reapplies prophetic texts from Eighth Century to Exilic and Post-Exilic periods (2, 20; 3.18; 4.2; 7.18, 20, 21, 23; 10.20; 11.10, 11).
7.4 Isaiah 10.5,6 (Is 10.5-19)

Theme: Yahweh’s wrath against Assyria: his former agent of wrath for Israel.

Text: Is 10.5,6

Literary Context: Is 10.5-19

Lexical Units: אֶפֶּן (10.5a); זָעֶמֶּי (10.5b) עברה (10.6b)

Syntactic Function:
(1) “Rod of my anger” (יִֽפְּלִׁ֖֣פַּֽ֣֖אֶן בֶּ֗שׁ אֶחֶּ֝֗וּז v.5a) is a construct that functions in apposition with Assyria (i.e., woe to רַוּשֶׁה אֲשֶׁ֥ר אֱלֹהֵ֖י מְצֻֽוֹרָ֣ת לָהֶ֗ו which is subject; זָעֶמֶּי (v.5b) is the subject complement: Thematic role in Punishment frame: אֶפֶּן depicts Assyria as the Evaluee.

(2) The clause “and against a people of my wrath” (וַאֵ֖נֵ֣פֶּל עַ֣ד עָ֛ד יִ֤שְׁעָ֖ל-עַמָּ֥ה, 6b) depicts the destination of Assyria (i.e., genitive-object). Thematic role in frame: the clause depicts the Circumstance under which Yahweh’s wrath was stimulated to use Assyria (i.e., godlessness of Israel provoked wrath).

Synchronic Perspective: Judgment on Samaria (9-10.4) is a precursor to judgment on Assyria (10.5-19).

Time/Author
Isaiah of Eighth-Century BCE. Threats to Jerusalem after 722 BCE; Exilic redaction of 10.12.

Genre/Literary Forms
10.1-34 condemns Assyria (vv.5-16) employing woe-oracles (vv.5-11); The speech formula introduces three rhetorical questions that draw on the Wisdom tradition (vv.8-11); Prophetic announcement of judgment (vv.12-19). The logical connector in v.16 (לָ֠כֵן) links the punishment on Assyria to crimes of Assyria in vv.5-15.

Punishment Frame

Evaluee (Object of Punishment)
(1) Assyria: Unlike 10.1-4 addressed to Israel in second-person, vv.5-6 is in third-person. The oracle is about Assyria but the audience is Jerusalem. Yahweh describes Assyria as an Instrument of his wrath (“rod of my anger”; “staff of my maledictions”; רַוּשֶׁה אֲשֶׁ֣ר אֱלֹהֵ֗י מְצֻֽוֹרָ֣ת לָהֶ֝֗ו הַֽיַּרְשָׁדְתְּךָ אַֽף אֱלֹהֵ֔י נְגַשְׁבַּֽה).
(2) Depiction of Assyria’s hubris. 13x’s the first-person depicts Assyria’s pride (seven nouns; six verbs in vv.6-14). This contrasts with Yahweh’s sovereignty as the Agent behind Assyria (10.5,6).

(3) Speech of lifeless forms (i.e., Assyria) highlights the inability of Assyria to understand Yahweh’s power (10.5-15; 38.15). Lifeless forms are characterized by the inability to perceive Yahweh’s work (26.16; 45.9).

**Agent of Punishment (Divine)**

Yahweh is depicted in the following ways:

(1) Yahweh gives the rod of anger to Assyria: נַחַל implies beating and punishment (cf. 9.11, 16; 10.4; 10.15; 10.25; 30.27; 11.4). The rod evokes the memory of Moses’ staff of judgment (Ex 17.6). Yahweh places his rod in “their hand” (יָדִ֔י, 3mp) but Assyria perceives the rod as her power (יָדִ֔י, v.10, v.13; v.14).

(2) Yahweh’s staff of maledictions (זעם) implies God’s temporary verbal curses against his people. Assyria's blasphemous speech in vv.8-13 functions as the basis for Yahweh’s maledictions upon Assyria (30.27). Thus, the misuse of Yahweh’s rod of זעם results in Yahweh’s זעם against Assyria.

(3) Yahweh announces he will complete his work (מַעֲשֶׂה, 10.12) with the והaya form that confirms the temporal limits for Assyrian wrath. Yahweh’s work (cf. 5.12-19; 28.21) in “Zion/Jerusalem” suggests that the description of his punitive work against Samaria is a reflection from the time of the Exile. His work against Assyria gives hope that Yahweh will punish Babylon.

(4) Yahweh harvests the fruit of Assyria pride (פְּרִי־גֹ֨דֶל), an extended metaphor that expresses the theme of cutting off of tree branches (10.24-33).

(5) Yahweh using tools, namely: axes, saw, rod, staff in 10.15 (ֹּֽ֭שֶׁר, שֵׁ֫בֶט, מַטֶּה, מַ֨שּׂוֹר, גַּרְזֶן) remit the reader back to the near context of 10.5,6. The absurdity of lifeless wood forms boasting to one who is not wood (אֵֽלֶּֽף) underscores Yahweh’s supremacy and Assyria’s folly.

(6) Yahweh’s punishment of Samaria is a precursor to his punishment of Assyria. However, Yahweh is less merciful to Assyria. The name נוֹזֵר (10.16) links the text to 9.7: The Lord who punished Israel will punish Assyria. The title וֹתֶ֖וֹן אֲדֹֽנָּ֣י in 10.16 links back to 9.10 for the same reasons.: לְיַֽעֲדוּבֵּֽנִי נוֹזֵר pictures Yahweh not as the one who sends fire but as the fire itself. Yahweh is a fire for Israel but he burns Assyria. This underscores the discrimination in treating Assyria different than Israel. The discrimination is noted in the reversal of the collocation “thorns and briars, namely: when
referring to Israel is the order (5.6; 27.4). When referring to Assyria, this order is reversed: (10.17). Assyria’s landscape is desolate forever (Is 14), but Israel’s garden is restored (5.6; 27.4).

(7) The Holy One (יהוה) is a characteristic term of Isaiah of Eighth-Century for Yahweh. The ethical wickedness of Assyria is an affront to the holiness of Yahweh.

**Circumstances (Wrath against Assyria)**

Sending Assyria against a godless nation (v.6) fulfills Yahweh’s covenant promise (Deut 28). It was in Assyria’s role as the Agent of wrath that Yahweh’s wrath was stimulated. The fronting of the resumptive pronoun following the adversative waw (וְהוּא, 10.7) and the fronting of emphasizes the hubris of Assyria.

**Reason (for Punishment of Assyria)**

(1) Assyria’s evil opposition to Yahweh’s plans: eliminate Israel and its posterity: “annihilate” (שָׁמַד), and “cut off” (כָּרַת) (10.6,7). Yahweh’s commission was for Assyria to plunder and tread down: “take plunder” and “tread down” (זֶבֶן, מְגַז, cf. 8.1). As a result, Yahweh destroys Assyrian and Babylonian posterity (14.22). In Deutero-Isaiah, Yahweh defers anger to preserve posterity (55.5). The Post-Exilic editor of 48.1-19 (where לשׁ andרה also appear) associates Torah obedience with preservation of posterity.

(2) Political hubris (10.8-13). Three questions offend Yahweh because they place Yahweh and Jerusalem on the same level with pagan gods and cities. The Exilic redaction of 10.11,12 depicts idolatry in Jerusalem.

(3) Usurping the role of Yahweh in abusive ways (10.13,14). Assyria changes the borders and replaces kings (10.9,24; cf. Deut 20.19) which is Yahweh’s prerogative. The depiction of the Assyrian king gathering eggs (10.14) is in contrast with Is 11.12 and 56.8 where Yahweh gathers exiles. The allusion to Yahweh gathering exiles (11.12; 56.8; 49.14; 54.17) reverses the original threat in 5.26 where nations were summoned for judgment [Chart 2.36].

(4) Claiming titles or attributes that belong to Yahweh alone (10.13,14): “a mighty hand,” (1.4; 5.26; 9.5); כֹּחַ (“strength”) and חָכְמָה, (“wisdom”) (11.2; 29.14; 33.6; 47.10).

**Punishment (on Assyria)**

The instrument of Yahweh’s wrath has become the stimulus for his punishment depicted in the future: The overall syntax of vv.12,16-19 employs future-oriented language with a הָיְתָ occurring in vv.17,18, 20. The
The Hebrew text means the two qatals that follow in v.17 (הַלְבִּישׁ + yiqtols הַלְבִּישׁ, הַלְבִּישׁ, הַלְבִּישׁ) depict punishment in the near future.

(1) Fire and sickness (וֹזְרֵן v.16) - fire (שָׁם v.16) - fire (שָׁם v.16) - sickness (סֹסֶס, v.18; 10.16-19).

(2) Leanness/sickness: Yahweh sends וֹזְרֵן upon the “mighty ones” (מִשְׁמָן 10.16). The mighty soldiers of 5.26 dissolve into non-existence (13.1; 19.1). Assyria receives a punishment that matches her crime of destroying food-producing trees (14.8). She is not healed from leanness (10.18,26) but Israel is healed (1.4; 30.26). Thematically, וֹזְרֵן associates sickness with Yahweh’s wrath. However, Deutero-Isaiah links sickness to redemption. The fully developed theology of substitutionary atonement by the actions of the king-priest (Is 52-53) is prefigured in the smiting and recovery of Hezekiah with sickness (38.1). Trito-Isaiah reverses the theme of sickness by phonologically linking וֹזְרֵן with רָצוֹן in 61.2 (אֶצֶזַּתְךָ אַשְׁרֵי יְרוּשָׁלָיָּהוּ). The prophet is an agent of healing in 61.2 but he carries the word of sickness in 10.16.

(3) Fire as divine wrath. Fire applied to Assyria (10.16) prefigures the burning of Israel (1.4,7). In Deutero-Isaiah fire falls on idol worshippers (50.11). In Trito-Isaiah fire destroys persecutors of the godly (65.4; 66.4); In apocalyptic texts, fire destroys the world (26.11).

(4) Destruction of Assyrian trees (10.19). In retaliation for Assyria destroying trees (14.7-9), Assyria will be cut down by Yahweh (10.33,34). Cutting down trees also functions to depict Yahweh’s punishment of blasphemy (37.4). A remnant of trees in Assyria (10.19) contrasts with the posterity of Israel (10.20).

Instruments and Means of Punishment
Fire, sickness, destruction of trees.

Place of Punishment
Reflects on military threat to Jerusalem after the fall of Samaria in 722 BCE. Confirmation of the threat is seen in Is 36-37. Cities mentioned in Syria (10.9) are associated with events in the time of Sargon II (722-705 BCE).

Purpose of Punishment
Punish pride (בָּזֶב v.12).

Time (Theological)
(10.17) links the destruction of Assyria with the restoration of Israel (10.20).
7.5 Isaiah 10.25 (Is 10.24a-27)

Theme: Yahweh’s wrath on Israel mediated by Assyria will end and be redirected to Assyria.

Text: Is 10.25

Literary Context: Is 10.24a-27

Lexical Unit: זעם and אף (v.26)

Syntactic Function: a temporal clause in which זעם functions as the subject. Thematic role in Cause Emotion frame: clause functions as a Means of Causing the Emotion (i.e., announcing the end of wrath and punishment of Assyria). The temporal formula with we-haya, אָּחַ֣תָּהּ מִבְּלַ֖וּ הַמִּנְסָּ֣הִיםּ הַיָּוֵיָ֖ן sets the context in future.

Synchronic Perspective: Punishment of Israel prefigures the punishment of Assyria. The punishment of Assyria eliminates her posterity (14.23) but Israel’s punishment is temporal. As Conrad noted, similarities between 9.3 and 10.24-27 (i.e., yoke, burden, shoulder, Midian, broke) indicate Assyria’s punishment is fulfilled in the Hezekiah narrative.

Time/Author
Post-Exilic / Second Temple Period

Genre/Literary Forms
Salvation oracle

Cause-Emotion Frame

Agent (Entity who Causes the Emotion of Assurance)
Yahweh referred to in the third person: (וֹת אָבֵדֶ֜הוֹת אֵ֥בֶדֶ֖הוֹת, v.10.24a and 26 (רָ֣קִ֨ים אֵ֥בֶדֶ֖הוֹת אֵ֥בֶדֶ֖הוֹת). The name יְהוָ֖ה is associated with the protection of Zion (5.3; 8.14; 10.24; 10.32).

Experiencer (of the Emotion)
(1) “My people who live in Zion” (ןוֹי צִיּוֹן). יִשְׂרָאֵ֖ל connotes faithfulness of Yahweh in expressing wrath (cf. 5.13). In Deutero-Isaiah the people receive the name of the place “Zion” (49.14; 51.19).

(2) Residents of Zion being struck (לָמָּ֔ה, circumstantial yiqtol “when you are struck”) by Assyria as in Egypt. The phrase evokes covenant faithfulness of Yahweh (10.24b).
Means (of causing the emotion: “do-not fear”)
(1) Yahweh promises “my malediction will come to an end and my anger will be directed to Assyria” (10.25). Detachment of wrath from Yahweh by depicting אך as an “absolute entity” functions to exonerate Yahweh from the evil acts of Assyria. Yahweh is depicted as urgently waiting for wrath to finish its course. The detachment of Yahweh from wrath against Israel is contrasted with the attachment of wrath to Yahweh when dealing with Assyria. Yahweh says: “my wrath” (יִפְּאֵו). The distinctions between Yahweh’s wrath on Israel vs. Assyria is supported by a subtle switch of order: in 10.5 the order depicting Israel as the object of wrath was: זעם → אֶפְא. In 10.25-26, the order is reversed: אֶפְא → זעם.

(2) Yahweh stirs up (עוּר) a scourge (שׁוֹט) against Assyria that draws on the Conquest tradition (10.26a). The image of “Stirring” evokes Judg 5.12, the Midian tradition and phonologically evokes the depiction of the Assyrian invasion as a flood (28.15,18). The image of Yahweh lifting his staff displaces Assyria lifting her own staff (מַטֶּה) against Israel. Staff imagery draws on the Exodus tradition (Ex 14.21). Deutero-Isaiah uses the word זעם to depict Yahweh’s arm/whip in the Cyrus event (42.13; cf. 51.17). In so doing, Yahweh’s punishment of Assyria prefigures his punishment of Babylon.

(3) Lifting the burden/yoke from fatness (מִפְּנֵי־שָֽׁמֶן; 10.27).

(4) Identity transformation by means of the “do-not fear” oracles (7.1-4; 9.1-6; 10.24-37; 11.1-6) is a means of causing the emotion. The oracles function to address the people as king and anticipate liberation from oppression. The oppressed assume the role of the king, as Conrad noted.

Content (Type of Emotion)
“Do-not-fear” (אַלְגַּלַּלְתֶּן, v.24)

Place
Zion (יהלוי)

Purpose
Eliminate fear. Offer reassurance.

Time
The temporal marker “for in a little while” (כִּרְעָדוּת בֵּזַעַם, 10.25) suggests the temporal limits of Yahweh’s wrath on Israel. The intertextual link with 26.10 indicates that the Assyrian punishment prefigures punishment on all wicked humanity. The apocalyptic redactor emphasizes protection from malediction (זַ֫עַם). In Is 10.25, however, the emphasis is on endurance during time of malediction. The second temporal reference (אַלְגַּלַּלְתֶּן בֵּזַעַם) in 10.27
sets the context in the future. The return of the remnant (10.20) and judgment on Assyria (10.27) indicate the reversal of era of wrath against Zion (11.10-11; 5.26; 12.1.4).

7.6 Isaiah 12.1 (Is 12.1-6)

Theme: Thanksgiving to Yahweh because his wrath has ended and he comforts his people.

Text: Is 12.1

Literary Context: Is 12.1-6

Lexical Focus: (אף, אנף), v.1.

Syntactic Function: יִכּ clause gives the reason for thanksgiving/judgment:
(1) “You were angry” (אנף, qatal, 2ms) verb.

(2) “Has turned, your anger” (בָּשׁי, qatal, 3ms); (אנף) “your anger” (2ms noun). Thematic role in Judgment (Thanksgiving) Direct Address frame: clause functions as the Reason communicator forms a judgment of thanksgiving.

Synchronic Function:
(1) References to Yahweh’s anger look back to wrath refrain in 5.25; 9.11,16,20; 10.4 and celebrates the end of wrath.

(2) The “do-not-fear” (אַל־תּאַרְיָּהַל) oracle in 10.24a-27 has persuaded the community to not fear (דָּחַף וָאָּו) in 12.2.

(3) The placement before Is 13,14 and 21 indicates that the reflection on Assyrian threats informed Judah's reflection on rising and fall of Babylon. The pattern of announcing a new era after experiencing wrath draws on 6.1-5 and anticipates the prologue of Is 40. The theme of comfort (נחם) anticipates the theme of Deutero-Isaiah introduced in 40.1. In 40.1 comfort is stated twice. Trito-Isaiah escalates the theme of comfort with a triple reference to נחם which implies that the comfort in the Second-Temple period will be greater than liberation from Babylon (66.13). This functions to depict the theme of “Yahweh turning his wrath” as a literary strategy for the entire book.

Time/Author
Deutero-Isaiah

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Genre/Literary Forms
Eschatological hymn of praise with thanksgiving formula (v.1; v.4).

Judgment (Thanksgiving) Direct Address Frame

Depiction of Communicator of Judgment (Thanksgiving)
The herald is the prophet in vv.1-3; the community in vv.4-5 and Zion in v.6. The interchange between singular and plural expresses the democratization of prophetic experience and speech (cf. 40.1-6.) Moreover, the shift from singular to plural suggests a shift from Hezekiah’s praise, anticipated in 10.24a-27, to the praise of the community.

The Communicator is depicted in the following ways:
(1) Resolves to have confidence and not fear (v.1). The opposite of fear is confidence (hוּס). Belief in 7.9 is the opposite of fear in 7.4. Unlike Ahaz, the community has modeled its response to salvation after Hezekiah (Is 36-39) who responded was anticipated in 10.24a-27.

(2) Draws water from wells of salvation (v.3). יְשׁוּעָה is mentioned three times in Is 12 and relates to Deutero-Isaiah’s proclamation in Isaiah’s name. Water as an image of salvation is used to depict liberation from Exile (41.14-16) but requires waiting. The waiting is indicated with the temporal formula (12.1,4; 35.2). Deutero-Isaiah inserts the formula in Proto-Isaiah to indicate the promised day of salvation has come in his era, as noted by Williamson. Salvation is a work of Yahweh alone in Deutero-Isaiah. Trito-Isaiah associates the delay of salvation with the lack of righteous works (59.11).

(3) Zion proclaims Yahweh’s works (v.5) in the nations. This implies the reversal of 5.18 where Zion failed to recognize Yahweh’s works. The reversal is Deutero-Isaiah’s strategy for encouraging the exiles: proclaiming his works implies Yahweh will do a “work” for the exiles.

Addressee of Judgment (Thanksgiving)
Yahweh is addressed and depicted in the following ways:
(1) Salvation, strength and song (v.1) are images that draw extensively from the Exodus tradition (cf. Ex 15).
(2) A God of great deeds (v.4,5)
(3) Exalted Name (v.4,5)
(4) Great, Holy One of Israel in Zion (v.6)
Reason for Judgment/Thanksgiving
Reason for thanksgiving is expressed with three verbs: qatal + yiqtol + weyiqtol

(1) You were angry with me (יָרָעְתִּי) // your anger has turned (יָשַׁעְתָּ). The Exile was interpreted as an era of anger.

(2) And you have comforted me (וּתְנַחֲמֵֽנִי). The prophet’s decision to not be comforted by anyone but Yahweh (22.4) is now resolved. The theme of comfort introduces Deutero-Isaiah and relates to liberation from Exile. In Trito-Isaiah, comfort is associated with the vindication of the mistreated faithful [Chart 2.23].

Medium of Judgment Communication (Thanksgiving)
Hymn of Praise

7.7 Isaiah 13.3,5,9,13 + 14.6,9,16 (Is 13-14.23)

Theme: Yahweh’s wrath against Assyria is applied to Babylon

Text: Is 13.3,5,9,13 +14.6,9,16

Literary Context Is 13.1-14.23

Lexical Units:
(נָא) “anger,” 13.3
(שֶׁרֶש) “malediction,” 13.5
(זַעַם) “wrath”; (זְעָר) ‘red-hot anger’, 13.9
(עֶבְרָה) “wrath”; (וֹרָה) red-hot anger’, 13.13
(זָעַמ) “anger,” 14.6
(רָגָז) “shake.” 14.9,16

Syntactic Function:
(1) “to execute my anger” (13.3) functions as an infinitive construct expressing the movement/aim of men. Thematic role in Punishment frame: the clause depicts the purpose of Yahweh’s use of his Instrument of punishment.

(2) “weapons of his malediction” (13.5) functions as the subject of the clause, which has the aim/purpose of destroying the earth. Thematic role in Punishment frame: depicts Instruments of Yahweh’s punishment.
(3) “Day comes... cruel with wrath and red-hot anger” (13.9): a noun clause that functions as a subject complement to “Day of Yahweh” (יְהוָהֹיָם) and indicates the manner of the arrival of the Day. **Thematic role in Punishment frame:** depicts the Time and Manner of punishment.

(4) “I will shake the heavens...” The yiqtol follows the logical indicator (עַל־כֵּן): since Yahweh will make men rare, he will shake the heavens (v.12). **Thematic role in Punishment frame:** depicts the cosmic results of the Day of Yahweh.

(5) “shaking... at the wrath of Yahweh of Hosts and in the day of his red-hot anger” (13.13b). The 2 prepositional phrases express the cause of the shaking: **Thematic role in Punishment frame:** depicts the Instrument of punishment (i.e., his wrath causes shaking).

(6) “Yahweh broke... staff that ruled nations in anger” (14.6). The clause is part of the direct object of Yahweh’s action. The 2 prepositional phrase functions as an adverb describing the manner in which the rod was used by Assyria. **Thematic role in Punishment frame:** the rod that ruled is the Evaluatee (object of punishment)

(7) “Sheol is stirred to meet you” (14.9). The qatal verb that personifies the actions of Sheol is followed by ־ infinitive of purpose: “to meet you.” **Thematic role in Punishment frame:** Results of punishment = death.

(8) “is this the man who shook the earth?” (14.16). The noun participle describes the action of the subject, “the man.” **Thematic role in Punishment frame:** depicts the results of punishment = astonishment of humanity at the death of the king.

**Synchronic Perspective:**
(1) The Assyrian threat in 5.26 against Israel is reapplied to depict Yahweh’s wrath against Babylon in 13.2-5. Assyria’s punishment of Israel prefigures Yahweh’s punishment of Babylon.

(2) Yahweh turns his עַל away from Judah (12.1) and shifts it to Babylon (13.3ff). The same pattern was noted in Yahweh shifting his anger from Israel to Assyria (10.4-6).

(3) The placement of the anti-Assyria oracle (14.2-23) after the Babylonian oracle shows that Yahweh’s plan against all nations (15-23) would continue against Babylon as it had against Assyria (14.2-23). This purpose statement is specifically stated in 14.26.
(4) As Begg notes, the absence of the name of Babylon in the Book of Isaiah following Is 48 confirms the fulfillment of the prophecy.

**Associated Wrath Lexemes**

(‘עֵזָרִי) “cruel.”

**Time/Author**

Reference to Medes (13.17), with no reference to Persia, indicates a time prior to 539 BCE.

**Genre/Literary Forms**

*Prophecy against a foreign nation* indicated by (ךָבְּרָשׁ) (13.1-22); *Taunt* in the form of a dirge (14.2-23b) functions as *Means* of a delivering verdict while belittling an object.

**Punishment Frame**

**Agent of Punishment**

(1) Yahweh summons stirs and commands warriors against Babylon. He summons with three imperatives in 13.2: “erect a standard,” שְֽׂאוּ־נֵ֔ס, “raise your voice,” ל֖וֹקַו יֶֽהוָּ֔ה, “wave a hand,” ד֔יְו וּפִיָּנְהָ. These three imperatives depict the way he calls (qatal) the warriors (13.2), namely: he “stirs them up” (וּנְבִּיָּךְ, 13.7, qotel; Cyrus 41.25) and “commands them” (יִקְּדֹּשָׁה, yiqtol, 13.3; cf. יִשְׁרֹאֵל, 10.6) as his agents of anger (אַפָּ,13.5) against Babylon (13.1-5,17).

(2) Yahweh declares “I will punish” (יַשְׁחִית, weqatal); “I will put an end to pride” (וַיהֲלֹךְ, weqatal); “I will lay low the proud” (וָשָׁבְּחִית + “I will make men rare” (יָגְזֹל, yiqtol + yiqtol); “I will shake and rattle the heavens and earth” (יִשְׁקֹל וָשָׁרֵשׁ, yiqtol + weyiqtol) (13.11,13).

(3) Yahweh breaks the oppressor’s rod (14.5) (שׁוּם כָּרָת, qatal.)

(4) Yahweh rises up against Babylon (קוּמּ, weqatal); cuts off the posterity of Babylon (כָּרַת, weqatal) (14.22); makes Babylon a possession wild animals and demons (שׂוּם, weqatal); sweeps with a broom of destruction (טֵאטֵא מַפְרִּישׁ, weqatal) (14.23). Verbal aspects heighten the sense of immediacy.

**Agent of Punishment (Human)**

(1) Gathering at the gates of Babylon (יַחְדֹּת, weyiqtol) conveys purpose in coming (13.2). Soldiers arrive on the Day of Yahweh (vv.6,9).

(2) Consecrated (יִשְׁחָטָה (13.2); Cyrus is also consecrated (45.1).

(3) Warriors who shout because of their role in defeating Babylon (13.3-4). Shouts of joy for salvation in 12.1-6 contrast with shouts of warriors.
(4) Nations gathering for battle (נֶֽאֱסָפִ֔ים 13.4) signals a reversal of fate for Jacob/Israel in light of 5.26; 11.12. Yahweh gathers nations to execute wrath and deliver from wrath.

(5) Soldiers as “vessels of malediction” (13.5). In 10.4, Assyria held Yahweh’s staff. Destruction from זַ֫עַם involves cursing and draws on the background of Gen 12.3.

(6) Merciless (וּמָחְרְיָא 13.16) Lack of mercy: yiqtols depict results of warrior's actions: piercing men; dashing infants; plundering homes; raping wives; not accepting a ransom. The lack of mercy contrasts with Yahweh’s lack of mercy in 9.7 which was limited and punitive. Not accepting ransom (יְפַחְתַּוּ בֵּהוֹז) contrasts with Yahweh’s freely ransoming his people in Deutero-Isaiah (52.3).

**Cosmic Agents of Punishment (Angelic)**
The hosts of heaven (׃הָמָכָל מֵקָרָמָו) are mustered by Yahweh for battle (13.4). The depiction draws on Conquest narratives (Judges 5.13,20) and deuteronomistic theology (2 Kgs 6.16).

**Evaluee (Object of Punishment)**
Babylon/King of Babylon.

**Depiction before punishment:**
(1) Babylon is an oppressive power ruling the entire world (תֵּבֵל, 13.5) (cf. יָשָׁב וּניָשָׁב, 13.9). The depiction of Babylon as the world (הַבָּל) anticipates judgment on the entire world (24-27).

(2) Babylon is a glorious kingdom characterized by pride (צְבִי, גָּאוֹן) in 13.19.

(3) Babylon’s rulers and society depicted are evil. The third-person suffix on סָנָנָו in 13.11 indicates both king and people evil. Evil is characterized both syntactically and phonologically as “ruthlessness” (םיֶיבֶרֶךְ).

(4) The staff of the wicked (םיֶיבֶרֶךְ ושָׁמָא) and the scepter of rulers (שם מֵשָׁבַט) struck the world with unceasing blows (13.6). The staff and scepter are the direct objects of Yahweh’s punishment. The text applies the motif of Yahweh's punishment of Assyria for her misuse of rod and staff in 10.5ff.

(5) Babylon made the world and kings tremble (רָגַז, רָעַשׁ, 14.16). The Babylonian king is belittled by stating that he could only shake the earth and the kingdoms of the world. He could not shake the heavens as Yahweh could (13.13).

(6) Turning the world into a desert and overthrowing (סָרַב) cities (14.17). In contrast with Babylon which only destroys (רָשָׁם), Deutero-Isaiah announces
reconstruction with builders who outstrip destroyers (בנה, 49.17). Yahweh’s acts invert the acts of Babylon: he converts deserts into gardens (40.3; 35.2; 51.3; 54.3).

(7) Babylon never releases prisoners (אסיר, 14.17): this is in contrast with Yahweh who lets prisoners go free (42.1-7; 49.9).

(8) Cutting down trees and destroying land (14.8; 20). In contrast with the Babylonian monarch, Yahweh plants trees in Deutero-Isaiah (41.19).

(9) Attempting to be like Yahweh. The pride of Helel Ben-Shachar is accentuated with the use of six first-person yiqtols (14.12-14). Deutero-Isaiah counters the monarch’s claim by emphasizing Yahweh’s uniqueness with the first person singular (43.11; 45.5).

(10) Murdering his people (14.20).

**Punishment of Babylon**

(1) King of Babylon is cast down (שׁל, qatal) from heaven and out of his tomb (14.15,19). The depiction of the king as a “loathsome branch” (נץ) contrasts with the beautiful branch of Jesse (11.1).

(2) Posterity extinction (14.19,20). The extermination of posterity is a punishment that matches the crimes of Babylon (1 Kings 15.28; 2 Kings 10.17). As Begg notes, the absence of Babylon in the book of Isaiah after 48.20-66 underscores the fulfillment of this punishment. Babylon’s extinction contrasts with Israel’s population explosion hinted at in 53.10 and fully developed in Trito-Isaiah (60.4).

**Purpose of Punishment**

(1) To destroy the world (׃ץ, 13.5)

(2) To make the earth desolate and destroy sinners in the world (לשון חל וירש פעולות, 13.9)

(3) To punish the pride of the ruthless (느וקת עלامة רעה. וירש פעולות, 13.11-12). The chiastic structure in v.11 (V + D.O. + D.O.+ V) places pride-associated lexemes in the central position.

(4) To make men rare (13.12)

(5) To serve as a paradigm for the whole world (14.26)
"Time of Punishment (Theological)"
The “Day of Yahweh” (יְהוָה֙ (13.6,9,22)) is described as:

1. Near (קרוב) (13.9,22)
2. Gruesome/Cruel (יבז) (13.9)
3. A day of Wrath (עברה) (13.9.13). Wrath is poured out. This suggests that Yahweh no longer controls his wrath once its released. עברה must finish its course.
4. אף חֲרוֹן (13.13) evokes the image of heat. In the context, the depiction of Yahweh’s wrath as red-hot is associated with the faces of those who are judged: their faces are lit up (הָבְלוּ קָרָב) (13.8).

"Results of Punishment (Cosmic)"
1. Luminaries cease their function (13.10). The fronting of luminaries (הַבֶּן, חַלָּל) followed by two negative yiqtols bracket the central clause which emphasizes darkness (שֶׁמֶן, qatal). Darkness also depicted the Results of punishment in 5.26 and 8.23.
2. Shaking of the foundations (חֲשֶׂם אֵרֵף וּמְחַלָּאָה) is caused by Yahweh’s wrath (13.13)
4. Call to howl and wail (הָיָה תְּכֵנָה שֵּׁם יְהוָה לְהָבְלוֹ, 13.6-8). The call to wail is followed by a 'ו clause that provides the reason: the day of Yahweh is near. The terms שֵּׁם יְהוָה are phonologically associated with the name of Yahweh (שם). The logical connector in v.7 (שְׁנוּ) is followed by a weqatal + 3 yiqtol verbs expressing physiological effects on the body. The fronting of subjects of the human body (13.7) emphasize the physical impact of the Day of Yahweh, namely: pangs and cramps express the agony of military victims (13.8); faces aflame reflect the fire of Yahweh's wrath (13.8).
4. Turning and fleeing (נוס) to their land. Occurs in the near immediate future (וְהָיָה). People are depicted as hunted prey/sheep with no one to deliver צְבָא, 13.14). This motif reapplies the results of Assyrian terror Israel experienced (5.29-30) to describe the punishment of Babylon.

"Results of Punishment (Topical)"
1. Destroyed and depopulated like Sodom and Gomorrah (13.9). This contrasts with the repopulation of Zion in 14.1-2.
(2) Inhabited by horrible beasts (13.9-22). Four we-haya clauses depict the near-immediate consequences of the arrival of the Day of Yahweh. Cries and wailing of beasts match the wailing of humans (13.6). Cries replace the revelry and signing heard in palaces of Babylon. The beasts are unclean animals and show no distinction between animals and demons. In contrast, Deutero-Isaiah depicts the transformation of the landscape (40.1-11) and uses animal imagery as a sign of restoration (11.6). Trito-Isaiah also uses animal imagery to invert metaphors of wrath (65.25).

**Results of Punishment (Positive)**

(1) The earth rests and trees rejoice (14.7-8). The earth resting implies a recreation of cosmos.

(2) Israel is transplanted into the land (14.2). The כִּי clause describes the results of Babylon’s destruction for Israel. The yiqtol + weqatal (9x’s) sequence depicts consecutive events in the future with the purpose of instilling confidence in the exiles.

(a) Yahweh, as subject, has mercy (רָחַם). Yahweh chooses Israel (בָּחַר); sets them in the land (נוּחַ). These acts evokes images of re-creation after the flood and the triumph over chaos.

(b) Reversal of the fate of Israel where the nations are subservient to Israel is depicted with three we-qatal clauses and two we-haya clauses. This is unique to Deutero-Isaiah (cf. 41.11-16).

**Place (of Punishment)**

שָׁם (“There”). The word is repeated five times in vv.21-22, and anaphorically remits back to 13.9 (Babylon). Phonetically the word evokes sounds of destruction.

### 7.8 Isaiah 26.11,20 (Is 26.1-21)

**Theme:** People cry for Yahweh’s wrath to be upon their enemies (v.11); Yahweh warns his people to hide until his wrath is past

**Text:** Is 26.11 + 26.20

**Literary Context:** Is 26.1-21

**Lexical Units:** (קִנְאָה), v.11; (זַעַם), v.20
Syntactic Function:
(1) Syntactic Function: “let them see your jealous zeal for your people and be ashamed!” (26.11). קִנְאַת־עָ֔ם functions as a direct object of the jussive “let them see!” Thematic role in Attempt Suasion frame: Depicts Content describing the actions the speaker [Israel] wishes Yahweh to bring about (i.e., “let them see your zeal and be ashamed!”).

(2) Syntactic Function: “Hide for a little while until the wrath is past” (26.20) קָזָם is an imperative: Thematic role in Attempt Suasion frame: Content describing the action the speaker [Yahweh/Prophet] wishes Israel to engage in (i.e., hide from malediction).

Synchronic Perspective: (1) The text is bracketed with the defeat of two primordial monsters: Mot (25.1) and Leviathan (27.1). This shows that the end-times recapitulate primal time, as noted by Levinson. (2) Temporal wrath extends until the announcement of the end of wrath in 27.2-5.

Time/Author
The original core of Is 24-27 is from late Sixth Century - early Fifth-Century BCE. Concerns relate to return and rebuilding of Jerusalem.

Genre/Literary Forms
Apocalyptic text using songs of praise (26.1-6), complaint (vv.7-18), salvation oracle (v.19), exhortation (v.20)

Attempt Suasion

Speaker in Attempt Suasion
Yahweh (יהוה) occurs 13 times in 26.1-27.1.

Addressee in Attempt Suasion (Prophet and People)
The prophet Isaiah and the people are addressed by Yahweh in the phrase “my people” (עַמִּי, v.20). The people recognize the zeal/jealousy that Yahweh possess for his people (קִנְאַת־עָם). This is the relational basis for their plea for vindication.

(1) The phrase “a righteous nation” depicts who they are (v.2, נוֹדֵדָו צִדְכֶם לֵאמֹר; v.7, קֵם וְאָמָה) and what they intend to learn (vv.9-10 קֵם וְאָמָה). The righteous rejoice (vv.1-6) but also lament and desire Yahweh to intervene (vv.7-21). The shifts between rejoicing and lament are characteristic of apocalyptic literature [Chart 3.7; 3.8]

(2) The righteous yearn (הָאָוָה, שָׁחַר יָקָה) for Yahweh to make a path of righteousness (צדך) and justice (משפט) (vv.7-9). This is associated with the
desire for vindication in the midst of foreign oppression. The desire is a variation of Yahweh's desire for justice and righteousness in 5.1-7. Structurally, the object of the community’s desire is Yahweh’s name and his memorial (שֹׁם and נֵאמָן, v.8) (i.e., deeds in history), which are fronted for emphasis. The emphasis on remembering Yahweh’s Name and his deeds contrasts with the forgotten names and deeds of the oppressors (הָמוֹן וּלָמוֹן, v.14). The non-identification of wicked functions to highlight their non-existence.

(2) The righteous nation, unlike the wicked, perceives Yahweh’s work in history (vv.9-11). The wicked are described as follows: they are unable to learn (לָמוֹן) what the community learns (לָמַד); they can not see (לָמַד) the majesty of Yahweh (הָמוֹן וּלָמוֹן) nor see (לָמַד) the hand of Yahweh lifted in judgment (לָמַד וּלָמוֹן). The inability of Israel to perceive Yahweh was temporary in Pre-Exilic texts (6.1-13) and in the Exilic period (40.27). In apocalyptic texts, the inability of the wicked to perceive Yahweh results in their annihilation (26.11). The present text is a reworking of Is 5-6 that applies the hardening decree to the entire cosmos [Chart 4.3].

(3) The righteous review Yahweh’s work in history as a basis for peace (v.20). The sense of the prayer is as follows: “Yahweh, you will ordain peace for us (לָמַּד וּלָמוֹן, yiqtol, anticipated future action) because (לָמוֹן) you have done so in the past (qatal, יֵשָּׂא לָנוּ לָמַד)”. Yahweh’s works in the past include the extermination of the wicked. Moreover, Yahweh glorifies himself in the population explosion and land extension (vv.14-15). Thus, the qatal forms the basis for confidence in Yahweh’s work of peace (לָמַד) in the future which is expressed with the yiqtol. The repetition of “for us” (לָמוֹן) merges the identity of Israel in the past with the present generation. The review of the past in is characterized as follows:

(a) The experience of prayer in the midst of distress (לָמַד, v.16), that characterized the righteous, was exemplified in Hezekiah (37.3) and continues in the righteous community.

(b) The experience of being unable to bring about salvation and posterity (לָמַד וּלָמוֹן, v.17-18) is a subtle indictment on Yahweh’s apparent non-fulfillment of promises in Deutero-Isaiah (48.18-19). The non-fulfillment is also lamented in Trito-Isaiah (66.7-9). The text resolves this tension by associating the desire for a population explosion with the resurrection of the dead (26.19).

Is 44.4 depicts Yahweh’s deliverance as life coming out of the earth (לָמַד וּלָמוֹן) This image influences 26.19 where the earth is depicted as a womb about to give birth (לָמַד וּלָמוֹן וְלָמַּד). In this way, the resurrection motif in Is 26 extends the
metaphor to the literal plane. Is 54.1ff shapes 26.15 which extends the promise of restoration from Exile to an individual resurrection.

**Content (of Wish) in Attempt-Suasion**

Yahweh's wish is expressed in three imperatives: “go inside, enter the chambers, shut the door and wait for malediction to pass.”(26:20). Drawing on the tradition of the Exodus (Ex 12.33) and Noahic tradition (Gen 7.1-16) underscores the sense of urgency.

**Salient**

1. **Yahweh’s sword slaying of Leviathan**

   אַחֲרֵי־הָרֹעֲנים מֵניָמָה יִפְסַק יְהֹウェָה מִמֶּקֶם (30.27). Lexical and thematic cohesion between 27.1 and Is 26 suggests that 27.1 is the logical continuation of Is 26 in the final form. The word יִפְסַק (“punish,” yiqtol) in 27.1 remits back to 26.21 (יִפְסַק). The underlying function is to restore creation and provide hope.

2. **Frequency**

   (1) The use of יִפְסַק is frequently associated with a temporal phrase: אַחֲרֵי־הָרֹעֲנים יִפְסַק יְהֹウェָה מִמֶּקֶם, indicates there is a beginning and an end to the period of יהוה.

   (2) The linear progression of Yahweh’s wrath underscores the direction of history. However, the punishment of Leviathan goes back to the cyclical slaying of the cosmic forces in primal history (cf. Is 51.9-11).

**Place of Lobbying**

The entire cosmos.

**Purpose of Attempt Suasion**

1. **Yahweh desires to protect his people (v.20)**

2. **Yahweh comes to punish the earth for iniquity/bloodshed**

   אַחֲרֵי־הָרֹעֲנים יִפְסַק יְהֹウェָה מִמֶּקֶם (26.21). The underlying clause provides the reason with a sense of exclamation: Yahweh is arriving (אֶל qotel) in the present. He is coming from ‘his place’ (מָקוֹם)!
7.9 Isaiah 27.4 (Is 27.2-5)

Theme: Yahweh announces that he has no wrath.

Text: Is 27.4

Literary Context: Is 27.2-5

Lexical Units: (חֵמָא), v.20

**Syntactic Function:** (חֵמָא) “Fury, I have none” (27.4) functions as the subject of the quasiverbal predicator clause. *Thematic role in frame:* Description of Protector of Asset.

**Synchronic Perspective:**
1. The wrath (חֵמָא) from 26.20 has now passed.

2. The slaying of Leviathan (27.1) opens the way for a recreation of the vineyard (27.2-5). In the same way, dominion over the sea monsters in Genesis resulted in the creation of the Garden.

3. The text inverts the destruction of the vineyard in 5.1-7 and announces the end of the era wrath [Chart 3.9; 3.10]. The Song of the Vineyard that introduced wrath becomes a song of salvation in 27.2-5. The punitive purposes announced in 5.1-7 have been accomplished.

4. Dangers that “come up” (יָֽהַלְכוּ, מֵסִילֵי, v.3) retrospectively alludes to dangers from the Syro-Ephraimitic collation (7.4) and prepare the reader for Yahweh’s defense of Jerusalem in 36.10.

**Time/Author**
Post-Exilic redactor reflecting on Isaiah’s Song of the Vineyard (5.1-7)

**Protection Frame (Protects a Danger from Harming an Asset).**

**Genre/Literary forms**
Allegory used to exhort the righteous to trust in Yahweh

**Time (Historical)**
Post-Exilic
Asset
Vineyard as a symbol for Israel (5.1-7; 1.8; 3.14)

Danger
(1) Yahweh guards his vineyard against attacks. The negative particle ו followed by a yiqtol (דַּע) expresses an undesirable outcome: “lest anyone attack it.” The verb was chosen because of its phonological association with the punishment of Leviathan in 27.1.

(2) The role of thorns and briers (תֶּשֶׂרְצוּנִים) has drastically changed. In 5.6 thorns and briers depict the Result of Yahweh’s punishment. Here, in 27.2-6 thorns and briers do not exist and are welcome foes (27.4).

Protector (of Asset)
(1) “I Am Yahweh, Keeper of the Vineyard” (יהֵיהָ נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי נְצַרְתֵּי

(2) Yahweh waters and cares for his vineyard. The reuse of Num 21.17, which depicts the community rejoicing (עַנּוּ־לָֽהּ , “sing of it”) over literal water is metaphorically extended to depict Yahweh’s offer of salvation in the Post-Exilic era. The association between water and salvation is common in Deutero-Isaiah (43.20; 12.1).

(3) Yahweh offers peace to enemies (וֹלֶשׁ הָאָשָׁר יִשַׂרְאֵל לְשָׁלוֹם יִשַׂרְאֵל) (v.3). The clause draws on 26.3 where peace is contingent on trust. Both texts repeat לָשׁוּלָ什么地方 twice. Peace requires making Yahweh the place of protection.

(4) Yahweh desires to fight for his vineyard (מותקֶלָא סְמָךְ שֶׁל עַמִּי יָהֳוָה) (v.4). The use of מִלְחָמָה remits to the Syro-Ephraimite invasion (7.4) and to the Assyrian aggression (36.5). Here, in 27.2-6 the language of war functions as an image of Yahweh’s defense of Jerusalem. Not being able to find one’s foes before battle inverts the sequence in 42.21; 42.13,14.

(5) Yahweh has no more fury (יִהְיֶה). Eighth-Century Isaiah never uses the word יִהְיֶה but the redactor associates it with נָשָׁ֑יָה in 5.1-7.

Duration
(1) אֶחָד הַיָּמִּים (27.2) functions as a temporal reference to express that the destruction of the vineyard is temporary (cf. 5.1-7; 32.12-13).

(2) Yahweh guards the vineyard “every moment” (הַיָּמִּים הַיָּמִים הַיָּמִים, 27.3b) and “day and night” (ָ֑יִם הָ֑יִם הָ֑יִם הָ֑יִם) (27.3d). The two customary yiqtols indicate his care of the vineyard is routine.
Theme: Yahweh’s wrath against Israel.

Text: Is 28.21

Literary Context: Is 28.14-21

Lexical Units: (ניָשׂ), v.21

Syntactic Function: (ניָשׂ) יִהְיֶה, נְשּׂוֹת וְלֻשָּׁוּת נֹשָּׁוּת וְלֻשָּׁוּת מַעְשָׂוּת יְהֹוָה "... for as on Mt Perezim, Yahweh will rise up, as in valley of Gibeon, he will be wroth to do his strange work, and to work his work, alien is his work" (v.21). יִהְיֶה נְשּׂוֹת "wroth to do his work" (yiqtol + infinitive of aim/purpose) depicts action in the future with a comparative clause (i.e., comparing Yahweh's work to his work in Perazim; Gibeon): Thematic role in Punishment frame: depiction of Agent of Punishment and Manner of Punishment.

Synchronic Perspective: Making (עשה) an alliance with Mot ("Death/Sheol") indicates the people are unable to see what Yahweh “makes” (עשה) or does to the foe. They make an alliance with Death/Sheol in 28.14-21. However, death has already been swallowed up by Yahweh (25.1).

Time/Author
Isaiah of Jerusalem, during last half of Eighth-Century (713-705 BCE).
Context: Assyrian invasion and Hezekiah's negotiations with Egypt (30.1-5; 31.1-3).

Genre/Literary Forms
Part of the והֹי woe-oracles that begin in 28.1 (28.1; 29.1; 29.15; 30.1; 31.1; 33.1). The first five woe-oracles were directed at Judah. The last one is a salvation oracle for Zion. The woe-oracle is characteristic of a dirge that suggests the death of a nation. It functions as part of a prophetic announcement of judgment against rulers of Jerusalem. Jerusalem would fall (vv.7-22) as Israel had fallen (vv.1-4).

Punishment Frame

Evaluatee (Object of Punishment)
Scoffers and rulers of people in Jerusalem והֹי כֶּנֶן לְעָשָׂר אָשֶׁר לְעָשָׂר יֶבֶרְיָא (לְעָשָׂר, 28.14; cf. v.22). Qotol forms indicate current objects of wrath in Jerusalem who scoff and ridicule. They ridicule the prophetic word.

Reason for Punishment
(1) Scoffing at Yahweh’s word.

(2) Making a covenant with death (i.e., Egyptian alliances and necromancy, v.15,18). The word ברית functions as an inclusio emphasizing that the covenant with Sheol/Death (לְוֹאָשׁ/הַמָּוֶת) will not protect from the overflowing scourge (הַמָּוֶת, vv.15,18). Alliances with Egypt are associated with necromantic practices. The covenant with Mot/Sheol (personified) intended to postpone entrance to the realm of death.

(3) Making (שֶׂם) a refugee and shelter (מַחְסֶה, סֵתֶר) out of lies (בָּז) and falsehood (שֶׁקֶר). שֶׁקֶר is associated phonologically with שֵׁכָר in v.7 (“drunkenness”). The description of the drunk leaders echoes 5.11,12.

(4) Lack of faith in Yahweh’s commitment to the Davidic dynasty (אֲמַן, v. 16). The yiqtol expresses a hypothetical future (i.e., those who have faith will not be overwhelmed). To not have faith (אָמַן) in Yahweh’s promise to David leads to wrath. אָמַן is the center of vv.15-18. Ahaz was offered a similar conditional promise (7.9) but his response evoked Yahweh’s displeasure. Yahweh responded to Ahaz with a sign and promise. Here, in 28.16 there is no positive response to unbelief.

Agent of Punishment (Divine)
(1) Yahweh, as the “teacher” (v.9), quotes the babble of the scoffers (וֹלְכָּה יִמְלָכָה, 28.10) in 28.13. The babble evokes the enigma of Maher-Shalal-Haz-Baz, who was a sign that Israel would be destroyed because they did not listen to Torah (Is 8). Lexical repetition of 8.15 in 28.13 suggests that when Yahweh babbles back at the “babblers,” he is imitating a foreign language (i.e., Assyrians will come with a different language). The inability to understand nonsense is a variation of the hardening decree that prevented understanding Yahweh (6.9ff). Yahweh’s “babel,” as a sign of judgment, is implicitly translated with the speech of Assyria (36.11-13; 8.15) for Eliakim, Shebna, and Joah. They, however, desire to keep people unaware of the Assyrian threats. The promise of the removal of “foreign babblers” in 33.19 is tangibly experienced in the withdrawal of Sennacherib (37.37).

(2) Yahweh as a builder (יָתֵן צַלְמָה שָׁמָּה, 28.16). The hine + qatal + wegatal (וּמָה וּמָה “and I will make”) indicates the promise is for the future. Yahweh builds with justice (מִשְׁפָּט) and righteousness (צָדָּק). Scoffers build with lies (כָּזָב, v.15). The consonantal assonance between צָלָה (“plummet”) in v.17 and the “babble” of 28.10 (וֹלְכָּה יִמְלָכָה) functions to contrast Yahweh with the scoffers.

(2) Yahweh rises up and will be wroth to do his strange work. Yahweh’s action of “rising up” and being full of rage is depicted with two yiqtols (וּמָה, וּמָה) that depict the Manner of punishment in the context of the immediate
future. (v.21). The text draws on the battle of David against Philistines (2 Sam 5.17-21) with a variation: now, Yahweh will overwhelm those who do not believe. “Strange/alien” work (ךָ֔רְוָ֖֔רָם) implies the use of foreign Assyrians to punish.

(3) Yahweh decrees destruction against scoffers. Theךָ֔רְוָ֖֔רָם clause in v.22b functions as a basis for the warning to scoffers in 22a, namely: do not mock (ךָ֔רְוָ֖֔רָם) Yahweh lest your bonds be made stronger (ךָ֔רְוָ֖֔רָם). Scoffers should not mock because Yahweh has issued a decree for the entire earth (ךָ֔רְוָ֖֔רָם). The decree in 28.22 reapplies the decree of destruction on Assyria in 10.22-23 to Judah.

Punishment and Results
(1) The “babel” of scoffers at the word of Yahweh is matched by a punishment that fits the offense. The new language of the Assyrian will be in Jerusalem.

(2) A scourge that tramples and terrorizes (ךָ֔רְוָ֖֔רָם, 28.15). The personification of the scourge maintains Yahweh at a distance when punishing his people. The scourge “tramples” and “beats” down leaders in Judah fulfilling the promise of Yahweh to trample his vineyard in 5.7 (ךָ֔רְוָ֖֔רָם). Understanding the scourge brings terror (v.18).

(3) Hail and flood destroy the false refugee of lies and annul the covenant with death (i.e., the treaty with Egypt fails, יִֽגְּנָה, טֹֽפָּה, שֶֽׁרַשְׁמָר, 28.17). The weqatal forms place the threat in immediate future. The same imagery of a storm applied to Yahweh’s coming to Israel (28.2): he comes as a mighty storm of רַֽעַי (“hail”) with רֶֽשֶׁר (“thunder showers”) and with “overflowing waters” (שׁוֹרֶף, שֶֽׁרַשְׁמָר, i.e., Yahweh comes as . . .). When applied to Judah the elements take on a life of their own apart from Yahweh. Yahweh is not the storm, but he sends the storm. The storm of wrath annuls the covenant with death (v.21). The covenant with death cannot stand, but Yahweh does stand (ךָ֔רְוָ֖֔רָם, v.21). The redactor of 24.5 inverted the sense of 28.18. Disobedience to the Torah has replaced seeking an alliance with Egypt. Both lead to death and a destruction of a garden. Is 5.1-7 linked destruction to the violation of justice/righteousness. Thus, the Post-Exilic redaction interprets obedience to Torah as the means to stabilize the earth/vineyard.

(4) Tightening of bonds (ךָ֔רְוָ֖֔רָם, 28.22). The conditional clause indicates bonds will be tightened if scoffing continues. The nature of the hypothetical threat is sustained. The term “bonds” is a likely reference to Assyria’s demands for tribute. As with 9.7ff, averting Assyria bonds is contingent on submission to Yahweh. Deutero-Isaiah, in contrast, depicts freedom from bonds as being an act brought about by Yahweh (52.2,3).

**Purpose of Punishment**

In summary:
(1) To punish scoffers (vv.14, 22)
(2) To reveal justice and righteousness (v.17)
(3) To break confidence in Egypt and the occult (vv.15-18)
(4) To destroy popular misconceptions that Yahweh is obligated to protect Zion (v.21)
(5) To call scoffers to repentance to avoid judgment (v.22)

### 7.11 Isaiah 30.27, 30 (Is 30.27-33)

**Theme:** Yahweh’s wrath against Assyria.

**Text:** Is 30.27, 30

**Literary Context:** Is 30.27-33

**Lexical Units:**
- (ב, תַּעַם), v.27
- (ב, תַּעַם), v.30

**Syntactic Function:**

1. **(ב, תַּעַם, הב) v.27** "Behold, the name of Yahweh comes from afar, his nose (ב) burning [with] “heaviness of rising” [from smoke], his lips are full of malediction, and his tongue is like a fire that devours.” ב functions as a subject with two predicates: “burning” and “heaviness of rising” (i.e., Wildberger’s translation of exhalation): *Thematic role in Punishment frame: Depiction of Agent of Punishment* (i.e., God’s nose is full of fire); תַעַם functions as direct object (i.e., God’s lips full of malediction).

2. **(ב, תַּעַם, הב) v.30** “And Yahweh will cause the majesty of his voice to be heard, and the descending blow of his arm he will cause to be seen, in raging anger (ב) and a flame of fire that devours, with a cloud and downpour and hailstones.” תַעַם is a construct depicting the Manner in which Yahweh causes his arm to be seen: *Thematic role in Punishment frame: Depiction of Agent/Instrument of Punishment* (i.e., his arm).

**Synchronic Perspective:** (1) The promise to punish Assyria in 10.24,25 is now fulfilled (30.30-33) [Chart 4.5] (2) A bridle on the nations (30.28)
anticipates the taming of Sennacherib as a horse with hook and bridle (37.29).

**Time/Author**
30.1-17 (713-701 BCE); Based on images of Passover, the collapse of Assyria in 612 BCE and references to Egypt (vv.1-17), we conclude that 30.27-33 are from the Josianic Era (ca. 612 BCE).

**Genre/Literary Forms**
Theophany

**Punishment Frame**

**Evalucee (Object of Punishment)**
Assyria is the object of punishment depicted in the following ways:

Struck with terror (רֵעֲשֵׁנֶת, 30.31). The verb רֵעֲשֵׁנ (qigtol) depicts the terror felt when a kingdom is destroyed. In Proto-Isaiah, the verb expresses results from Assyria’s actions (7.8; 8.9; 9.3). Assyria can only terrorize when Yahweh is behind her (10.5,6). Yahweh terrorizes Assyria in 20.5; 30.21; 31.9. Deutero-Isaiah affirms that Yahweh’s power cannot be shattered. This promise provides reassurance to those in Exile (51.7-9).

**Reason for Punishment**
Not stated specifically. However, the punishment matches the crimes of Assyria.

**Agent of Punishment (Divine)**
(1) The Name of Yahweh arrives on Mt. Zion (כַּעֲשֵׁנֶת שֵׁם יְהוָה, 30.27). Coming from “afar” inverts the Assyria’s punishment of Israel in 5.26. The שֵׁם followed by a qotel (אִשֶּׁנֶת) and two weqatal clauses (v.27, הָעַשְׁנֶה יְהוָ֥ה וַיִּשְׁנֵ֖ה וַיִּגְדַּֽה יִשְׁנִֽיִל), v.32) highlight the sense of the near arrival of the Name to punish Assyria. The fronting of Yahweh’s name in 30.27 before a qotel emphasizes the greatness of the arrival. Yahweh’s wrath is personally attached. In Deutero-Isaiah, “arriving in Zion” expresses salvation (46.13). Yahweh’s return to Zion is fulfilled (52.8). The universal recognition of Yahweh’s שֵׁם is the grounds for bringing people to Zion (cf. 47.4). In Trito-Isaiah, Yahweh’s שֵׁם is the grounds for confident prayer (63.11-14). In the present text (30.27), the arrival of Yahweh’s שֵׁם is associated with five anthropomorphic expressions of wrath:

(a) Burning Nose with Rising Smoke: הבַּעֲשֵׁנ וַיִּשָּׂנֶה (30.27). The qotel form expressing “burning” figuratively extends the description of literal fire to wrath (cf. kindling of wrath, 5.25). Fire prepares the environment for burning the king of Assyria (30.30,32).
(b) Lips heavy with maledictions (30.27). is central in the clustering of wrath words. (cf.Gen 12.1-3).

c) Tongue like a devouring fire: Fire expresses wrath (5.24; 8.8; 9.18-19). It is not detached from Yahweh (cf. 9.18ff).

d) Breath like an overflowing stream reaches the neck. “Breath” corresponds to the “nose” that exhales heaviness. The overflowing breath inverts themes in 8.8, which depict Assyria as an overflowing stream. In 8.8 reaching the neck indicates the limitation of Yahweh’s wrath on Judah. Here, it indicates complete annihilation of all who drown. In 8.7, Yahweh was detached from the “stream” of punishment that he brought (i.e., Assyria). Here, Yahweh is the “stream” that flows against Assyria!

(2) Yahweh causes his voice to be heard. The text radically inverts the hardening decree in 6.9,10 by transferring the effects of judgment from Israel to Assyria. This is indicated by the reversal of sequence that suggests a distinction between Assyria and Israel: “hearing-seeing” (30.30) versus “hearing-seeing-hearing” (6.9); Israel’s sight will lead to salvation, but Assyria's sight leads to annihilation. The contrast between the voice of Yahweh and the Assyrian voice (36.16.13; 37.23) belittles the present Assyrian threat.

(3) Yahweh is causing his arm to be seen (with raging wrath, fire and storm). Yahweh’s hand (א) punishes Israel (5.25, 26; 9.11, 16, 20; 10.4). Now, his arm punishes Assyria. Four coordinated noun phrases express elements that accompany the descent of Yahweh’s arm:

(a) Raging wrath (ף תּוֹרָח, 30.30). The labials function as an onomatopoeia creating the sound of a windstorm //af af//.

(b) Flame of devouring fire (יִשָׁמָע אִישׁ אָדָם מְנוּגָא). This image prepares the environment for the burning of Assyria’s king (30.30).

(c) Rain and downpour and stones of hail: (30.30)

(d) Striking Assyria with the appointed rod and staff (ף יִמַּשֵּׁהוּ וַעֲבֵד, 30.31; חָנֹן וְכָל). The rod “appointed” indicates that Yahweh’s punishment lays Zion’s foundation. Beating Israel was intended to lead to repentance (1.5; 9.12). Beating Assyria is intended to annihilate. There is joy in the community when Assyria is beaten (30.32). This contrasts with the lament of Yahweh when he beats Israel (1.5).
Co-Agent of Punishment (Human)

Israel participates in punishment. Allusion to the Conquest tradition through praise (Josh 6.11) following Passover (לְחָמֵי לֵךְ כָּלִיל הַמַּעֲשָׂרִים וְשָׁמֲתָהוּּ כּוּבָּה, 30.29). Yahweh’s arrival is simultaneous with the arrival of Israel in Zion. Syntactical coordination between Yahweh’s blows of Assyria and festal music (יהוהamm לְכָּלִילָהּ וְשָׁמֶרֶתִיוֹ כּוּבָּה, 30.29) suggests that Israel, in her praise, is a co-agent of punishment.

Punishment and Results

(1) Flogging of Assyria (30.32)


(3) Burning the king of Assyria at “Topheth” (30.32). The assertive יִכְלֹל clause: יכְלֹל אֶת עַלֶּה הָּתֹפֶת implies the surety of the punishment. The qatal functions to depict rhetorical certainty.

Purpose of Punishment

(1) To sift the nations under Assyria in a sieve of annihilation (לְכִבְסָרָה גְּזִירָה שִׁוְרָה). The use of שִׁוְרָה (“to sift,” 10.15; 10.28) reapplies Isaiah’s polemic against Assyria in 10.5 in the following way: similar sounding words/sounds שִׁוְרָה (“a saw,” 10.5, 15) and שָׁמֶרֶת גְּזִירָה (Assyria, 30.31); שָׁמֶרֶת (shoah, 10.3) and גְּזִירָה (“a sieve”, 30.28) suggest that 10.5-15 shaped 30.27-33. The effect: Assyria’s pride (10.5,15) is now the grounds for her annihilation. The punishment matches the offense.

(2) To place a bridle on Assyria and her nations (מַשְׂרוּ וֹתָהּ לְכֵי לֵךְ שָׁמֶרֶת עַל, 30.28). Assyria is like a tamed horse ridden by Yahweh. Allusion to Yahweh’s driving horses into the sea (Ex 14) anticipates the taming of Sennacherib as a horse domesticated by Yahweh (37.29).

Instruments

(1) Rod/Staff (see above)
(2) Praise (see above)
(2) Abundance of wood to burn the King
7.12 Isaiah 34.2 (Is 34.1-17)

Theme: Yahweh’s wrath against Edom

Text: Is 34.2

Literary Context: Is 34.1-17

Lexical Units: (קֶ֫צֶף) v.2; (חֵמָא), v.2

Syntactic Function: "For Yahweh is enraged with all the nations and furious with all the hosts, and he has doomed them, given them over to the slaughter." קֶ֫צֶף and חֵמָא function as the predicate in the nominal clause that provides the reason for listening (וּבְרִכָּה, v.1) (i.e., Yahweh is angry, therefore, draw near and listen!). Thematic role in Punishment frame: Depiction of Agent of Punishment.

Synchronic Perspective:
(1) The prophecies regarding the animals/demon invasion of Babylon in 13.21,23 are fulfilled in Edom (34.16).

(2) Judgment on Israel (28-33) juxtaposed with judgment on Edom (34).

(3) The phrase “None to quench [the fire]” (וּבְרִכָּה, v.10) occurs at three literary junctures in the Book of Isaiah (1.31; 34.10; 66.24) and underscores one of the central themes of Book, namely: unending wrath of Yahweh upon his enemies.

Associated Wrath Lexemes
םָנָק (“vengeance”)
שִׁלּוּם (“requital”)

Time/Author
Post-Exilic reflection on themes in Deutero-Isaiah and Trito-Isaiah (63.1-5).

Genre/Literary Forms
Prophecy concerning a foreign nation containing imperatives that summon (v.1,16). The imperative יָדַע ("seek") in v.16 indicates the prophecy was intended to instruct Israel. Edom’s fate is a paradigm for the fate of all nations.

Punishment Frame
**Evaluated (Object of Punishment)**
(1) The nations, Edom, and hosts of Heaven are under the “ban” (םָדָמָם, vv.2, 5) (cf. Josh. 6.21).

(2) Edom: The phonological association of Edom (窠ֹדֵד) and humanity (ואד) suggests Edom’s punishment is a paradigm for all nations. The name of Edom is phonologically linked to the punishment (i.e., bloodshed). מָלֶד is repeated three times in vv.3-6. In total, the sound //am// recurs 13 times throughout vv.2-8 (םָדָמָם, מָלָה, מַכָּה, v.2; בָּאֶמֶם, מַכָּה, v.3; לֹאַכָּה, בָּאֶמֶם, v.4; לָכָה, בָּאֶמֶם, v.5; יִכָּה, מַכָּה, v.6; מַכָּה, בָּאֶמֶם, v.7; לֹאַכָּה, בָּאֶמֶם, v.8) evoking sounds of bloodshed. Edom, as the archetypal enemy in Trito-Isaiah (63.1-5), represents all wicked nations and the departed brothers of Jacob (i.e., Esau).

(2) Hosts of heaven and the sky are under “the ban” and are objects of Yahweh’s punishment (窠ֹדֵד אָנֵב ולָכָה, 34.2.4). Deutero-Isaiah has a similar logic of punishing the angelic hosts/gods that people worship before the punishment of those who oppress in the name of false gods (41.21).

**Place of Punishment**
Bozrah/Edom (vv.5,6,9)

**Reason for Punishment**
(1) To execute justice on Edom (לָכָה, 34.5).

(2) To execute vengeance and repayment to the nations in justice for Zion (וּלָכָה לֵיהָ וְלֵיהוּ דְחַלֵּק, 34.8).

(a) The execution of vengeance is expressed through the use of the word מָלָה (v.8) and מַכָּה (v.2) and express Yahweh’s punitive measures are neither random nor capricious.

(b) The use of רְבֵּי יָרֵב implies a forensic/legal context. In Proto-Isaiah Yahweh contends because of the corruption in the legal system (3.11). In Deutero-Isaiah Yahweh contends with gods (41.21) and Babylon (49.25). Here, as in Trito-Isaiah, Yahweh contends Zion’s case by punishing crimes of nations against Zion (34.8). No specific reason is stated.

**Agent of Punishment (Divine)**
(1) Yahweh is enraged (窠ֹדֵד) and furious (窠ֹדֵד-לָכָה) (窠ֹדֵד לֵיהוּ דְחַלֵּק, 34.2).

(a)窠ֹדֵד expresses the internal emotions of Yahweh. In Deutero-Isaiah, when窠ֹדֵד expresses rage at Israel it is always momentary. Moreover, Yahweh’s rage is tempered and contrasted with his mercy (47.6; 57.16-17). This is not the case when the word describes Yahweh’s rage at Edom.

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(b) הָעַץ is used only in latter Isaianic texts. Deutero-Isaiah depicts הָעַץ as momentary when it is related to Yahweh's people (51.22). In Trito-Isaiah, הָעַץ leads to the annihilation of the wicked (59.18).

(2) Yahweh’s personified sword has drunk (הָעַץ, qatal) and is now descending (תֵּרֵד, yiqtol). The sword must punish the heavens before punishing those who worship them.

(3) Yahweh has a sacrifice (זֶבַח) in Bozrah (34.6) and eats what belongs to him in the sacrificial codes (Lev 3.16; Ex 12.22). Sacrifice is extravagant. Animals slaughtered depict princes of Edom who are killed.

Punishment and Results
(1) Devoted to the “ban” (חָרַם). Yahweh’s fury (חֵמָה) has resulted in devoting the nations and the hosts of heaven to the ban (חָרַם, qatal) (34.2, 5). This results in Yahweh “giving them over” for the purpose of slaughter (נְסָם נְנָת לַטָּבָח, qatal + lamed infinitive of purpose).

(2) The heavens will rot, be rolled up and wither (34.4). נָבֵל depicts the withering of the empires in Deutero-Isaiah (40.8), and the world (תֵּבֵל) in 24.4.

(3) Desecration of slaughtered bodies (םֶשֶׁב אֶל חֶרֶם וּמֵרָה לְיַעַל). Bodies are thrown out. Desecration is so great that the names are not worth mentioning.

(4) Mountains decay with the blood of the dead (32.2). יִמָּסְסָה מָשָׁה מְדַמְּר הָאָרֶץ יִמָּסָה the weqatal (ימָסָה, niphal) depicts the consequence of the slaughtering. The root מָסַס depicts responses to attacks (13.7; 18.1). The mountains where Edom worshiped her gods are decayed with the blood of the worshippers.

(5) Devastated land [Chart 4.7] (34.9-15). Thirteen weqatal forms (13x’s from v.9ff) underscore the immediacy of devastation which results in:

(a) Land of pitch, fire with no vegetation. Allusion to the Sodom and Gomorrah tradition (Gen 19.24-29).

(b) The entrance of unclean animals and demons (Lev 11.15-18; Deut 14.13), (רְכִבְוָה נָגְשָׁה לְאֶבֶר יְשֵׁפִּרָה). The Priestly concern with unclean animals is evidence of Post-Exilic redaction. The phrase נָגְשָׁה “will dwell there” (11a; v.17) is an inclusio. The number of animals, 12 in all, expresses the ideal unending cycle of judgment (“eggs of serpents hatch perpetually”). Animal imagery contrasts with restoration motifs in 11.6,7.
(6) Return to primordial chaos: יָאָרְיוּת הַמִּקְדָּשׁ (34.11). The “line” (קַו) was associated with righteousness and justice when applied to Israel (cf. 28.17). The same tools lead to a return of primordial chaos when applied to Edom.

(7) Breakdown of social order (34.12,13). Royalty has ended, in contrast with Davidic leadership (3.6; 7.14, 9.1-6).

(8) Nestles and thistles (wasteland) eternally found in Edom (שֵׁרְיָה וְעֶנֶקֶת, 34.13a). Yahweh restores his land once full of thistles and thorns (27.2-5; cf. 5.1-7).

**Purpose**

(1) To teach Israel that Edom’s fate is the fate of all nations.

(2) To confirm prophecies in the “Book of Yahweh” (5.16). A reference to 13.21-22 where the phrase “not one will be missing” (אין שאשה שלמה לא) indicates that all animals predicted for Babylon 13.21,23 would dwell in Edom.

**Instruments of Punishment**

Personified sword of Yahweh (34.5)

**Time of Punishment (Theological)**

“Day of Vengeance, Year of Repayment.”

**7.13 Isaiah 37.28,29,32 [Is 37.21-35]**

Theme: Wrath of the Assyrian King against Yahweh is punished.

Text: Is 37.28,29,32

Literary Context: 37.21-35

Lexical Units:
- רָגַז, v.28
- קִנְאָה, v.32
Syntactic Function:
(1) "I know your sitting and your going and coming, and your raging against me.” יָדָךְ is the subject “your raging” (hitpael, infinitive construct) in the direct object clause (i.e., “I know your raging against me”, 37.28-29). Thematic role in Punishment frame: Reasons for punishment.

(2) "Because you rage against me and your arrogance has come up to my ears . . .” יְהוָה functions as the subject (hithpael, infinitive construct) giving the reason for Yahweh’s action: (37.29). Thematic role in Punishment frame: Reasons for punishment (depicts offense).

(3) "The zeal of Yahweh of Host will accomplish this.” יְהוָה is a construct that is the subject of the clause (37.32). Thematic role in Punishment frame: Abstract/Emotional Instrument of Punishment.

Synchronic Perspective:
(1) The effect of merging two campaigns of Sennacherib together (701 BCE and 696-688 BCE) shows Isaiah’s word as immediately fulfilled.

(2) Angel who smites Assyria (37.36) fulfills the promise in 30.31.

(3) Victory over Assyria anticipates liberation from Exile (40-55).

Time/Author
B2 Source: 37.9b-36 = Post-Exilic redaction.

Genre/Literary Forms
Overall genre of 37.21-35 is a prophetic judgment speech against an individual. A taunt song (vv.22-29) and salvation oracle (vv.30-35) contribute to the overall purpose of judgment.

Punishment Frame
Agent of Punishment (Divine)
(1) Yahweh, the God of Israel, answers because (אָשֹׁר) Hezekiah prayed: (אָשֹׁר, בֵּית יְהוָה, אָשֹׁר, 37.21); (אָשֹׁר, אַהֲבַת יְהוָה, אָשֹׁר, 37.22). Reuse of terms in Yahweh’s response: ‘God of Israel’; אָשֹׁר, ‘mocking’ (37:4, 17) and אָשֹׁר, ‘reviling, blaspheming’ (37:6) recycle terms within Hezekiah’s prayer. The reuse of terms indicates Hezekiah’s prayer is heard. However, as Beuken noted, the prayer of Sennacherib to Nisroch was unanswered.
(2) Yahweh, the Holy One of Israel is the object of Sennacherib’s mockery (יסח Baths, בלא יבשח, 37.23). Yahweh’s double interrogative and response functions to indict Sennacherib.

(3) Yahweh who determines history and brings it to pass, not Assyria.

(4) Yahweh who knows everything about Sennacherib’s activity and his raging. The qatal (נתן) emphasizes Yahweh’s complete knowledge of Sennacherib’s activities from “beginning to end.” The logic of “knowledge as proof of control of history” is shaped by Deutero-Isaiah. Yahweh knows all. Therefore, he can redirect Sennacherib (37.29).

(5) Yahweh defends the Jerusalem (לָעַל הַיְּהוֹעֵל לָאֵל יִשְׁרָאֵל, 37.33). The promise is bracketed by an inclusio of Yahweh’s name and his speech (וּנְאֻם יְהוָה, v.33) and (וֹתַּר, v.34). Yahweh defends the city for his sake (v.35).

(6) Yahweh controls Sennacherib like a domesticated horse:

Agent of Punishment (Angel)

(בְּשֵׂעֲרֵיהֶם בְּשֵׂעֲרֵיהֶם, 37.36). Yahweh of Hosts commands the hosts of heaven. For this reason, his angel smites (נָכָה) Assyria. The smiting inverting Assyria’s smiting of Israel (10.24) and fulfills the promise of 30.31. The impotence of Sennacherib's agent (Rabshakeh) contrasts with the power of Yahweh’s agent (angel/Isaiah).

Agent of Punishment (Human)

Sons of Sennacherib (37.38) killed Sennacherib (691 BCE). This event occurs 20 years after the Isaiah prophecy. As Beuken notes, this occurs to show the immediate fulfillment of Isaiah’s prophecy.
**Evaluate (Object of Punishment) = Reason for Punishment**

Three Assyrian speeches (36.4-10; 36.12-20; 37.10-13) escalate in blasphemy and contrast with Hezekiah’s piety. The following reasons lead to punishment:

**First Assyrian Speech**

1. First Speech (36.4-10) Rabshakeh depicts Sennacherib as a great king and belittles Yahweh's Davidic king (כַּפֵּדִילּוֹ היא שָׁר).[

**First Assyrian Speech**

2. Rabshakeh depicts the speech of the Davidic king as worthless (כַּפֵּדִילּוֹ היא שָׁר). Assyrian speech contrasts with the words and strategy (כַּפֵּדִילּוֹ היא שָׁר) of ideal Davidite king (11.2,4). Deutero-Isaiah affirms that Yahweh’s plan (כַּפֵּדִילּוֹ היא שָׁר) is inviolable and rooted in Yahweh's speech (40.13; 55.11). Hezekiah's speech and plan anticipate Yahweh's speech and plan.

3. Distortion of Yahweh’s intent for centralized cult worship:asher תִּשְׁחִיתָה יַוָּהּ וְהַשְׁחִיתָה יַוָּהּ (36.5). Assyrian speech contrasts with the words and strategy (כַּפֵּדִילּוֹ היא שָׁר) of ideal Davidite king (11.2,4). Deutero-Isaiah affirms that Yahweh’s plan (כַּפֵּדִילּוֹ היא שָׁר) is inviolable and rooted in Yahweh's speech (40.13; 55.11). Hezekiah's speech and plan anticipate Yahweh's speech and plan.

4. Equating trust in Yahweh to trust in Egypt:אתה נַשְׁבֵּי אֶחָד פְּחַת אָחֶל שַעֵבִי אֶחָד הָעֲקָבָה תָאָבָה וַחֲסִלֹת יֵלְעָל תֵּלעָלֵי (36.9).

5. Distorting Yahweh’s command:יתְנַשֶּׁר מֵאֶרֶץ לָעֵבָה תָאָבָה יֵלְעָל תֵּלעָלֵי (36.10). Yahweh did not send Assyria to annihilate Israel but to plunder them (10.7).

**Second Assyria Speech of Rabshakeh (36.12-20)**

6. Claiming that Yahweh is equal to other gods and cannot deliver (כַּפֵּדִילּוֹ היא שָׁר). Repetition of (כַּפֵּדִילּוֹ היא שָׁר) 9x's in 36.14-37.12 results in Hezekiah's prayer for deliverance (38.6). The prayer triggers the fulfillment of prophecy for deliverance in 31.5. Deutero-Isaiah depicts deliverance as grounded in Yahweh alone (44.22).

7. Depicting Sennacherib as the giver of fertile land(כַּפֵּדִילּוֹ היא שָׁר) (כַּפֵּדִילּוֹ היא שָׁר). Contrasts with Yahweh’s ownership of the land.

**Third Speech (37.10-13)**
(8) Sennacherib accuses Yahweh of treachery. Sennacherib accused Hezekiah of treachery (36.18, 20). In 37.10ff, Sennacherib accuses Yahweh of treachery.

(9) Sennacherib mocks and reviles Yahweh (הַיָּהֵウェָ, 37.23).

(10) Sennacherib ascends to the heights of heaven (הַיָּהֵウェָ, 37:23-25).

(11) Sennacherib as “drying up the waters”; Doing the work of Yahweh alone (37.25; cf. 11.5; 19.6; 5.22; 21.5).

(12) Sennacherib’s raging pride against Yahweh (הַיָּהֵウェָ, 37.28b-29). "רָגָז = violent lashing out." (הַיָּהֵウェָ, 37.23).

Place of Punishment

(1) The Assyrian army killed outside the city.

(2) Sennacherib killed in the temple of his god Nishroch in Nineveh.

Punishment (Results for Assyria)

185,000 Assyrians killed (37.36; 2 Kings 10.35). Sennacherib is killed (37.38).

Results (for Israel)

(1) Escalation of harvest (“the sign,” (הַיָּהֵウェָ, 37.30). Allusion to harvest implies the restoration of the Vineyard (5.1-7). Signs are used to indicate that “battle rage” against Israel is temporal [Chart 4.10].

(2) Renewed occupation of Jerusalem in Post-Exilic times (37.31).

Purpose of Punishment

For Yahweh’s sake and the sake of David his servant (37.35). This is indicated by the double use of the purpose clause (לְהַיָּהֵウェָ).
**Instruments of Punishment**

Yahweh whose zeal accomplishes this (i.e., punish Assyria and restore Israel) (Is 37.32). Zeal is based on Yahweh’s covenant relationship that compels him to act.

**Time of Punishment (Theological)**

Punishments are depicted as occurring immediately despite a time lapse of 20 years, as Beuken noted. Depicts immediate fulfillment of prophetic word.

### 7.14 Isaiah 41.11 + 45.24 (Is 41.8-16; Is 45)

**Theme:** Men of wrath who oppress Israel will disappear

**Text:** Is 41.11

**Literary Context:** Is 41.8-16

**Lexical Units:** (חָרָה), v.11

**Syntactic Function:**

(וֹלִשׁוּ וְקָדַשׁוּ נָתַן מְדַבַּרְתָּה (qotel) functions as the subject of the clause. **Thematic role in Cause Emotion frame: Depiction of Manner of Causing emotion.**

**Synchronic Perspective:** Disappearance of foes of wrath (Babylon) is the theme of 41.11 and (45.24). The promise is substantiated by placing the text after Is 36-39, which gives a tangible expression of enemies disappearing from Judah. A partial fulfillment of the promise is experienced in the Cyrus event, which leads to the disappearance of the מְדַבַּרְתָּה in (45.22). The ultimate fulfillment is experienced in the disappearance of foes in 27.2-5.

**Associated Lexical Terms**

(לְבָרִי “Men of your contention” (רִיב וְרִיב עַד מְדַבַּרְתָּה)

**Time/Author**

Deutero-Isaiah

**Genre/Literary Forms**

**Salvation oracle:** Encouragement to not fear (vv.10-13b); Reason to not fear (vv.10a,13).

**Cause Emotion Frame**

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Agent (Causing the Emotion)
Yahweh is “First and Last” (*אֶ֖חָ֣ד וּמֵֽלֶֽךְ) in v.4. The self-identifying pronoun occurs four times (vv.2,13,14). The first-person Yahweh occurs 19 times. This establishes the supremacy of Yahweh in the Cyrus event.

Experiencer (of Emotion)
“Israel,” “Jacob,” “Seed of Abraham,” “Taken from ends of the earth,” “My Servant” (v.9).

Manner (how Emotion of Assurance is Caused)
(1) Yahweh contrasts the disappearance of men enraged at Israel with the appearance of Israel as his servant. He also declares the non-existence of Babylonian gods (*בּוֹשׁ יִשְׂרָאֵל*, v.8); (הָיָה יִשְׂרָאֵל, v.8); (נָשָׁה אֲנָשָׁה בַּמַּעֲמָלָה, v.9). [Chart 5.2]. The disappearances of Israel’s foes are associated with the disappearance of Yahweh’s foes. The theme is extended to the entire cosmos in 27.2-5 where Yahweh searches for foes. Both texts portray the absence of those who war against people (*מַלְאֹן לְמָרָא, 27.4 //</ref> אֲנָשָׁה מִמַּעֲמָלָה 41.12).

(2) Yahweh reaffirms the covenant with Abraham to his descendants in Exile (ארֹב יֶ֖שֶׁר אֶזְכָּר יִשְׂרָאֵל, 41.8); (אֵֽלָ֣ה יִשְׂרָאֵל, v.9). The promise reaffirms the identity of Israel but also alludes to Gen 12.1-3. Enemies disappear because of God’s promise to Abraham. The missional identity of servant implies a reversal of present experience.

(3) Yahweh reaffirms his presence with his people (*עַבְדִּי־אָ֖תָּה*, 41.10,13). This echoes themes in 7.14; 8.8-10: Yahweh’s presence in Proto-Isaiah signaled both judgment on his people (Israel) and salvation (Judah). In Deutero-Isaiah, Yahweh’s presence signals salvation for all exiles (i.e., even those who do not believe, 42.20-25).

(4) Yahweh will shame and confound the (םִֽלְחָמָ֖ה לָֽבְשׁ בְּיִֽגְתֹּ֖ל) “men of wrath.” (*בְּלָשׁוֹן רֹדֵ֥ךְ, 41.11). The clause with two yiqtol forms a hendiadys, which is also used in 45.7, 24; 54.7. Legal overtones in the use of language underscore the measured justice of Yahweh.

7.15 Isaiah 42.13 (Is 42.10-13)

Theme: Yahweh is praised for stirring up his zeal/fury as divine warrior.

Text: Is 42:13

Literary Context: Is 42.10-13

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Lexical Units: (קדש), v.13

**Syntactic Function:** "Yahweh as a warrior goes forth as a man of war; he stirs up his zeal" (42.13). קִנְאָה functions as a direct object of רִעיֹים and is used in a comparative grammar clause (i.e., as a man of war). **Thematic role in Judgment frame:** Reason for Judgment [Positive Evaluation] of Yahweh // Yahweh = Depiction of Evaluatee.

**Synchronic Perspective:** Yahweh is depicted as taking on the role of the Davidite in Proto-Isaiah. The hymn also responds to his commissioning of the servant (41.1-7), which results in praise from the entire cosmos.

**Time/Author**
Deutero-Isaiah

**Genre/Literary Forms**
Eschatological hymn of praise.

**Judgment Frame**
The Communicator [Prophet] uses language in the written or spoken modality to convey his or her evaluation of the Evaluatee [Yahweh] to another person [Exiles].

**Time (Historical)**
Babylonian Exile

**Communicator**
Deutero-Isaiah, the prophet.

**Addressee**
Exiles and living organisms are summoned to praise by being addressed in the second person imperative (וּרְיָשׁוּוֹ) v.10. This is followed by six jussives.

**Evaluatee**
Yahweh, the indirect object of imperative (לַֽיהוָה, v.10).

**Medium**
Eschatological hymn (vv.10-12) + announcement of salvation (vv.13-14)

**Reason for Judgment (Praise)**
Five yiqtol forms express the reasons for the praise of Yahweh.
(1) Yahweh goes forth as a warrior: אֵל צִכָּבָר (42.13). Yahweh’s name is fronted for emphasis. Images of the Davidic king are reapplied to Yahweh (יְהֹוָה רֹאֵשׁ, 9.6; 10.21).

(2) Yahweh stirs up his zeal as a warrior: הַפִּיל לֹא אֲלֵיהּ (42.13). The passion is characteristic of the Davidite (9.6; 37.32). Trito-Isaiah uses the term to depict Yahweh’s protection of the faithful (59.17; 63.15) The yiqtol-hiphil describes Yahweh stirring himself to war.

(3) Yahweh shouting; raising a battle cry of rage (יָרִיעַ אף־יַצְרִיחַ, 42.13). The particle (אף) phonologically associates with the lexeme for anger (5.25).

(4) Yahweh preforms like a warrior against his enemies (רָבָּוָה גְּלַיָּה, 42.13). Third person suffix implies that Israel’s enemies have become Yahweh’s foes. The Instruments used to punish Israel (9.6) have now become objects of wrath. Yahweh fighting alone anticipates Trito-Isaiah.

7.16 Isaiah 42.25 (Is 42.18-25)

Theme: Yahweh pours out wrath in Exile but Israel remains unresponsive.

Text: Is 42.25

Literary Context: Is 42.18-25

Lexical Units: (חֵמָה), (אַף), v.25

Syntactic Function: And so he poured out upon him the burning heat of his anger and the might of his battle (42.25) “And so he poured out upon him the burning heat of his anger and the might of his battle” הַקָּנָא אַפּוּ, a construct, functions as the indirect object of the verb יִתְנַשֵּׁפָת. Thematic role in Punishment frame: Depicts Agent of Punishment // Punishment.

Synchronic Perspective:
(1) 42.20-25 shows the hardening decree of Is 6.9ff was still in effect during the Exile. People had not yet understood the purpose of Yahweh’s wrath (cf. 6.9ff) [Chart 5.4]. However, Yahweh is exonerated as the cause of sin.

(2) The threat of land being burned in 6.13 is acknowledged as having been fulfilled in 42.25. This activates the context of the hardening decree.

Associated Lexical Terms
עֱזוּז (might) מִלְחָמָה (battle)
Time/Author
Deutero-Isaiah

Genre/Literary Forms
Disputation text

Punishment Frame

Evaluee = Reasons for Punishment
The descriptions of the Evaluee [Israel] express reasons for punishment. The prophet includes himself (v.24b):

(1) Israel is blind and deaf (םיִשְׁרֵי // שָׁמְרִי) (vv.18-20). The two vocatives are fronted to emphasize the spiritual condition of unresponsiveness. An inclusio structure (v.2 and v.24) associates responsiveness to Yahweh with obedience (שמע) to the Torah [Chart 5.6]. Yahweh is exonerated from being the cause of sin (cf. 6.9ff). Yiqtol forms (v.25) depict people still unwilling to obey [Chart 5.3].

(2) Israel confesses her sin (וֹמֵשׁ, יֹאכְפָה, לָיָהוּ, לָיָהוּ, חָטָא, 42.24). The repetitive use of the third person emphasizes that Yahweh is the object of rebellion. Confession affirms that sin (חָטָא, “we sinned,” qatal) resulted in Yahweh’s pouring out the heat of anger (יִשְׁפָּר, wayyiqtol), in v.25.

(3) Israel was unwilling to walk in Yahweh’s ways (לָיָהוּ, לָיָהוּ, בְּתוֹרָתוֹ, 42.24). Inversion of word order in the first clause emphasizes Israel’s unwillingness to walk in Yahweh’s paths. Along with 28.12 and 30.9, Is 42.25 is shaped by deuteronomistic ideology. Both Deutero-Isaiah and pre-exilic Isaiah blame hardening on Yahweh. Deutero-Isaiah exonerates Yahweh. The blind do not want to see the path (42.24) [Chart 5.4]. In Proto-Isaiah, walking with Yahweh implies turning from false political alliances (8.11; 30.11) and occult practices. Deutero-Isaiah corresponds walking in Yahweh’s paths with holiness (35.8). Trito-Isaiah condemns cultic practices as “false ways” that provoke wrath (58.2). The hardening decree is still perceived to be in effect in Post-Exilic times. However, the decree appears to be partially understood (63.17-18; 64.4-8). Now, the decree functions to substantiate eschatological prayer for a theophany.

(4) Israel’s unresponsiveness leads to its present failure as the agent of Yahweh (שלח, yiqtol in v.19). Yahweh’s plan breaks down. Synchronically, everything in the Book of Isaiah that Yahweh sends (שלח) is obedient. This serves to make Israel’s disobedience look far worse.
Agent (Divine) of Punishment

(1) Yahweh gave Israel to the plunderer and Jacob to the spoiler (42.24). The qatal form sets the context of Yahweh’s action in the past (i.e., Exile).

(2) Yahweh poured out the heat of his anger, might of his battle and violence of war (42.25) The consequential wayyiqtol links Yahweh’s pouring out of wrath to Torah disobedience. The “heat of his anger” // “strength of war” is poured put. Once heat and war is poured out, Yahweh no longer controls wrath.

Agent (Human) of Punishment

Implied: Babylon

Results (of Punishment)

(1) The people in 42.22 are: "גָּלְקִית סַף (qotel, passive) “robbed;” סָבּוּר שְׁמַעְשָׁע (qotel, passive) “plundered;” חַפֵּץ (infinitive) “trapped in holes;” חַפֵּץ (qatal, passive) “hidden in prisons;” וְיִכְכַּר לֹא (qatal) “have become prey;” וְאֵין בֵּית הם (qotel, active) “no one to rescue from plunder;” וְיִכְכַּר לֹא (qotel + imperative)” no one saying: “be restored!” Israel’s plundering has pre-figured Judah’s plundering (8.1).


Purpose of Punishment

(1) To magnify Yahweh’s Torah for the sake of his righteousness (42.21). Yahweh takes pleasure in the extension of his Torah and the commission of the servant (49.4). In contrast, people take pleasure in their ways (42.25).

(2) The purpose of the Exile was didactic (42.25). This purpose contrasts with Yahweh’s purpose of pouring wrath on foreign enemies. He intends for his enemies to be annihilated.

7.17 Isaiah 47.6 (Is 47.1-15)

Theme: Yahweh’s wrath at his people led him to hand them over to Babylon for punishment. However, Babylon abused her role as Agent. This abuse provoked Yahweh to wrath and results in Babylon’s destruction.

Text: Is 47.6
Literary Context:  Is 47.1-15

Lexical Units:  (קָצַף), v.6

Syntactic Function:  “I was enraged with my people, I profaned my heritage and gave them into your hand . . . . but you showed no mercy” (qatal, stative verb). Yahweh’s rage resulted in giving his people into “their hand.” Thematic role in Punishment frame: depicts emotional Circumstances which led Yahweh to punish Israel and Babylon.

Synchronic Perspective:  Reapplication of themes in Is 13-23 [and Jer 50-51 [Chart 5.7]. Forty words appear in 47 that occur nowhere else in Isaiah.

(1) The humiliation of Babylon follows humiliation of her gods in 46.

(2) Promised deliverance in 46-47 is fulfilled in the collapse of Babylon in 48.

(3) Babylon's widowhood and loss of children are a foil for depicting Zion's marriage renewal to Yahweh and population growth (54).

(4) Babylon as virgin contrasts with Zion as a virgin in 49.14-26.

Associated Wrath Lexemes

חָלַל (“profane”)  
םַיִּדְרָכָה (“vengeance”)

Time/Author

Deutero-Isaiah during the Exile. Imperatives imply the text is written before the fall of Babylon in 539 BCE.

Genre/Literary Forms

Taunt-song functions as a prophecy against a foreign nation containing words of doom (vv.1-4); substantiation of the word of doom (vv.5-7) and; consequences of doom (vv.8-11).

Punishment Frame

Results of Punishment

Depictions of Babylon anticipate the result of punishment, inverting their present status.

(1) Sit in the Dust with no throne, Virgin Daughter of Babylon // Daughter of the Chaldeans (םיִדְרָכָה יְלוּשֶׁר בְּתִיתַלַּת שֵׁיִרְיָאָר, אַרְכָּא בְּתִיתַלַּת שֵׁיִרְיָאָר)
Babylon as virgin contrasts with virgin Zion (49.14-26).

(2) No longer called “tender” and “delicate.” (תָּמַּים, 47.1) The word pair evokes the context of a curse. In contrast to Babylon, the restored community in the Post-Exilic period will enjoy luxuries (66.11).

(3) Take millstones and grind meal (תֹּאמָה, וַתִּשְׁבֵּשַׁה, v.2). The queen-virgin becomes slave worker.

(4) Strip naked (חָלַל, סָפָה, 47.2; שָׁפָה, 47.3). Sexual organs exposed: the slave is offered for public. This is in contrast with Babylon’s belief that she could not be seen by anyone (v.10).

(5) Sit in silence; Go into the darkness, Daughter of the Chaldeans, mistress of the kingdoms (シャותה בְּאִמְrides נֵחָלֵד, 47.5). Sexual organs exposed: the slave is offered for public. This is in contrast with Babylon’s belief that she could not be seen by anyone (v.10).

(6) Lover of pleasure, secure in herself (משׁפָּרְיָהּ נַעֲנֵיהּ לֹכֶהָ, 47.8).

(7) Proud in her posterity (כָּשֵׁב אֲלֵיהּ לֹכֶהָ כָּשֵׁב, 47.8). Her children (i.e., vassal states) will never be taken from her.

(8) Self-deification (משׁפָּרְיָהּ לֹכֶהָ כָּשֵׁב, 47.10). The “I” that Yahweh uses describes his claim to exclusivity that Babylon usurps (45.5,6,14,18,21,22; 46.9).

(9) Sorceress is attempting to manipulate her security (וְחָזְק, 9,12,13). Incantations (רַשָּׁשׁ) and spells (חרב) attempt to secure her plans (רכס) that do not stand (v.9). This is in contrast with Yahweh’s counsel that alone stands (40.26,31). Babylon’s sorcery was incapable of leading her into knowledge about “latter things” (v.25).

(10) Led astray by her wisdom and knowledge (משׁפָּרְיָהּ לֹכֶהָ כָּשֵׁב, 47.10)

Reasons for Punishment (Specific)
Babylon violated Yahweh’s intent. Yahweh’s punishment of Judah was temporary. Babylon sought to destroy posterity. The two parallel qatal clauses in v.6, (חָלַל) underscore the temporary nature of Yahweh’s wrath. The use of חָלַל and וַתִּשְׁבֵּשַׁה are both associated with temporal states, not extermination. Defilement could be reversed.
(a) Babylon showed no mercy (םיִ֔מְחַר מַה אֶת-סַפֵּר, 47.6). This contrasts with the expectations of Yahweh associated with קָצַף, which entails mercy (54.7).

(b) Babylon placed an exceeding heavy yoke on the aged (עַל-זָלָלָל לֻעַתְּדַבְּר מְאֹֽד, 47.6). The pattern of punishing Babylon for overstepping Yahweh’s intent follows the same logic that led to Yahweh to punish Assyria (10.5ff).

**Agent (Divine) of Punishment**

First person pro-forms for Yahweh are used six times in 47.6 alone.

1. Yahweh announces he will take vengeance and spare no one. (םָדָא עָ֖מְרָא שָׁלֹא אָלֹס, 47.3). The text gives emphasis to Yahweh’s immediate commitment (yiqtol) to vindicate Israel as redeemer (גָאַל, v.4).

2. Our Redeemer, the Lord of Hosts, the Holy One of Israel (לֹאֵ֔ש שָׁלֹא יִשְׂרָאֵ֖ל). The community confesses Yahweh’s ability to take vengeance (v.3) as “our redeemer” (גֹאֲלֵנוּ). Redemption conveys covenant loyalty in both Deutero and Trito-Isaiah (41.44; 61.4). Trito-Isaiah shifts the objects of divine redemption from ethnic Israel to the faithful from any nation. The emphasis on the name of Yahweh underscores his personal attachment to fight enemies when unleashing wrath.

**Circumstances (Leading to Yahweh’s Wrath)**

Yahweh’s rage at his people (יִתְפָּרֵשׁ, qatal) led him to hand over his people to Babylon (v.6). Babylon violated Yahweh’s intent.

**Instrument of Punishment**

 Evil (רָעָה) is the instrument of punishment. Evil is personified (v.11). The weqatal הבּוּן presents a rhetorical future of certainty and is followed by two weyiqtols (לֵךְּ, וְתָבֹ֨א). Evil will “fall” (נָפַל) and cannot be charmed away, despite the many sorceries. The futility of charming ‘evil’ always is indicated by three negative yiqtol clauses. Evil was also an instrument of wrath in 9.17.

**Punishment and Results**

1. Loss of posterity/widowhood (v.9) is a reference to vassal states that contrasts with Zion which enjoys population explosion (54).

2. Fire with no one to deliver (v.14). A complete reversal of Babylon’s relationship with the nations is expressed. The negative yiqtol depicts that no former client will ever come to Babylon’s rescue (וּלְיֹ֑צָא). Expressions of Israel’s captivity with no one to deliver from Assyria (5.29) now describe Babylon!
Purpose of Punishment
Vindicate Israel as Redeemer.

Time (Theological)
In a single day (דָּרוֹחַ בָּשָׂם; Suddenly.

7.18 Isaiah 48.9 (Is 48.1-11)

Theme: Yahweh tempers his wrath for the sake of his name and to preserve Israel’s posterity.

Text: Is 48.9

Literary Context: Is 48.1-11

Lexical Units: (_popupי), v.9

Syntactic Function: (לְפִנּוֹ, v.9)
“For the sake of my Name I defer my anger, and for [the sake] of my praise I bridle [my anger] so that you will not be cut off.” אַפִּי functions as the direct object of the verb יָרָא (“defer”). Within the clause, the reason for deferring and “bridling” (ﬠָמֹא) wrath is for the sake of Yahweh’s name. Thematic role in Judgment Direct-Address frame: depiction of Communicator.

Synchronic Perspective:
(1) 48.8: Variation on hardening decree in Is 6.9ff. Yahweh keeps Israel from knowing future because Israel abuses foreknowledge.

(2) Is 48 fulfills the promise of Babylon's destruction in Is 13-14 and 46-47. The intent of 48.1-11 is to encourage Israel to flee from Babylon.

(3) Being rescued from Assyrian wrath (8.5-8) has not produced spiritual responsiveness (48.1) during the Exile

Time/Author
Deutero-Isaiah v.1-11; Post-Exilic editor of v.10.

Genre/Literary Forms
Disputation (vv.1-11) followed by trial speech (vv.8-15).

Judgment Direct-Address Frame
A Communicator [Yahweh] judges the Addressee [Israel] and then communicates that appraisal directly to the Addressee. The judgment is given for a particular Reason [Israel did not attribute the liberation from Babylon to Yahweh].
Communicator

(1) In contrast to Israel who does “not hear” (ניעור, qatal v.8a), Yahweh knows both the obstinacy (נַעֲשֶׂה בְּגֶפֶר, v.4) and treachery (וֹתָם, v.8b) of his people. Yahweh knows Israel will abuse foreknowledge. Therefore, he prevents them from knowing about liberation from Exile (v.8). This is a variation of the hardening decree. In 42.20-25, Israel could not know because they did not want to know his ways.

(2) Yahweh tempers his anger for the sake of his Name. Two yiqtol verbs (רָעָשׁ and נִשְׁתֵּסָה, v.6) indicate the action in the present. The destruction of Israel’s posterity (בְּכַלְכלוֹתֵיהֶם) would constitute the pollution of his name. In contrast, Yahweh’s annihilation of the Assyrian or Babylonian posterity glorifies his name (Is 13-14; 47). If Yahweh’s anger (וֹתָם) is not restrained, it would run like a wild, undomesticated horse. Yahweh removes himself from circumstances leading to the destruction of posterity. This parallels his refusal to travel with his people after the act of idolatry in Ex 33.

(3) Yahweh smelted (qatal, מּיקִרָה) his people in the furnace of affliction, not in the silver refinery. The Post-Exilic editor implies that the “purging” in Exile failed in its intent (v.10). Silver was not produced.

Addressee = Reason (for Judgment Evaluation)

(1) House of Jacob (בֹּתֵי יִשְׂרָאֵל) (48.1): The vocative is in apposition to three clauses introduced by three passive clauses: יְהוָֽה, נַעֲשֶׂה בְּגֶפֶר יִשְׂרָאֵל, נַעֲשֶׂה בְּגֶפֶר יִשְׂרָאֵל, qotol, niphal. They are as follows:

(a) Called by the name “Israel”; Those who “come from the waters of Judah” (נִשְׁתֵּסָה בְּגֶפֶר יִשְׂרָאֵל נַעֲשֶׂה בְּגֶפֶר יִשְׂרָאֵל) (48.1). Coming from waters refers to the waters of Assyria as judgment (8.5-8). Israel came out of judgment.

(b) The One who swears falsely by the Name of Yahweh, by the God of Israel (כִּי יִשְׂרָאֵל בְּאַלֶּלֶיהּ יְהוָֽה, נַעֲשֶׂה בְּגֶפֶר יִשְׂרָאֵל) (48.1b). The qotel (כִּי יִשְׂרָאֵל בְּאַלֶּלֶיהּ) followed by the yiqtol (כִּי יִשְׂרָאֵל בְּאַלֶּלֶיהּ) indicates the present manner in which Israel self-identifies. Lack of righteousness functions as inclusio in v.1 and v.18 to emphasize false piety.

(c) Falsely relying on their identification with Zion (כִּי יִשְׂרָאֵל נַעֲשֶׂה יִשְׂרָאֵל בְּגֶפֶר יִשְׂרָאֵל, 48.2).

(2) A stubborn people that attribute Yahweh's acts of liberation to idols (כִּי יִשְׂרָאֵל נַעֲשֶׂה יִשְׂרָאֵל בְּאַלֶּלֶיהּ יְהוָֽה, 48.4; מַעֲשֹׁה יְהוָֽה בְּאַלֶּלֶיהּ יִשְׂרָאֵל נַעֲשֶׂה יִשְׂרָאֵל בְּאַלֶּלֶיהּ יְהוָֽה, 48.5). The infinitive followed by the nominal clause provides the logical basis for Yahweh's action of predicting
the future in v.5. The allusion to the golden calves incident is made: Just as Israel attributed the Exodus from Egypt to the golden calves, the exiles would attribute their liberation to idols. Yahweh learns from his past, but Israel does not learn from her past!

(3) Israel is treacherous and called a rebel from birth (ךֵּלָּדוּתֶּנָּה בְּשֵׁשָּׁה, 48.8). The infinitive absolute followed by a yiqtol (ךֵּלָּדוּתֶּנָּה בְּשֵׁשָּׁה) emphasizes the degree of Israel’s present unfaithfulness by repeating the verbal idea. Yahweh chose to make his name glorious in the liberation from Exile. Fail to acknowledge the “Name” constitutes treachery. Trito-Isaiah depicts a reversal in what Israel is called (58.12; 61.3).

7.19 Isaiah 51.13,17,18,20,22 (Is 51.13-22)

Theme: Yahweh encourages the exiles not to fear because the wrath of the oppressors and his own wrath has come to an end. The exiles have drunk from the “cup of Yahweh’s wrath”. Now, Yahweh’s “cup of wrath” will be given to Babylon.

Text: Is 51.13,17,18,20,22

Literary Context: Is 51.9-23

Lexical Units: (חֵמָה) used 5 x’s vv.13,17,20,22

Syntactic Function:
(1) (ךֵלָּדוּתֶּנָּה בְּשֵׁשָּׁה, 51.13) (i.e., have you forgotten about your Maker . . . . and fear all day long “from the face of burning rage of the oppressor when he sets out to destroy?”). The construct (ךֵלָּדוּתֶּנָּה בְּשֵׁשָּׁה) provides the reason for fear. Thematic role in the Cause Emotion frame: depiction of Experiencer (Israel currently experience fear).

(2) (ךֵלָּדוּתֶּנָּה בְּשֵׁשָּׁה, 51.13) “and where is the burning rage of the oppressor?” The rhetorical question functions to depict the Manner in which Yahweh helps Israel not to fear.

(3) (ךֵלָּדוּתֶּנָּה בְּשֵׁשָּׁה, 51.17). “Stand up! Jerusalem . . . . you who have drunk from the hand of Yahweh the cup of his fury.” functions as the direct object of verb וָתָּה. Thematic role in the Cause Emotion frame: Manner in which Yahweh helps Israel not to fear.
“sons are full of the fury of Yahweh” (51.20) functions as the subject in the direct object clause. Thematic role in the Cause Emotion frame: Depiction of Experiencer’s sons (i.e., dead).

“[I have taken...] from your hand . . . . the cup of my wrath, you shall drink of it no more.” Thematic role in the Cause Emotion frame: Depicts the Manner in which Yahweh helps Israel not to fear.

Synchronic Perspective
(1) The call for Zion to rise from the dust contrasts with the call to Babylon to sit in the dust (47). Babylon does not have a throne (סֹדֶד) but she does have a cup (סָכָה) of wrath.

(2) As of 48, the threat of Babylon is now over. Is 51 persuades the exiles that a new day has dawned.

(3) Zion’s complaint that Yahweh forgot them (49.14,15) is now resolved (51.13).

(4) “Where is the rage of the oppressor?” (51.13) reasserts that the promise in 41.10-13 is fulfilled. The question also anticipates the complete removal of oppressors in 27.2-5.

(5) The description of “no one to deliver” (51.18) was applied to Israel in 5.29,30. Israel’s experience of wrath anticipated Judah and Babylon’s experience of “non-deliverance.”

(6) The text of 40.1,2, depicting the “double comfort” of Yahweh, resolves the tension of the “dual calamity” of the Exile (סְרָעָה, 51.20). The duplicated first person pro-form (51.12) anticipates the double comfort of Yahweh (40.1,2).

Associated Wrath Lexemes
(גָּעָרָה) v.20; (תַּרְעֵלָה) v. 20

Time/Author
Deutero-Isaiah / Exilic context after threat is over

Genre/Literary Forms
Salvation oracle. The “do fear-not” theme is substantiated by two noun clauses (v.12a; v.15a) employing a qotel depicting Yahweh as Creator (vv.9b,12,13,15). The oracle responds to the lament of Zion in vv.9-11.
Cause Emotion Frame:

“Do not fear!”

Experiencer (of Fear)
Zion/Jerusalem (vv.11,16,17) depicted in the following way:

(1) Presently forgetting Yahweh, their Maker (יהוה צבאות, 51.13). The wayyiqtol consecutive (השכר) condemns the people of Zion for forgetting (לืם) Yahweh as the maker. The text inverts the claim Zion made in 49.14,15.

(2) Continually fearing the oppressor (נשךۥ לעמ maçנה אֱלֹהִים יִשְׂרָאֵל מִשָּׁל מַחֲזִיק, 51.13b). The wayyiqtol consecutive (השכר) is a response from those who receive expressions of Yahweh’s wrath (2.10; 19.16-17) but fear should not characterize the covenant people who experience a crisis (7.4,9; 10.27-32). Deutero-Isaiah affirms that the end of Exile results in a resolve to not fear (לא ירא, 12.1). The promised disappearance of “men of wrath” in 41.10-13 is reasserted.

(3) Being bowed down (שָׁכַח, 51.14; שָׁכַחַת וְשָׁכַחְתָּן, 51.23). The qotel form in v.14 depicts the exiles as presently bowed down. In 51.23, however, depicts similar events in the past context. Liberation is so recent that it has not been felt. Babylon is told to sit in the dust; Israel is called to rise (cf. vv.17-23; cf. 47).

(4) The exiles have drunk from the cup/bowel of Yahweh’s wrath. (consume, אַשְׁרָה נֶפֶשׁ לְפָתַח עֵいけ, 51.17b) (consumed, אַשְׁרָה נֶפֶשׁ לְפָתַח עֵいけ, 51.21). Two qatal forms are repeated in 17 (consume) and depict drinking the “cup.” The hand (יְֹּ) that threatened wrath in Israel (5.25, 9.7,16,20; 10.4) is now extended to Babylon.

(5) None to guide the exiles because sons are full of wrath (לְפָתַח) and rebuke (קֹל) (vv.18,20). The death of sons is implied. As a result, the qotel forms (consume, אַשְׁרָה נֶפֶשׁ לְפָתַח עֵいけ) in v.18 depict no one presently available to help the “fallen mother.” The description of “no one to deliver” was first applied to Israel in 5.29,30. The qatal forms (consume, הקב) in v.20 show the consequences of wrath/rebuke in their entirety (v.20). The allusion to youth who have fainted (קֹל) contrasts with Deutero-Isaiah’s offer to trust in Yahweh, who does not “faint” (40.31; 48.28-31).

(6) Experienced devastation, destruction, famine and sword with none to comfort (לְפָתַח נֶפֶשׁ) (51.19). The dual calamity (consume) of the Exile consists of two-word pairs, namely: calamity // calamity. The calamities stand in the center of the chiasm that begins (v.17) and ends (v.20) with the theme of Yahweh’s fury (consume).
The text of 40.1,2, depicting the double comfort of Yahweh, resolves the tension of the dual calamity of the Exile (םהש) 51.20.

**Agent (Depiction of Yahweh) and Means of Causing the Emotion**

1. Yahweh who comforts you (םהש אֶלָּךָ, 51.12). The double first person pro-form anticipates the double comfort of Yahweh (40.12). The Means of comforting is depicted with qotel forms expressing the present creative acts of Yahweh (ַּשִּׁשַׁש) לְאִרָא). These forms function to substantiate promise of vv. 11-16. The double first person pro-form echoes the double comfort of Yahweh (40.12).

2. Yahweh who stirs up the sea (תּוֹתָה אֶלָּךְ אֵלָךְ אֵלָךְ אֵלָךְ אֵלָךְ שָׁחַת, 15a). The noun clause substantiates the promise in vv.11-16. The qotel form (זָרָה) depicts Yahweh presently stirring up/drying up the sea (i.e., shortening the distance from Babylon to Zion). This act sustains the hope of Yahweh’s triumph over primordial chaos. However, the chaos of Exile reappears again in Trito-Isaiah. The sea monsters need to be subdued again (59.9,10) in a cyclical battle!

3. Yahweh’s creative power (vv.15,16b) brackets the election of his people: the wayyiqtol (ַשִּׁשַׁש) לְאִרָא) “I put my word in your mouth” is followed by a waw+qatal (ַשִּׁשַׁש) “and I hid you in my hand” (v.16a). In this way, the commission of the servant, who speaks Yahweh’s words, stabilizes the cosmos. This vision functions to reassure Israel in her mission as the Servant of Yahweh.

**Means of Causing Emotion (Acts of Yahweh)**

1. Yahweh assures Israel that Babylon will not destroy its posterity. The wrath of the oppressors attempts to destroy (םהש) the posterity of Israel. Yahweh nullifies the attempts in the same way he dealt with Assyria (םהש). Babylon’s purpose (זר) will not be established but Yahweh's intent will stand forever (2.2; 14.21; 30.33; 45.18; 62.7). Deutero-Isaiah sustains the vision of Zion not being destroyed (48.9-10). Trito-Isaiah expands the population explosion to other ethnicities. The absence of the fury of the oppressor who destroys (םהש) depicts eschatological promises (11.9; 65.25).

2. Yahweh announces that the time of wrath has passed. The exiles have drunk (qatal, םהש) from a cup of Yahweh's wrath (רֹאֵשׁ, vv.17, 23). The use of the same term for wrath (םהש) describes the fury of the oppressors and the fury of Yahweh (vv.12-13). If the cup of wrath is empty, there is no more for Israel to drink! There is no need to fear what does not exist (cf. 29.7).
(3) Yahweh pleads the cause of his people (יְהוָה מַלְאוֹן יְהוֹאָשָׁא לִיהוּדָּה, 51.22a). The *yiqtol* (וַיְיַרְדוּ) uses the legal metaphor to depict Yahweh as presently contending against the oppressors of his people.

(4) Yahweh takes the bowl of wrath from Israel and gives it to the oppressors (51.22). The *qatal* (יִתְמַלְכוּ) expresses a certain *rhetorical future*. Israel will no longer drink of the cup of wrath (דִּיָּם לִיָּהוּדָּה). Babylon has no throne (אֲדֹנָיָם אֱלֹהִים לְבָבִיל) but she does have a cup (כָּסֶר).

7.20 Isaiah 54.8,9 (Is 54.1-17)

**Theme:** Yahweh’s rage has ended, and his mercy has been extended. He swears to no longer be enraged with Israel.

**Text:** Is 54.8,9

**Literary Context:** Is 54.1-17

**Lexical Units:** (קֶ֗צֶף) 2x’s vv.8-9

**Syntactic Function:**

(1) “In overflowing rage, I hid my face” (ףֶֽצֶף יְֽהוָה לִיָּהוּדָּה) is a prepositional clause. It depicts the *Manner* in which Yahweh hid his face. *Thematic role in the Cause Emotion frame:* expresses the *Manner* in which Yahweh helps Israel not to fear: he announces that his rage was a past event. Now he extends mercy.

(2) “Thus, I have sworn to not be enraged with you” (יִתְמַלְכוּ לִיָּהוּדָּה) depicts the *Manner* in which Yahweh swore (i.e., “as I swore that waters of Noah . . . ”). *Thematic role in the Cause Emotion frame:* expresses the *Manner* in which Yahweh helps Israel not to fear.

**Synchronic Perspective**

(1) Spousal abandonment alluded to in 49.14-26 and 50.1 is echoed in the theme in 54.4,5. The Exile was not a permanent divorce.

(2) Lexical parallels between the “suffering servant” text (52.13-53.12) and 54 describe the population explosion in balancing ways: As Alonso-Schökel noted, in 54.1 Zion (feminine) gives birth to children. In 53.10, the servant (masculine) has descendants. In contrast, Babylon loses children (i.e., vassal states, cf. 47).
(3) Images of the Assyrian invasion of Israel as a flood are used to depict the experience of the Exile. The temporary nature of Assyria’s wrath anticipates the near deliverance from Babylon’s wrath.

(4) The text of 8.17, that describes how the prophet waits for Yahweh who hides, is resolved in 54.8.

Associated Wrath Lexemes
(רָעַע), “rebuke”

Time/Author
Deutero-Isaiah / Exile

Genre/Literary Forms
Salvation oracle containing a hymn of praise (v.1); promise of salvation (v.4); and a proclamation of salvation (v.10).

Cause Emotion Frame
Cause Emotion Frame: “Do-not fear” (v.4); Joy.

Agent = Means of Causing Emotion (Joy and Not-fearing)
Yahweh is the Agent causing joy in the following way:

(1) Yahweh is creator, husband, and redeemer. Yahweh's role as creator is phonologically associated with his role as husband (בֹעֲלַיִ“֙, **your maker**), 54.5). The image of redeemer (גָּאַל) clarifies Yahweh's role as husband (i.e., he raises up children for barren Zion). Redemption and creation imagery merge in Trito-Isaiah as well: Yahweh marries the land (62.4,5).

(2) Yahweh is the “Holy One of Israel” (ל֔אֶרֶנֶי יִשְׂרָאֵל). The title extends prophecies of Isaiah to the Exilic period. Is 47 uses the title to introduce the judgment on Babylon. In 54 the title is associated with Yahweh as creator (54.5).

(3) Yahweh is the “God of the whole earth” (ץֶרֶא הָכִי). The hapax phrase matches Yahweh’s promise not to flood the entire earth. The title contrasts with Babylon’s claim to rule the whole earth (13.5). As God of the whole earth, Yahweh can gather all the Jews in the diaspora for redemption and marriage.

Experiencer (of Emotion)
Zion/Jerusalem personified as a woman. Reversals of states discussed below indicate Zion’s present experiences of divine wrath: (1) barrenness; (2) spousal abandonment; (3) Noah’s Flood (4); life in a broken covenant.
Means (of Causing Emotion)

Depletion of the reversal of states generates the emotion of joy and reverses the experience of fear.

(1) Zion moves from barrenness and desolation (יָבֵל, v.1) to population growth (vv.1-3). Population growth escalates with Zion’s possession of the nations in the tradition of the Conquest (v.3). The sequence in 54.3 is as follows: (יִשְׁתַּרְתִּי) yiqtol + (נָהָרָה) qotel + (יַעֲשֵׂה) yiqtol. This sequence sets the promise in the immediate future. The depiction of desolate Zion (יָבֵל) carries forward the decree of hardening from 6.11-13 (cf. 1.17; 5.8,9). The decree of hardening was lifted at the end of Exile when the period of desolation was over. However, Trito-Isaiah reactivates the decree of wrath and expresses the desire of the community to pray.

(2) Zion moves from temporary (יֶרְנָבָה, v.7) spousal abandonment depicted with the qatal (יִבְאָרְתֵּךְ, v.7; יִזְנָה, v.8) to the state of being remarried (יָשִֽׁיבוּ, v.6). The result of remarriage is depicted with six yiqtol forms (v.6). The antithesis of abandonment is great compassion (יִֽמָּצֵא, v.7), a unique characteristic of Deutero-Isaiah’s thought (49.10). The theme of “gathering” (תָּבֹא) is used in Is 11.11-16 to depict the reversal of wrath themes in 5.26 (cf. 54.7). Remarriage implies the reversal of shame experienced by an abandoned spouse in v.4 (좌 // חָפֵר/רַב). Jer 3.24,25 influences imagery in 54.4. In Trito-Isaiah the language of remarriage is applied to the land (62.4,5). Shame is reversed in 61.7. Both reversals in Trito-Isaiah are depicted in the original core (60-62) which was never fully idealized in subsequent texts.

(3) Yahweh hid his face (יִתְנָה) briefly in overflowing wrath (יָצְאתָה) (v.8) Describing Yahweh’s rage as a flood indicates a burst of anger that overwhelms but then abates. The parallelism of “overflowing wrath” (יָצְאתָה) with positive words such as חָסֵד (“compassion”) and פִּים (“covenant faithfulness”) underscore that יָצְאתָה is temporary and is used as a foil to describe Yahweh’s mercy. 8.17, where the prophet waits for Yahweh who hides, is resolved here in 54.8.

(4) The Exile is compared to a flood. Yahweh announces the flood is over (v.9). The image of the flood (8.8,16) transfers descriptions of Assyrian judgment on Israel to Yahweh’s judgment on Babylon. Emphasis is given to Yahweh’s oath that the flood will not be repeated (יָצְאתָה, 2x’s): Yahweh will not permit the waters to flood the earth again (יִשְׁתַּרְתִּי); Yahweh swears not to be angry (יָצְאתָה); He swears not to rebuke (יֵשָׂר) his people. The word יָצְאתָה appears in parallel relationship with יָצְאתָה in 51.20 (cf. 66:15). Rage (יָצְאתָה) is momentary but always reappears as a sudden burst of anger (i.e., like a flash flood). Noah’s repopulation of the earth after the
flood shapes the image of Zion’s repopulation of the earth after the Assyria/Babylonian floods.

(5) Reaffirmation of Zion’s “broken covenant” (v.10). Two negative yiqtol verbs (לְאָלַם שָׁלֹם לֹא תְחַלַּת) affirm the promise in the strongest possible way. “Even though” (רָאָל) the mountains shake, Yahweh’s קְדָם will shake. His loyalty will not do what the mountains do (i.e., שבש). The covenant of peace will remain stable.

7.21 Isaiah 57.16,17 (Is 57.14-21)

Theme: Yahweh’s wrath is declared to be over. The punitive purposes of wrath had failed, so Yahweh resolves to heal Israel.

Text: Is 57.16,17

Literary Context: Is 57.14-21

Lexical Units (כָּרְעָה), v.16, 2x’s in v.17

Syntactic Function

(1) (ף וֹ֑צְקֶא אָלֹם לָשָׁנָה לֹא רשְׁלָב תָּכָה) “For I will not forever contend and I will not always be enraged” (57.16) is a yiqtol that states the protasis. The apodosis follows in a parallel יִכְכָּר clause (i.e., life would be destroyed). Thematic role in frame: Means of Causing the Emotion of Assurance.

(2) (בְּעֵצָן בָּשׂעָה בָּשׂעָה אֶת הַפֶּשֶׁת אֶת הַפֶּשֶׁת יִנְדַע בָּשׂעָה בָּשׂעָה) “Because of his iniquity I was enraged, and I struck him, hiding [my face]. I was enraged, but he kept on turning in the way of his own heart” (57.17). The qatal (שָׁלֹם), “I was enraged,” is the divine response to the iniquity. Iniquity (ןַפְּצָה) is fronted for emphasis. Two wayqitol verbs follow depict Yahweh's response to iniquity: “I struck him” and “I was enraged.” The adversative wayyiqtol that follows (רָאָל) “but he walked” indicates Yahweh’s intent was not accomplished. Thematic role in the Cause Emotion frame: depiction of the Agent.

Synchronic Perspective

(1) The refrain in 48.22 and 57.21 “no rest for the wicked” divides Is 40-66 into three equal parts.

(2) 57.14 changes the sense of 40.3. In 40.3 the highway is built for Yahweh. In 57.14 the road is built for the people. The former (40.3) requires removal of political obstacles (Exile) while the latter (57.14) requires the removal of spiritual obstacles.
(3) Intertextual allusions to Is 6 in 57.15 (i.e., “High and Lifted up”) reapply themes within Isaiah’s call narrative: confession, atonement, and purification of lips (59.12-16).

(4) Atonement and healing promised to the nation in 53.5 are reapplied to the Post-Exilic community (57.1-18). In Trito-Isaiah, healing is contingent upon confession.

(5) The healing (רָפָא, v.17) of the wicked and their ways sustains the promise of the suffering servant (53.5).

(6) The prayer for Yahweh not to remember (עָוֹן) in 64.9 is answered here in 57.17,18.

Associated Wrath Lexemes

נָכָה (“strike”)
רִיב (“contend”)

Time/Author
Written in the Post-Exilic context as a response to the perceived failed vision of Is 60-62.

Genre/Literary Forms
Announcement of salvation (vv.15,18,19) with an explanation about why Yahweh relents from wrath (vv.16,17).

Frame (Cause Emotion)

Agent (who Causes the Emotion)
Yahweh. His speech functions as an inclusio in vv.14,21 (אמר). Yahweh is depicted as follows:

(1) “High and lifted up,” and reigning for eternity (v.15). Three qotel forms (כְּבָר כָּל אֲדֹנָי אֶתְנַשֵּׁהוּ שֶׁכֶם וּלְצַר וּלְכַלָּא שָׁלוֹם) link Yahweh’s exaltation and holiness to salvation (שָׁלוֹם). In Is 6.1-13 these themes were associated with judgment.

(2) Yahweh dwells with humble and oppressed (v.14) who are emphasized by the fronting of nouns before the verb (כָּל אֱלֹהִים לָכֶם אֲנָה). This inverts expectations of wicked who insist that Yahweh must be limited to the Temple (66.1) or sacred ritual.

Addressee (Person/s in whom the Emotion is Caused)
Both the righteous and the wicked are addressed. Those who repent are addressed with second-person plural imperatives (כָּלַ֣רְאֵת֙ וְאֶרֶשֶׁ֔ר לְהַיְתֽוֹת: וַתֵּשֵּֽא) (v.14). This creates a distance with the wicked, who are spoken of in the third-person (vv.15-21).

(1) “My people” (עָוֹן, 57.14). Not limited to the offspring of Jacob but open to others (56.3,7).

(2) Humble and crushed in spirit (v15). The chiastic structure highlights external opposition and the internal feelings experienced by the faithful Post-Exilic community. (וְאָרִ֔יב - (וְ)סֵפֶר - (וְ)תָּשְׁעִֽל - (וְ)תְּשַׁעַל).

(3) Mourners (v.18, לָבָּשׁ)

(4) To those near and far (עַמִּֽי, לָבָּשׁ, 57.19; cf. 5.26)

(5) Wicked (וְאָרִ֔יב,וְאָרִ֔יב, 57.20). The wicked crush the oppressed, reviving Pre-Exilic habits (3.11). The wicked do not experience rest (לָבָּשׁ) which is the opposite of בָּשֵׂם. In Proto-Isaiah, rest (שָׁמֵש) is the experience of those who trust in Yahweh (7.4, 30.15) and is the result of יִתְנַפֵּשׁ and יִשָּׁלֵם (32.17).

**Means (of Causing Emotion/Assurance)**

(1) Yahweh revives the heart of the crushed (בַּֽהֲלֹהָהּ לִבְּשֵׂם לְהַחֲיוֹת, 57.15). The infinitive construct is repeated twice (בְּהַחֲיוֹת) to emphasize Yahweh’s intent. Proto-Isaiah associated the presence of Yahweh with the protection of Jerusalem (7.14) as a sacred place. Trito-Isaiah (57.14,15) links the presence of Yahweh with the oppressed.

(2) Yahweh promises not to be angry forever (כָּלַ֣רְאֵת֙ וְאֶרֶשֶׁ֔ר לְהַיְתֽוֹת; וַתֵּשֵּֽא) (57.16). The כָּלַ֣רְאֵת֙ וְאֶרֶשֶׁ֔ר לְהַיְתֽוֹת clause affirms that if Yahweh remained enraged, all life would perish. Therefore, he tempers his rage. In Proto-Isaiah his wrath was limited to preserve posterity of Israel. Now, in Trito-Isaiah he limits his wrath to preserve the posterity of humanity. Temporal indicators, לְעוֹלָם and לְהַחֲיוֹת, underscore the temporary nature of יִתְנַפֵּשׁ. The word יִתְנַפֵּשׁ parallels “I will not contend” (*negative yiqtol*, לִבְּשֵׂם). To no longer contend implies Yahweh has acquitted the guilty, a prerogative of Yahweh alone. Oppressors acquit the guilty and provoke the wrath of Yahweh. Yahweh acquits the guilty as a sign of the end of his wrath.

(3) Yahweh ceases to be angry, in spite of the fact that repentance was not learned. He responds by healing (לָבָּשׁ, v.17). The clause states that the reason for Yahweh’s fury (לָבָּשׁ) was the iniquity of covetousness (נִדְכָּא). Iniquity (נִדְכָּא) triggers wrath throughout the Book of Isaiah in relatively equal proportions. In Trito-Isaiah, (לָבָּשׁ) prevents the presence of Yahweh from
being with his people (59.2) thereby inverting the promise of 7.4. The גֵּ antioxid of
foreign enemies is not atoned for in Proto-Isaiah. However, the community
of the servant/Zion has their גֵּ antioxid atoned for (40.2; 53.5,11). Yahweh’s striking
(נָכָה) did produce intended results. Therefore, Yahweh atones. He responds
in grace (רָפָא) and not rage. The healing (רָפָא, v.17) of those who confess
their ways sustains the promise of the suffering servant (53.5). The prayer for
Yahweh not to remember (עָוֹן) in 64.9 is answered here in 57.17-18.

(4) Yahweh will lead (וְאַנְחֵהוּ, 57.18) on the way that is prepared (v.14).
Themes of leading and healing are juxtaposed in 58.11, where they are
conditioned on obedience and righteous living. Trito-Isaiah is pessimistic
about people obeying, so Yahweh heals and leads despite their disobedience.
The healing and leading result in a renewed spiritual disposition.

(5) Yahweh will restore with comfort (וֹלְמְכָם יָמֵש, 57.18). The plural of
comfort (מְכָם) matches the double offer of peace (שָׁלוֹם v.20; 40.1,2).

(6) Yahweh creates praise on lips of mourners (וְלַאֲבֵלָיו, 57.19). The text of
6.7 influenced the present text. Just as Isaiah’s lips were purified, Yahweh
will change lips of mourners.

7.22 Isaiah 59.17,18 (Is 59.15-20)

Theme: Yahweh responds to Israel’s lament by
clothing himself with jealousy and repaying
fury and requital to his enemies.

Text: Is 59.17,18

Literary Context: Is 59.15-20

Lexical Units (קִנְאָה), v.17; (חֵמָה), v.18

Syntactic Function
(1) (וְלַיְתָ֖מְכָ֣ם נִמְכַּ֗ר, 59.17) “and he clothed himself with jealousy as a
mantle.” נִמְכַּר functions as the direct object of the verb “wrapped.” Thematic
role in the Cause Emotion frame: depiction of Agent and Manner of the
Causing Emotion of reassurance.

(2) (וּבְכַל פְּמָלוֹת גֵּלֵ֖ו פֶּסֶל הָֽשָׁל֞וֹם שָׁלֶֽה הַגֻּלַּ֛֖ו נִמְכַּ֜֝ר לְאֶנְשֶׂ֣ים, 59.18) “according to their deeds,
he will repay. Thus, he will repay fury to his adversaries and requital to his
enemies.” נִמְכַּ֩ר functions as the indirect object of the verb “repay.” Thematic
role in Cause Emotion frame: depiction of Agent and Manner of Causing the Emotion of reassurance.

**Synchronic Perspective**

(1) 59.15b-20 is a divine response to lament of Israel in 58.1, “Is Yahweh’s hand too short to save?”; 59.1 responds to the charge that Yahweh is unable to hear (49).

(2) Chart 6.2 indicates how 63.5 shaped 59.15-20. The diachronic sequences where the judgment on the nations (63.5) precedes judgment on Israel (59.15-20) is preserved in the synchronic perspective of the book in its final form: Is 13-23 precedes is 28-32.

(3) The twice-repeated statement that the wicked do not experience peace (59.8) is inverted in 26.3 by the double offer of peace (םוֹלָשׁ) for those who trust (בָּטֽוּחַ).

(4) Final form of Isaiah is bracketed by descriptions of wicked people (אָוֶן) (i.e., inclusio in 1.13; 66.3). So long as wickedness remains, wrath remains.

**Associated Wrath Lexemes**

נָקָם (“vengeance”)
גְּמוּל (“requital”)
חַוּר (“breath”)

**Time/Author**
Post-Exilic

**Genre/Literary Forms**
Announcement of punishment and announcement of salvation

**Cause Emotion Frame + Punishment Frame**

**Dual Experiencer: Israel Confesses and is Reassured; Evaluee (Non-Confessing wicked)**

(1) Israel is separated from their God because of her sins, and Yahweh does not presently hear them (v.2). Qatal verbs depict the perspective of the current state (וּיָהָהוּ וּרְיָתן). The יָהָהוּ clause gives the reason for the separation (וּיָהָהוּ מַבְדִּילִים), namely: “iniquity” (עָוֹן) and “sins” (חַטָּאת). Removal of separation from God is contingent on confession of sin (v.21).

(2) Israel’s hands are defiled with blood (v.3a). The qatal (גָּאַל) depicts the current state of defilement. Hands (כַפֵּיכֶם) and fingers (םָכְיָתוֹת) that are defiled are fronted for emphasis; phonological assonance of “defilement” (גָּאַל) with the noun “redeemer” (וֹלָשׁ) with the noun “redeemer” (וֹלָשׁ).
(3) Israel’s utters lies and wickedness (v.3b). The fronting of lips (שִׂפְתּוֹתֵיכֶם) and tongue (לִשׁוֹנֶיךָ) is for emphasis. Both the qatal form (מִשְׁפָּט) and the yiqtol (מִשְׁפָּט֙) characterize the present speech. Subsequent gloss in v.21 contrasts the lying lips of the people with the word of Yahweh on lips of his faithful. Reversal of speech indicated by an association of the confessing Post-Exilic community with Isaiah who confessed his own impurity of lips (6.3-7).

(4) Israel perverts righteousness in the legal system and harms the oppressed (vv.4,16). Both texts use the particle of existence (אָבָּרָה) twice and are followed by qotel forms (אֵין and יַשֵׂעְנֵי) that express the present situation of Israel, namely: there is no one who practices righteousness (מִשְׁפָּט) or truthfulness (רְשָׁע, שִׂפְתּוֹתֵיכֶם). The qotel form (יַשֵׂעְנֵי) evokes a phonological association with משֶׁה. Together with יַשֵׂעְנֵי, the term יַשֵׂעְנֵי alludes to the context of 5.1-7. Is 59 limits the lack of justice and righteousness to the legal sphere. However, the lack of justice in 5.1-7 has all aspects of society in view.

(5) Israel does works of iniquity and violence (vv.6,7).

(6) Feet rush to shed blood (v.7). Chiastic structure emphasizes the urgency the wicked have to shed blood:

(A) (רֶ֫גֶל)→B: (וּמָרְגֶּה→C:ָוֶּנַּתְלָד→C′ (רֶ֫גֶל)→B′: (רֶ֫גֶל

(7) Israel does not experience the way of peace because they twist the way of justice (v.8). The chiastic structure and verbal aspect (qatal forms, יֵשְׁבוּ אֵל, יִשָּׂעֵנֵי, שִׂפְתּוֹתֵיכֶם) emphasize why the Post-Exilic community has no peace. In effect, there is a lack of משֶׁה [Chart 6.3]. Crooked Jacob (40.3) has not been straightened out as Deutero-Isaiah preached. The twice repeated statement that the wicked do not experience peace (59.8) is inverted in 26.3 by the double offer of peace (וֹשֵּׁבְתָּם כִּי לֹא שָׁם כָּל אָדָם for those who trust (שָׁם אָדָם). Peace in Post-Exilic times is contingent on the practice of justice.

(8) Israel laments the lack of Yahweh’s intervention, namely: there is no יֶשֶׂעְנֵי. The wicked have not acted with these traits; therefore, they do not experience them. The inclusio of v.9a //v.11b depicts the present alienation of Israel from Yahweh with qatal forms. Verbs that follow in both directions are yiqtol forms [Chart 6.3]. The centerpiece of vv.9-11 depicts young men who faint even though they wait for light (v.10a, v.11b). Fainting expresses the non-fulfillment of Deutero-Isaiah’s promise in 40.31. In Trito-Isaiah, strength comes when Yahweh is the object of trust (59.10). The inversion of the expectations for justice/righteousness was first noted in 5.1-7. The hardening decree (6.9ff) followed the lack of justice (5.1-24) in Israel. In a similar way, the failure “to see” in 59.9 depicts a reapplication of the
decree in Post-Exilic times. Now, the people yearn for the very realities they spurned.

(9) Israel keeps Yahweh out of the community (נשש, מִשְׁפָּט, צְדָקָה, אֱמֶת, v.v.14,15) by assaulting his personified traits. Charts 6.4 and 6.5 depict the prohibitions people place on Yahweh. The prohibitions are stated in the qatal with consequences depicted in the yiqtol. Consequently, the absence of justice, righteousness and truth have the following result: those who turn from evil have no ally in the square [Chart 6.6].

**Experiencer of Emotion of Reassurance (Those who Confess are Reassured)**

The emotion of reassurance is open to anyone who repents in Jacob (לֶשֶׁם יְהֹוָה, v.20). For those who repent, the redeemer will come (יְהוּדָּה). The emotion of reassurance is open to anyone who repents in Jacob (לֶשֶׁם יְהֹוָה, v.20). For those who repent, the redeemer will come (יְהוּדָּה).

(1) Israel laments Yahweh’s lack of intervention (v.9). Thoughts and acts are evil (מַחְשֹׁבֹתּ, מַעֲשֶׂה) and provoke Yahweh’s wrath. In 5.11-13,19,25, the disregard of Yahweh’s work (משהוֹ, פֹ֫עַל) stimulated his wrath. Deutero-Isaiah called for the wicked to forsake evil (55.9) but the call was unheeded. Glorious Zion was not free of אָוֶן and חָמָס (60.18). The descendants of the servant (53.9) did not internalize his violent-free characteristic. The characteristic of wicked people (אָוֶן) functions as an inclusio in 1.13 and 66.3 which brackets the entire book.

(2) Israel confesses sins (vv.12,13). The confession of sin implies a variation on the hardening decree from 6.13 for the community that confesses. The people now “know” their sin [Chart 6.4].

**Agent (Yahweh Causes Emotion of Reassurance for those who Confess)**

**Agent (Yahweh Punishes those who are Wicked)**

(1) Yahweh burst into Zion (v.20) despite being kept out (vv.14,15). The manner in which Yahweh comes is expressed with an assertive כי clause (v.19). Qotel forms add vivid immediacy to the description of Yahweh’s arrival as a rushing stream (צָר, נוּס, qotel). The associated wrath-lexeme “breath” (הוֹרֶחַ, יְהוּדָּה) is used in 63.11-14.

(2) Yahweh’s hand is not too short to save (לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא לָא L, 59.1). The hand of wrath (5.25,9.7,11,16; 10.4) is now the hand of salvation for those who confess. 59.16b uses a wayyiqtol (וַיִּשָּׁחַּק) to express Yahweh’s reaction of shock that no one intervenes for his people (v.16a). The Exodus tradition of Yahweh parting the sea shapes the present text. Both texts depict Yahweh’s arm as securing salvation (Ex 14.13).
(3) Yahweh’s ears are not dull to hear (לאר𝕀ְךָ, 59.1). Yahweh responds to the complaint that he cannot hear (49).

(4) Yahweh is applauded by the situation of no justice (מִשְׁפָּֽט) and by the fact that there is no one to intervene (יָבָּֽא וּמַרְאָֽה, 59.16a). The two consequential wayyiqtol forms depict Yahweh’s acts as a response to the injustice his people suffer. The theme evokes Yahweh’s intervention for his people in Egypt (Ex 2; 15). Deutero-Isaiah had affirmed the vision of the servant who intervenes (פָּגַע, 53.12), which makes Yahweh’s astonishment (שָׁמֵם) all the more stunning.

(5) Yahweh responds as a divine warrior. Yahweh brings salvation (יְשׁוּעָה), vengeance (נָקָם), and repayment (שָׁלֵם) (v.17, 18). The consequential wayyiqtol forms (שׁ֥בֶל שֹֽׁמַר, שִֽׁמְרַת, וּלְשׁוֹן) follow as a reaction to Yahweh’s astonishment (v.16). The yiqtol (יֶשְׁלַֽם) “he will repay” emphasizes the near immediacy of Yahweh paying retribution (לְעֹלָֽם) and wrath (הַמֹּלֶךְ) to his enemies (v.18). The result of Yahweh’s intervention is יְשׁוּעָה for his people, the very reality that the Post-Exilic community was incapable of bringing about.

(a) Yahweh acts are measured and just. The response of Yahweh is motivated by his צדָּקָה. This implies that acts of vengeance (נָקָם), requital (לְעֹלָֽם), and wrath (הַמֹּלֶךְ) are not capricious but are measured and just.

(b) The motivation of Yahweh’s acts is an emotional one: (קִנְאָֽה) “zeal/jealousy” provides the energy for battle and arises because of a relationship based on the covenant. Yahweh’s קִנְאָֽה led to the liberation from Assyria (9.6), and from Babylon (42.13). Now, Yahweh's zeal will liberate his faithful from the internal oppressors of his people.

(c) יֶשְׁלַֽם is considered to be a repayment (יְשׁוּעָה, v.18). Both the deeds and the fury of the enemy are returned upon them.

(6) Yahweh comes to Zion as Redeemer (לָיָֽמָה, 59.20). The weqatal is consequential: the redeemer must avenge with blood.

**Result (of Punishment and Vindication)**

Yahweh’s name and glory is feared by all (לאר يكنא, 59.19a). The wayyiqtol depicts the result of Yahweh’s intervention in the future. Yahweh's name and glory will be feared.
7.23 Isaiah 60.10 (Is 60.11-16)

Theme: Yahweh struck his people in wrath but in favor had mercy. His mercy results in nations serving Zion

Text: Is 60.10

Literary Context: Is 60.11-16

Lexical Units: (קֶ֫צֶף), v.10

**Syntactic Function** (בְּקִצְפִּי֙ in the cause introduces the shift from wrath to mercy which expresses how the political reversal was accomplished. Thematic role in the Cause Emotion frame: depicts Manner of Yahweh causing Emotion.

**Synchronic Perspective**: 60.11-16 depicts the results of Yahweh’s arrival to Zion: a reversal of destiny for Israel. The promise of foreigners rebuilding Zion’s walls (44.26; 49.23) is now fulfilled. The Cyrus event and building project were a token of this promise (44.28). However, subsequent texts on either side of 60-62 depict the opposite realities (i.e., 63.1-19; 59.15b-20,21).

**Associated Wrath Lexemes**

נָכָה (“strike”)

**Time/Author**
Original core of Trito-Isaiah; Post-Exilic context

**Genre/Literary Forms**
Announcement of salvation (60.1-9) with an elaboration of the announcement (vv.10-22).

**Cause Emotion Frame**

**Agent (Divine)**
Yahweh

**Agent (Human)**
Foreigners and kings

**Experiencer**
Zion

**Purpose**
Glorification of Zion (60-62)
Manner/Means of Causing Emotion

(1) Yahweh affirms in the first person that foreigners will build (יָבֹא) the walls of Zion; Kings will serve (שָׁרַת) Zion (60.10). The qatal form (יָבֹא) expresses the certainty of the promise. The yiqtol form in the parallel clause (יָבֹא) carries forward the same aspect.

(a) The depiction of foreigners (נֵכָר) is negative in the original core (61.5; 62.8) but positive in latter texts (56.3,6). The foreigners have a place within the walls that are rebuilt (56.5).

(b) Foreigners building walls in 60.10 carries forth the vision of Deutero-Isaiah (44.26, 28); Yahweh’s promise that builders would outstrip destroyers (יָבֹא, 46.17) is now also fulfilled.

(c) The core vision of 60.10 is sustained in 65.21. The Post-Exilic misappropriation of goods by foreigners is reversed.

(d) Kings serve (שָׁרַת) Israel; Israel serves Yahweh (61.6). The change in status implies an elevation of status for Israel and a demotion of the status of kings from other nations. However, in later texts of Trito-Isaiah foreigners are also elevated to the status of servants of God (56.6).

(2) Reversal of Zion’s political situation is because Yahweh has ceased to smite (נָכָה) in wrath (קֶ֫צֶף). He has extended his mercy (רָחַם) which is also in the qatal. The first qatal (נָכָה) is set in the past; the second qatal (רָחַם) expresses certainty of a future action.

(a) Yahweh’s struck (נָכָה) in rage (קֶ֫צֶף). The qatal form of נָכָה is in parallel contrast with his extension of mercy (רָחַם) which is also in the qatal. The first qatal (נָכָה) is set in the past; the second qatal (רָחַם) expresses certainty of a future action.

(b) The use of רְצוֹן to qualify Yahweh’s mercy (רָחַם) for the righteous is the antithesis of the day of vengeance (נָכָה) in 61.2. As Blenkinsopp noted, the position of רְצוֹן occurs in the exact center of Is 60-62 (61.2). רְצוֹן is the ultimate expression of divine favor and the climactic reversal of the divine (נָכָה) wrath.

Instruments

Only Yahweh’s passion and his arm. No weapons.
7.24 Isaiah 63.3,5,6 (Is 63.1-6)

Theme: Yahweh treads on Edom with anger and fury. Yahweh makes the people drunk in his fury.

Text: Is 63.3,5,6

Literary Context: Is 63.1-6

Lexical Units: (אַף, חֵמָה), v.3
(חֵמָה,), v.5
(אַף, חֵמָה,), v.6

Syntactic Function
(1) "I trod them in my anger; I tread on them in my fury." The two prepositional phrases preceded by a weyiqtol, depict the manner in which Yahweh treads on the people. Thematic role in Punishment frame: depicts Manner of Punishment.

(2) "So my arm worked salvation for me and my fury it sustained me." The phrase אַיָּהִי הָיָה functions as the subject of the sentence. Thematic role in Punishment frame: depicts the Instrument of punishment.

(3) "I trod people in my anger, and I made them drunk in my fury." The two prepositional phrases, both preceded by a weyiqtol depict the Manner in which Yahweh makes people drunk. Syntactically, the clause parallels with the example above from 63.3. Thematic role in Punishment frame: Depicts the results of punishment.

Synchronic Perspective
(1) The judgment of Edom means the restoration of Zion.

(2) Yahweh uses Cyrus as an agent in Deutero-Isaiah but works alone in Trito-Isaiah (63.1-6; 59.15b-20).

(3) The cry for Yahweh to return (64.12) is answered with his coming from Edom (63.1-6).

Time/Author
Post-Exilic (after lament in 64); Edom functions as ‘archetypical enemy.’

Genre/Literary Forms
Divine warrior hymn questions (vv.1ab,2) from a sentry are answered by Yahweh (v.1c; vv.3-6).

Punishment Frame

Evaluator (object of Punishment)
Edom/Bozrah. Archetypal enemy. Edom also represents the wicked within the household of Israel. The ‘departed brethren of Jacob’ are descendants of Esau, as Beuken noted. The name Edom (סֵדום) also functions phonologically as a symbol for all humanity (Is 34).

Agent (of Punishment)
(1) Yahweh comes (אָבֵר תִּרְעָם) from Edom/Bozrah, exhausted (וְהָעָלָה בְּרֶבֶנֶךָ) with a polluted bloody garment. The garments are depicted as proof of his glory. They are red-colored from grapes, which function as a metaphor for blood (דם). Phonetically, דם is associated with Edom (סֵדום) and all of humanity. Pollution by blood (v.3) is phonologically associated with Yahweh’s activity as redeemer (v.4): גּוֹאֵל // גָּאַל, as in 59.15b-20. His wrath as redeemer is not random and capricious but arises out of a covenantal obligation.

(2) Yahweh announces his deliverance in righteousness (לְהוֹשִֽׁיעַ, v.1). Yahweh works alone and is his own herald.

Manner (of Punishment)
(1) Yahweh treads the winepress alone (יִתּּהֲשׁי שָׁמָּה) and stomps them out in fury (חֵמָה). Both wrath words convey heat: אַף = heat from nostrils; חֵמָה = inner heat/emotion. Verbs for stomping and treading (דָּרַד, רָמַס) reapply the threat of the vineyard in 5.6. The verbal aspect indicates that the context is predictive prophecy (הָיָה, we-haya).

Reason (for Punishment)
Not stated.

Instrument
Only Yahweh’s passion. There is no third party.

Punishment-Results (of Punishment)
(1) Yahweh made Edom drunk (יִתֶּמֶשׁ בִּאְפֶם, v.6). Images depict the results of drunkenness (51.17, 22).
(2) Yahweh poured out Edom’s lifeblood (םַחְרִי רָדְקָא), an image of slaughtered victims.

**Time (Theological)**
Yahweh’s day of vengeance (םַחְרִי, v.6) is expressed as being in Yahweh’s heart. Vengeance is not a fit of rage but planned (42.14; 57.11).

### 7.25 Isaiah 64.4,8 (Is 64.7-64.11)

**Theme:** Israel laments that Yahweh’s wrath made them sin. They plea with Yahweh to not be angry forever and to not remember their iniquity.

**Text:** Is 64.4,8

**Literary Context:** Is 63.7-64.11

**Lexical Units:** (קָצַף), v.4; v.8

**Syntactic Function**

1. (םַחְרִי רָדְקָא, 64.4) “Behold, You were enraged, and we sinned, and we [have been] in our sin a long time, how shall we be saved?” The qatal form of שׁחָק functions to depict the state that resulted in what is expressed with wayyiqtol (וַשֶּׁחָא, “and we sinned.”). Thematic role in Attempt Suasion frame: depiction of the Circumstances of the Speaker.

2. (וֹרַטָּה תְבִילַת נָעַר יָדִיעָה, 64.8) “Do not be enraged Yahweh forever! And do not forever remember iniquity!” רַטָּה רֵאָה communicates negative volition with the yiqtol followed by a vocative “Yahweh!” Thematic role in Attempt Suasion frame: Content of Petition to Addressee.

**Synchronic Perspective**

1. The decree of hardening in 6.9ff is reapplied to the Post-Exilic context. The community finally recognizes that Yahweh’s hardening has been the cause of their sin.

2. The confession that “no one calls on the Name of Yahweh” (64.7) remits the reader to 63.19. The name “Yahweh” was not mentioned since 63.19, as noted by Koole.

**Time/Author**
Post-Exilic: after the Temple construction had begun before 65-66.

**Genre/Literary Forms**
Communal lament using self-accusation
**Attempt-Suasion Frame**

**Content**

(1) “Do not be angry forever!” (קָצַף לֵבִי, v.8). To not be exceedingly angry implies the people believe that some wrath was deserved.

(2) “Do not forever remember our sins!” (נָבַט, 64.8).

(3) Ah! Please look down at your people!” (וּנַלְכַּבְיָה אֱנוֹמֵא, v.8). Imperative (וְנִוָּשֵֽׁעַ) + the emphatic particle attempts to reverse the reality of his present hiding (64.7; 63.15).

**Speaker**

(1) Confessing Israel identifies with the wicked (נָבַט v.5, 2x; v.7; v.8):

(2) Israel is joyful, does works of righteousness, and remembers Yahweh in his ways:

(a) Israel confesses that Yahweh welcomes (קָצַף, qatal) those who joyfully (שׂוּשׂ) do works of צֶ֫דֶק (i.e., ethical obligations, cf. 61.3; 62.1). The new community is distinct from the people in 5.1-7 who did not do works of righteousness. Joy (שׂוּשׂ) was promised in the original oracle of 60-62 (61.10) and is now beginning to take shape. Joy characterized the people under the rule of the promised Davidite. Joy also depicted the community who returned from Exile (35.1). Yahweh rejoices over young men in Trito-Isaiah (62.5 inverts 9.17). Joy characterizes the new community in Jerusalem (65.18; 66.10; 66.14).

(b) Israel remembers Yahweh in his ways (נָבַט). Deutero-Isaiah called for people to forsake their ways (55.7-9) but Trito-Isaiah affirms they had not repented (56.11; 57.18,22,27). The confessing community rejoices in Yahweh’s new path (62.10).

(3) Israel confesses that Yahweh’s anger (קָצַף) led to sin and despair about salvation. The consequential wayyiqtol (וְנִוָּשֵֽׁעַ) “and we sinned” follows the qatal (קָצַף, 64.4). The hardening decree is now partially understood by the community but the decree is still in effect (6.9ff). The word קָצַף is used because of its association with temporal divine wrath.

(4) Israel confesses her deeds of righteousness are unclean (נָבַט בְּשַׁם מֶרְכָּבָן צֶ֫דֶק, 64.5). Recognition that they are unable to bring about salvation leads to disillusionment with the promise given in 61.10.

(5) Israel confesses that she fades like a leaf and her iniquities take her away (64.5b). The wayyiqtol (וְנִוָּשֵֽׁעַ) “we fade” continues to elaborate on the
consequence of Yahweh’s wrath in v.4. The yiqtol (יִשָּׂאֻֽנו) is a customary yiqtol (יִשָּׂאֻֽנו) expressing what happens customarily to vegetation (i.e., it is carried away by the wind). Iniquity (עָוֹן) does to the community what the wind does to leaves. The image of a withering flower was applied to the nation (28.1; 40.8) previously. Now, it is applied to individuals. Personified iniquity (עָוֹן) Provokes wrath and is the Instrument of wrath itself (עֲוֹנֵֽנוּ v.6b; cf. 5.18; 9.13).

(6) Israel confesses that no one calls on Yahweh’s name nor takes hold of him (עֲוֹנֵֽנוּ v.6b; cf. 5.18; 9.13). Two qotel forms depict the lack of prayer as a present reality. Yahweh’s “Name” has not been pronounced since 63.19b, as noted by Koole. People do not grasp onto Yahweh as he had grasped them in Deutero-Isaiah (cf. 42.6; 45.1; 51.9,17).

(7) Israel confesses they are Yahweh’s children, the potter’s clay and the maker’s work (64.7). **Medium**

**Communal lament**

**Addressee (Yahweh)**

(1) Yahweh welcomes those who joyfully do righteous acts.

(2) Yahweh who was angry and made us sin.

(3) Yahweh who hides his face and delivers people into their iniquities (63.6b). The כִּֽי clause states the Reason that no one called on the name of Yahweh: Yahweh hid (הָתֵּן) and delivered the people into the hands of their iniquities (v.7). Yahweh is perceived as the cause of sin.

(4) Yahweh as Father (v.7). Disillusionment with the tradition of patriarchs is marked with a waw assertive clause (גָּזַךְ). This inverts the lament that no one calls on Yahweh.

(5) Yahweh as potter (חָזַק, v.7). The qotel form emphasizes the potter’s ongoing care. Deutero-Isaiah frequently depicts Yahweh as a potter who fashions his people. This influences the use of the image in Trito-Isaiah (43.7, etc.). The image of one who fashions is invoked as a basis to ask Yahweh to cease from being angry in 63.8.

(6) Yahweh as Maker (: יָּכֶּם, v.7)
**Reason**
People request Yahweh to cease from his anger because of the covenantal relationship (וּנְלָכֻּסְי, v.8).

**Re-Coding (Punishment Frame)**

**Reason**
Yahweh’s wrath (קָצַף) because of sin/iniquity (64.4).

**Instrument (of Punishment)**
Iniquity (עָוֹן) v.6b = Instrument of wrath/punishment.

7.26 **Isaiah 65.3,5 (Is 65.1-5)**

**Theme:** Yahweh is provoked to wrath because of the rebellion and cultic sins of the wicked within Israel.

**Text:** Is 65.3,5

**Literary Context:** Is 65.1-5

**Lexical Units:** (כָּעַסḥ, v.3; (אַף, v.5

**Syntactic Function:**
(1) (֛וֹתאָםיִסְיִכָּמַהְם, 65.3) “a people who provoke me to my face continually.” The qotel form (יִסְיִכָּמַהְם) functions in apposition with הָעָםְי and is further described with four other qotel form. **Thematic role in Punishment frame: depiction of Evaluee (object of Punishment) and Reason for Punishment.**

(2) הֶלְכָּמַהְם בֵּאָף אָבֶּרְכִּים, 65.5) “These [people] are smoke in my nostrils, a burning fire all day long.” The clause functions as the subject complement of the demonstrative adjective “these” (הֶלְכָּמַה). The prepositional phrase describes the people as smoke in (ב) Yahweh’s nose (אָבֶּרְכִּים). **Thematic role in Punishment frame: depiction of Evaluee and Reason for Punishment in Punishment frame.**

**Synchronic Perspective**
(1) 65.1-5 responds to the complaint/lament that Yahweh has been silent in 63.7-64.11. Now, Yahweh will not be silent because of the sin of the forefathers.

(2) Deutero-Isaiah’s call to seek and find Yahweh (55.6) has not been heeded.
(3) 65.8 moves closer to the vision of the vineyard in 27.2-6 that reverses the effects of wrath in 5.1-7.

**Associated Wrath Lexemes**
שָׁלֵם (“repay”)
מדַד (“measure”)

**Time/Author**
Post-Exilic

**Genre/Literary Forms**
Prophetic announcement of judgment substantiated by accusations of idolatry (vv.3b-5,7a). 65.8-16 is an oracle of salvation for the righteous.

**Punishment Frame**

**(Agent of Punishment)**
(1) Yahweh was ready to be sought by those who did not ask for him (נִדְרַ֨שְׁתִּי֙ וּלְאָ֔שָׁבְתִּי) (65.1). The two qatal forms underscore the contrast between Yahweh and the people. Pre-Exilic sins of the nations not seeking Yahweh now describe individuals. Not asking Yahweh (שָׁאַל) for political advice in Proto-Isaiah provoked his wrath. In Trito-Isaiah, asking Yahweh with false religious piety in cult provokes his wrath (58.2).

(2) Yahweh was ready to be found by those who did not search for him (65.1).מצא functions as an inclusio with v.1 (qatal) and v.8 (yiqtol). Yahweh wanting to be “found” (v.1) stands in contrast with Yahweh “finding” wine in good grapes (v.8). Deutero-Isaiah’s affirmation that Yahweh is not “found” in secret places (45.19) is in stark contrasts with the hidden places where the wicked practice necromancy (65.1-5). Yahweh’s call to be found in 55.6 is still unanswered in Post-Exilic times.

(3) Yahweh said, “Here I am!” to a nation that did not invoke his name (יִמְלַכֶּ֛ה יָהֵ֖ו אֲדַרְדֵּ֣רַ֔שׁ, 65.1). The people do not listen. That implies the hardening decree from 6.9 is still in effect. God has called their name, but they have not called his (58.12; 61.3). Yahweh accuses the wicked of not listening or responding when he spoke. Instead, they did evil (65.12). In response, Yahweh gives the wicked a curse as a name (65.24). Deutero-Isaiah’s promise to know Yahweh’s name (52.6) is only internalized by a few.

(4) Yahweh spread (יִשְׁלַ֣ח, qatal) out his hands all day to a rebellious people (רָעִ֖ים, qotel, 65.2; cf. 1.13).
Evaluate = Reasons for Punishment; Stimulus (of Divine Wrath)

Faithless Israel is punished for sins of their fathers (vv.6-7). Eight qotel forms in vv.2-6, however, indicate that the sins of the fathers are repeated in the present generation.

(1) Rebellious (יַעֲבֵר, 65.2)

(2) Walking in a way that is not good, following their thoughts (הלכּותֹת מִכְּבָרִים, v.2). Deutero-Isaiah’s call for wicked to abandon their ways and forsake their thoughts (55.6,7) was unheeded (59.7). Trito-Isaiah’s core vision depicted all nations walking to Zion (60.3) which contrasts with Post-Exilic Zion.

(3) Provoking Yahweh to wrath continually (כָּעַס יְהוָה, v.3). Deuteronomic texts use the term כָּעַס in association with idolatry. כָּעַס connotes excitable emotion. A third-person reference (ם) rather than “my people” (first-person) creates distance between Yahweh and community.

(4) Sacrificing and burning incense on bricks (vv.3,7); Idolatry and ritual fellatio (כָּעַסְתִּי, 65.3; מִכֶּס הטּוֹב, 65.7).

(5) Sitting in tombs and spending the night in secret places (כְּשֵׁבָת, 65.4) to receive oracles from the dead.

(6) Eating swine flesh and broth of unclean animals (כָּעַסְתִּי, 65.4).

(7) Segregating from others by claiming a status of cultic holiness (לְכָעַסְתִּי, v.5). Particularly offensive to the “Holy One of Israel.” Underscores deep divisions in Post-Exilic cultic practices.

(8) Smoke in my nostrils, a fire that continually burns (כְּשֵׁבָת, 65.6). The rebels = fire in nostrils. Anger shows itself by heavy breathing.

(9) Record of sins (כָּעַסְתִּי, 65.6) The qotel passive indicates the sins that presently before Yahweh. Written texts are associated with judgment in Isaiah.

Punishment / Manner (of Punishment)

Yahweh no longer keeps silent but repays with wrath (v.6). The negative yiqtol (וְיִקְּטוֹל) recalls Deutero-Isaiah’s description that Yahweh can no longer contain battle rage (42.16). Here, however, Yahweh breaks his silence about the wicked within the community. The יִﬠַּקְּתוֹל introduces the qatal
form (שָׂמַר) which is repeated twice to express certainty. The verb יָשֵׁב, a weqatal (v.7), continues the same aspect: rhetorical certainty.

Instrument
Yahweh executes wrath by himself.

Result (of Punishment)
The entire vineyard is not destroyed. Yahweh discovers good grapes (v.8). The passage reflects on 5.1-7. In Trito-Isaiah, the vineyard is not destroyed (v.8). The final cultivated garden is depicted in 27.2-6 as the ideal vineyard.

7.27 Isaiah 66.14-15 (Is 66.6-16)

Theme:
Yahweh extends maledictions over his enemies;
Yahweh renders in fury his anger and rebuke with his flames

Text:
Is 66.14,15

Literary Context:
Is 66.6-16

Lexical Units:
(זָעַם), v.14; (אַף), v.15

Syntactic Function
(1) (הַעֲדִידתָה רְאִיתָהוּ אַלֹהַי יִשְׂרָאֵל, 66.14) “And the hand of Yahweh will be known by his servant, but he will extend his maledictions upon his enemies.” שָׂמַר is a weqatal that parallels the preceding clause (שָׂמַר). Thematic role in Punishment frame: depiction of Agent and Instrument of Punishment.

(2) (לְמַעְפִּית אֲשֶׁר אֶרֶץ בִּנְיָמִין וַתַּקְרָא, 66.15) “[Yahweh comes] . . . . to render in fury his anger and his rebuke with flames of fire.” The prepositional phrase (בְּחֵמָה) depicts the Manner of Yahweh’s rendering his anger (אַף). Anger (אַף) is the direct object of the clause. Thematic role in Punishment frame: depiction of Agent of Punishment and purpose of Punishment.

Synchronic Perspective:
(1) Plea for Yahweh to reveal himself and to be made known (64.1) is now resolved.

(2) Yahweh’s turning (שָׁמַר) echoes 12.1 with a variation. In Deutero-Isaiah Yahweh turned his יַשְׁרֵי away, which resulted in comfort (נַחַם) and joy. Trito-Isaiah depicts Yahweh turning his יַשְׁרֵי toward the nations (and apostates). This results in the comfort of Israel. In a similar way, 40.1-2 shifted the theme from the wrath to comfort. The presence of the shift in the three pivotal
literary junctures of the book indicates the following: Yahweh’s turning from wrath to comfort is a literary strategy that binds the entire book of Isaiah together [Chart 6.11].

**Associated Wrath Lexemes**

שׁוב (“turn”)  
גְּעָרָה (“reprove”)

**Time/Author**

Post-Exilic Trito-Isaiah. Final editor of Isaiah.

**Genre/Literary Forms**

*Announcement of judgment + salvation*, bracketed by two epiphanies (v.6; v.16).

**Punishment Frame**

**Evaluator (Object of Punishment)**

Evaluator includes both foreign enemies as well as Post-Exilic apostates

(1) Enemies of Yahweh (׃וֹנֶא אָבִ֔ם (v.14b) [See Chart 2.14]

(2) All flesh (רַחֲמְיוֹן, v.16). The flesh that eats the flesh of swine will be the object of wrath. In contrast: “all flesh” will worship Yahweh and gaze at the burning bodies of the wicked (66.24).

**Agent (of Punishment)**

Yahweh depicted as the sole agent. יהוה functions as an *inclusio* in v.6 and v.16.

(1) Yahweh’s voice (יֵשׁוֹנָה) thunders from the temple (i.e., לֶחֶם); Yahweh’s voice is rending exact recompense (לֶחֶם, qotel) to his enemies (v.6). The theophany is not like the theophany in 29.6 (against Ariel) or like the theophany in 30.30 (against Assyria). Yahweh comes against against all flesh.

(2) Yahweh gives birth in a single moment to land, nations, and to the sons of Zion (城市发展 אֶל־יָהוֹ, 66.8,9). Giving birth was a sign of the Davidic promises in Proto-Isaiah (7.14; 8.1,16; 9.5). Later texts lamented that people were incapable of giving birth (26.13; 37.3) Deutero-Isaiah uses birth imagery to introduce themes of wrath (42.14) or lament (48.10). The prophet of the Exile also uses birth imagery to depict joy that results from population growth (54). Here, Trito-Isaiah emphasizes Yahweh alone as the one who makes birth possible.

(3) Yahweh extends posterity to Zion.
(4) Yahweh’s hand will be known among his servants (וֹדֵעַ, 66.14). The plea for Yahweh to be made known and seen (64.1ff) is now answered. The reversal of the hardening decree in Deutero-Isaiah was interpreted as a universal seeing and knowing of the glory (41.20, where יָדַע and רָאָה are used, cf. 66.14a). Trito-Isaiah reverses the hardening decree with the following variation: only servants understand and see.

(5) Yahweh will extend his maledictions upon his enemies (וּבְעַדְיוֹ, 66.14b). The term שָׁפֵט is related to cursing/speech (cf. Gen 12.1-3).

(6) Yahweh comes in the present (יָבֹא, yiqtol) with fire (אֵשׁ, chariots (מֶרְכָּבָה) and a storm wind (סוּפָה) (v.15). Elements are frequently associated with wrath in theophanies applied to nations (cf. 30.27-30).

(7) Yahweh renders his rebuke (גְּעָרָה) and his anger (אַף). This indicates an exact repayment for rebellion and highlights the principle of justice (v.15).

(8) Yahweh executes judgment (נִשְׁפָּ֔ט, qotel) with fire and a sword (v.16a). Judgment (נִשְׁפָּ֔ט) evokes the theme of מִשְׁפָּט and shows that the quality of justice belongs to Yahweh alone. This is in contrast to leaders in Pre-Exilic texts (1.17) and Post-Exilic texts (59.4). Yahweh acts alone in justice.

**Instrument and Manner (of Punishment)**

“in wrath” // שָׁפֵט, “with flames” // אֵשׁ, “sword” (vv.15-16; cf. 34.2). Note the emphasis in the third person: יִבְרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל, יִשְׂרָאֵל, v.14; נִשְׁפָּ֔ט, שָׁפֵט, גַּבּוֹת, v.16 (יִשְׂרָאֵל, בְּיָדִים, 3rd per suffix. This underscores that wrath in Post-Exilic texts is not detached from Yahweh.

**Reason for Punishment and Stimuli (to Wrath)**

Not stated

**Purpose (of Punishment)**

Yahweh’s purpose is indicated by the יִבְרָאֵל infinitive construct: to render rebuke and anger.

**Results (of Punishment)**

(1) Servants / Jerusalem will rejoice, prosper and be comforted (vv.12-14). Images of abundance depict salvation in ways that move closer to the core vision in Is 60.5-8.

(2) Yahweh’s sword will slay the wicked, not just a single nation (v.16)
CHAPTER 8: WRATH IN DIACHRONIC AND SYNCHRONIC PERSPECTIVE: SUMMARY CONCLUSIONS

In this last chapter, we summarize the principle conclusions drawn from our analysis of literary units containing wrath-associated lexemes. In the first section, we summarize how wrath lexemes depict human and divine wrath within specific historical periods that mark the Book of Isaiah. The second section highlights the intertextual relationship between wrath-associated texts within the book of Isaiah. Finally, the third section summarizes the conclusions of our research and suggests further areas of study.

8.1 Diachronic Wrath in Isaiah

The following section summarizes the distinct use of wrath-associated terms in diachronic succession. Both human and divine wrath are discussed.

8.1.1 Human Wrath in Diachronic Perspective

In Pre-Exilic texts, Israel raged (קצף) against their king and God (8.21) because of hunger and oppression. The anger of Syria and Ephraim at Judah (Ahaz) for not complying with the anti-Assyrian coalition (7.4) resulted in burning rage (חרי אף). This rage had no consequences on the house of David. Yahweh protected the house of David.

In texts dating before the fall of Babylon, “men of fury” (חרה), who contend against Judah, are brought to shame and confusion (41.11). In Exilic texts, the fury (חרה) of the oppressors of Israel in Exile disappears (51.23). Finally, in Post-Exilic texts, the Agents of Yahweh’s anger (משפיע, זעם) become the objects of Yahweh’s anger (10.5). This development was historically occasioned by Assyria’s destruction of Israel (722/721 BCE). Human rage (קצף) against God in Pre-Exilic texts (8.21) leads to expulsion and utter gloom (8.21,23). In texts that pre-date the fall of Babylon, the rage of the king of Babylon (זעם) results in being cast down from heaven and from Sheol. In the same way “men of fury” (חרה, 45.24) are brought to be shamed before Yahweh in the Cyrus event (45.24). In the Post-Exilic text of 37.28,29, the rage (חרה) of Sennacherib is limited. He can only “shake” the earth but not the heavens. In conclusion, human rage against Judah (7) or the nations (13) does produce real fear but is depicted as being inconsequential. Rage against Yahweh is punished in every era. Furthermore, human rage functions to make Yahweh’s rage look all the more glorious.
8.1.2 Divine Wrath in Diachronic Perspective

Syro-Ephraimite Conflict: (736-732 BCE).

As a result of the injustice committed by the people of Yahweh in 5.1-24, Yahweh’s wrath is kindled (אף חרה) against his people (5.25). The subsequent wrath refrain (היוו את אשם אוף והי ותאתי) in 5.25; 9.11,16,20 and 10.4 remits to the kindling of Yahweh’s wrath in 5.25 and underscores the following themes: (1) the results of Yahweh’s anger match the offenses; (2) the results of divine anger escalate in severity; (3) expressions of wrath are intended to achieve repentance and punish sin but punishment does not achieve the desired result; (4) the Instruments of anger include foreign enemies (5.26) and wickedness itself (9.17); (5) the anger of Yahweh unleashed on Israel prefigures Yahweh’s anger on Judah.

Divine Wrath after Destruction of Samaria: (722/721 BCE):

The agent of wrath (אף) against Israel, Assyria, in 5.26-30 becomes the object of wrath after the destruction of Samaria. Assyria is the object of wrath because she violates Yahweh’s plan and is full of hubris. Yahweh sends sickness upon the enemies as an expression of his wrath. Sickness, as an expression of wrath, anticipates the association of sickness with wrath in the Hezekiah narrative and in Deutero-Isaiah.

Divine Wrath during the Assyrian Invasion and Negotiations with Egypt (713-705 BCE):

The term גזר describes Yahweh’s wrath when he punishes scoffers in Jerusalem (28.21). The description is associated with a sudden burst of rage and alludes to 2 Sam 5.17-21 Yahweh overwhelmed the Philistines. In 28.21 the rage Yahweh had against the Philistines is now extended to Judah.

Divine Wrath before the Fall of Nineveh (612 BCE):

Wrath is expressed as a personal response of Yahweh in a theophany (30.27-30). The Instruments of wrath are not delegated to a third party. Rather, Yahweh fights alone using his own זעם, אֵשׁ, רֹעַ, זעם, arm, fire and storm. Israel is a co-agent of Yahweh’s wrath. They participate in the acts depicted as a new Exodus and Conquest. Israel’s praise and shouts of joy function as a means of destroying Assyria (cf. Josh 6).

Divine Wrath before the fall of Babylon in 539 BCE:

The “heat of anger, might of battle” (אף, חמה, עהז) in 42.25 is an emotion that Yahweh pours. Anger can no longer be contained. Israel, however, is
unresponsive to the wrath of God. The Exile did not produce the silver Yahweh desired (48.6).

Yahweh’s wrath at Babylon is depicted as occurring suddenly and on a single “Day” (13.3,6,9). Wrath shakes the cosmos (רגז) when Babylon is destroyed. Agents of Yahweh’s wrath are the Medes who transmit Yahweh’s curses (זעם) over Babylon. Yahweh is also depicted as fighting against Babylon. Yahweh stirs himself with his zeal (קנאה) and acts like a warrior. Yahweh’s covenantal relationship with Israel is the basis for his zeal and compels him to act in vengeance against Israel’s enemies. Once his passion for his covenantal people is aroused, Yahweh can no longer contain his silence (חשה, 42.13,14). His zeal (קנאה), however, does not lead to capricious acts of violence. Rather, divine punishments are just and measured, as indicated by the use of נקם and גאל (47.6).

To recapitulate, in this period, Yahweh’s wrath at both Israel in Exile and Babylon does not achieve its intended result. The Exile did not produce spiritual responsiveness in Israel. Yahweh’s use of Babylon as an agent of wrath also violated Yahweh’s intent. Babylon was exceedingly ruthless and merciless toward Israel (10.6,7; Is 47). Nevertheless, Yahweh poured out his wrath on Judah in Exile and Babylon. Once wrath is poured out or delegated, wrath has a life of its own. The consequences of Yahweh’s wrath in history does not always correspond to Yahweh’s perfect will.

Divine Wrath after the fall of Babylon in 539 BCE:

Texts that reflect on Yahweh’s wrath after Babylon’s fall are characterized as a shift in the experience of Israel or as a reversal of her status: אף in 12.1 celebrates that Yahweh’s anger has turned away. For instance, the “cup of wrath” (חמה) that Israel drank has now been given to Babylon (51.17-22); the fury (חמה) of the oppressors is nowhere to be found (51.13); the wife abandoned in rage (קצף, 54.7) is now remarried; the Exile “as a flood of Noah” has ended and the earth returns to its Sabbath rest (alluded to in the oath “שבת,” 54.9). As a result, Zion, as a renewed Noah, can repopulate the earth (54.1)

Divine Wrath in early Post-Exilic Texts after 539 BCE:

The early core of Trito-Isaiah (60-62) contrasts the temporary period of wrath (קצף) with the new permanent era of mercy (רחם) and the year of favor (רשות) (61.2). The end of wrath is characterized by images of the abundance of material goods and a reversal of Zion’s status among the nations.
The perceived lack of fulfillment of the promises in Trito-Isaiah (60-62) that were to characterize the end of wrath led to subsequent reflections on wrath. Yahweh’s anger is still a present threat because the wicked continue to live in Zion. The Exile had not resulted in the spiritual responsiveness that 60-62 declared. Yahweh’s wrath in the Post-Exilic period is characterized in the following ways.

Yahweh executes wrath alone. The failed vision of a democratized people of Yahweh in Deutero-Isaiah resulted in the need for Yahweh to intervene in wrath on behalf of his people. No one else will intervene (59). Thus, depictions of the Instruments of Yahweh’s wrath are not delegated. Rather, his Instruments of wrath are his own passion: Yahweh’s חמה, צדקה (63); Yahweh’s sword (34.4); his legal disputation (ריב), Yahweh’s arm (יהי) (57); his arrival in fury (בוא), his breath (רוח); his zeal ( الثلاثاء); Yahweh’s warrior’s apparel of נقم and חמה (59); flames of fire; rebuke; chariots (66.14,15). Even Yahweh’s זעם (previously delegated, 10.5; 24-27) is now attached to Yahweh himself (66.14). When זעם is detached from Yahweh it has a life of its own (26.20). The later apocalyptic text of 27.2-5 depicts Yahweh’s desire to fight on his own against any danger that may encroach on his vineyard. Yahweh’s promise is substantiated by the slaying of Leviathan (27.1). To recapitulate, Yahweh acts alone with his own passion.

Yahweh’s wrath was intended for repentance, but Israel remained unresponsive in the Post-Exilic period. Like Deutero-Isaiah (42.20-25; 48), Post-Exilic reflections on wrath (קצף) insist that divine anger did not accomplish its intent (57.16,17). However, in the Post-Exilic period, Yahweh responds by healing (רפא), leading (נחנה) and comforting (ניחונים). The healing of the community through the smiting of the servant (Is 52.13-53.12) is a task taken up by Yahweh himself.

Yahweh’s rage (קצף) is associated with causes for sin (64.4-8). Yahweh is also depicted as handing people into the “hands” of וס (“iniquity”). וס is the stimulus, punishment, and agent of wrath (57.17).

Nations that are objects of divine wrath function as paradigms for universal objects of wrath. For instance, Edom is a paradigm for the world (حسب, 63.1-6), and Assyria punishment is a paradigm for other nations (גו, 10.25; cf. 14.26). The objects of wrath are also reapplied across generational lines. Thus, the children of the Pre-Exilic sinners receive the wrath of Yahweh in Post-Exilic times (65.7,8).

Prophetic threats associated with Yahweh’s wrath are depicted as being immediately fulfilled in Post-Exilic times. The invasion of Babylon with animals and demons (Is 13-14) is fulfilled “suddenly” in the land of Edom (34.16). The prophecy that dooms Sennacherib is depicted as occurring immediately (37.38) though, as Beukten notes, his death occurred 20 years later. The depiction of the immediate fulfillment of prophecy is
associated with the use of the *Torah* for didactic purposes in the Post-Exilic period (especially 34.16).

Salvation (יְשׁוּעָה) and comfort (נחם) are not experienced unless wrath turns *toward* the enemy. Yahweh must turn his wrath (קָצַף) from his people if salvation is to be experienced (64.4-8). He must also turn his wrath *upon* their enemies to usher in the era of salvation (59.18,19; 63.1-6).

The use of קָצַף in Post-Exilic and apocalyptic texts is found in 26.11 and 37.32. In both cases, as in 59.11, קָצַף is the emotion Yahweh stirs within himself as a response to the prayers of the faithful.

### 8.2 Wrath in Synchronic Perspective

The following section synthesizes conclusions made regarding the relationship of wrath-associated lexemes and themes to other texts within Isaiah in its final form. They do not reflect every conclusion we have reached but only those that remit to other texts or tradition.

#### 8.2.1 Wrath in Isaiah 1-12

Four patterns that relate to wrath in Isaiah that remit to themes in Is 1-12 will now be discussed. They are: (1) divine punishments match the offense committed which emphasize Yahweh’s justice; (2) the effects of wrath are reversed for the people of God; (3) the reasons for wrath are never fully resolved and; (4) agents of wrath become the new objects of Yahweh’s wrath.

First, Yahweh’s punishment matches the stimulus to his wrath. This is seen, in particular, in the four ways. First, the lack of justice and righteousness (מִשְׁפָּט and צְדָקָה) stimulates Yahweh’s wrath in 5.25 and is associated with his wrath throughout the Book of Isaiah. The expectations of Yahweh for מִשְׁפָּט and צְדָקָה in 5.1-7 is a theme that is reversed in 59.9-17. In 59.9-17 the community expects מִשְׁפָּט and צְדָקָה but do not receive it [Chart 2.3]. Second, the banishing of the poor, and of Yahweh, from their homes (5.8) results in the eventual exile from the land (5.13). Third, the writing of decrees to spoil and plunder the poor (10.1-4) results in Isaiah’s writing the name Maher-Shalal-Haz-Baz (8.1; 10.5,6), which predicts how Assyria will plunder and spoil [Chart 2.21; 2.22]. Finally, mocking the works of Yahweh (5.19) results in the decree of hardening where the people cannot see the work of God (6.9). Virtually every offense in 5.1-30 stimulates punishments in 7-9 that match the crimes [Chart 2.32]. To recapitulate, punishments that express Yahweh’s wrath emerge in the same realm as the offense that stimulated his wrath.

Second, the effects of divine wrath are reversed for the people of God. Reversals are depicted in the following ways. The hand of Yahweh used in wrath (5.25; 9.11,16,20; 10.4) is extended in 11.11-16 to reverse the effects of wrath. The hand of Yahweh that struck his people gathers the
exiles from Assyria. This contrasts with the hand of the King of Assyria who
gathers kingdoms like eggs (10.14) [Chart 2.36].

Divine anger (גָּעַר) is ultimately turned away in 12.1 which signals a
new era. The turning of anger suggests the fulfillment of 10.24-27 and
anticipates the theme of 40-66. As Williamson noted, the temporal markers
“in that day” are inserted in Is 12.1-6 so that the reader of Deutero-Isaiah
understands the day of comfort has arrived in Is 40. The theme of wrath
turning for the sake of comfort is heightened in Trito-Isaiah. The turning of
wrath toward the enemy results in the abundance of comfort (66.14) [Chart
6.11]. The turning aways of wrath leads to the renewal of the vineyard. The
wrath of Yahweh because of his vineyard (5.1-7) is reversed in 27.2-4.
Yahweh’s fury is over! No more thistles or thorns are found in the vineyard.

The reversal of the effects of wrath are also seen in the shifts from
darkness to light. Darkness depicting the results of the Assyrian invasion in
5.30 is inverted and reapplied in Is 40-66 (e.g., 49.7; 59.10; 60.2). This
implicitly reverses or sustains the hardening decree of Is 6.9ff. Not only are
the political results inverted but the moral conditions are required to change.
Thematically (i.e., not lexically), the moral “crookedness” (הֶֽעָקֹב֙, 40.8) of
Jacob in 3-11; 5.1-24; 28 is “straightened” in 40.1-11.

Conditions interpreted as Yahweh withholding mercy are also
inverted. Yahweh’s wrath expressed in his withholding mercy and
compassion in 9.16 is ultimately reversed in 60.10. In 60-62, the nations
serving Israel express Yahweh’s new day of mercy and favor. Yahweh’s
mercy and restoration extends to the landscape as well. Yahweh’s word of
judgment (9.7) results in the destruction of the landscape, but in Deutero-
Isaiah, Yahweh’s word is the seed of restoration renewing the landscape
[Chart 2.13]. The effects of wrath, geo-political, topical and spiritual are
reversed through the birth of the ideal Davidite [Chart 2.32].

Finally, sickness (10.16) is an expression of Yahweh’s wrath on
Assyria. Initially, sickness is perceived as wrath in the Hezekiah narrative
(36-39). His sickness and healing anticipate a shift in the purposes of wrath
in Deutero-Isaiah: divine wrath absorbed by the servant-king is associated
with redemption, healing and posterity of the community (Is 52.13-53.12)
[Chart 2.40]. To recapitulate, the results of wrath expressed in Is 1-12 are
often reversed.

Third, the reasons that led to wrath very often remain. Yahweh’s
wrath is stimulated by covenantal offenses and by his people not “turning to
him” (9.13). Despite the escalation of wrath and the smiting depicted in the
wrath refrain (5.25; 9.11,16,20; 10.4), Israel does not turn to Yahweh. Wrath
does not achieve its intended effect. Deutero-Isaiah called for a turning to
Yahweh (42-44). However, in Trito-Isaiah the community confesses they
have not turned to Yahweh. [Chart 2.19].

Fourth, agent of wrath for Israel become Yahweh’s new object of
wrath (Is 1-12). Assyria is described as an unstoppable agent of Yahweh’s
wrath (5.26; 10.4) but is stopped by the hand of Yahweh in 14.24-27 (cf.
10.5,6). Assyria's floods the land of Israel (8.7) and is punished by Yahweh who floods her land with a scourge (10.26). The promise liberation from Assyria is the theme of both 9.3 and 10.24-27, which is fulfilled in the Hezekiah narrative (36-39).

The wrath of God on Assyria is depicted as less merciful than his wrath on Israel (9.7; 10.16). Yahweh preserves Israel's posterity but not the seed of Assyria (14.23). Lexical distinctions indicate Yahweh discriminates between Assyria and Israel when he punishes. Wrath of Yahweh on Israel tends to be detached from Yahweh. When punishing Assyria, Yahweh is more personally involved with expressing his wrath (30.27-30).

8.2.2 Wrath in Isaiah 13-23

Two aspects related to wrath in Is 13-23 echo themes elsewhere in Isaiah, namely: the results of wrath for Israel are reversed and Yahweh’s wrath on Assyria is extended to all nations. Assyria’s invasion of Israel (5.26) functions as a paradigm for Yahweh’s punishment of Babylon (13.2-5) [Chart 3.1; 3.2]. In this way, Yahweh’s past punishment of his people by Assyria provides the language for articulating the hope of Babylon’s destruction during the Exile. The effects of wrath have been inverted. Babylon “the new Assyria” receives what Israel received. Yahweh will do to Babylon what Assyria did to Israel. Just like Yahweh broke the rod of Assyria that smote Israel, he will break the rod of Babylon [Chart 3.4]. The extinction of Babylon’s posterity (14.9,20) is contrasted with Zion’s population explosion in 60.4 (cf. 54.1).

Not only does Assyria’s punishment pre-figure Babylon’s punishment, her prefigures the punishment of all nations (14.26). The placement of the oracle against Assyria (14.25,26) after the introductory oracle against Babylon (13) functions to depict the fall of Assyria as a paradigm for the fate of all nations (13-23). The literal rest that the landscape experiences, when Babylon is punished (14.7,8), anticipates the cosmic rest after Yahweh punishes the cosmos (24-27).

8.2.3 Wrath in Isaiah 24-27

Themes of wrath within Is 24-27 that are echoed in the Book of Isaiah are characterized by two traits. First, the Results of wrath are reversed for the faithful. Second, the Stimuli to wrath emerges is universalized. First, the reversal of wrath is seen in the following way. Language depicting the expectations of the righteous for Yahweh to act in righteousness draws on the language of 5.1-7 but with a variation: the ones who expect divine righteousness are righteous [Chart 3.9]. Therefore, they confidently expect Yahweh to intervene based on his past acts in history.

Reversals of the effects of wrath are also seen in themes related to the population of Zion. The Exile was a time characterized by death and a
decrease of population. Deutero-Isaiah held forth the vision of a re-populated Zion (44.2; 54.1). The apparent lack of fulfillment is resolved in 26.18 in the following way: the metaphor of a renewed Zion is extended to a literal resurrection of dead Israelites.

The reversal of the effects of wrath for the faithful are also seen in Yahweh’s response to the prayers of his people. Hezekiah’s prayer (37.21) that resulted in the slaying of Sennacherib (37.28) and the escalation the harvest (37.30) was accomplished by the קַעַף of Yahweh (37.32). Yahweh’s zeal is associated with his commitment to the Davidic dynasty (9.6). The later apocalyptic text of 26.11 follows the same pattern of Yahweh’s response to prayer in 37.21-32: the righteous pray (26.11) and Yahweh’s קַעַף results in the slaying of the oppressor (i.e., Leviathan, 27.1). In this way, Sennacherib is anticipated in the figure of the Leviathan and Hezekiah assumes the role of the faithful who pray.

Both the slaying of Sennacherib and Leviathan are followed by an allusion to the reversal of the destroyed vineyard (5.1-7). In 37.30, the harvest escalates after Sennacherib dies. In 27.1 the slaying of Leviathan is also followed by a description of renewed vegetation. Yahweh’s garden no longer has thorns or briers (27.2-5). Yahweh’s desire for war against future enemies implies the cycle will be repeated. Thus, while Yahweh is no longer full of חמה (27.4), the foes of wrath reappear in Deutero-Isaiah (41.13; 45.24). However, the foes appear only to be shamed and disappear (42.13; 21).

A second aspect related to wrath in apocalyptic texts is the universalization of Stimuli to divine wrath. The righteous long for Yahweh but the wicked stimulate Yahweh's wrath. The Stimuli to wrath in 5.1-20 are universally applied to describe the actions of the wicked [Chart 3.10].

8.2.4 Wrath in Isaiah 28-39

Two overarching patterns are observed when wrath-associated texts in Is 28-39 are read in light of the Book of Isaiah as a whole. In Is 28-39, expressions of wrath match the offenses of Israel and are gradually reversed. Second, Is 28-39 employs the language of judgment on Assyria to express divine judgment on Judah and Edom and Babylon.

First, the results of Yahweh’s wrath on Israel match the offenses of that are committed and are gradually reversed. The inability to see the works of Yahweh was decreed as an expression of wrath [Chart 2.32]. In 28.7 the people’s inability to perceive the works of Yahweh because of her drunkenness is underscored, as it was in 5.11,22. As a result, Judah makes a covenant with “Mot/Sheol” in an attempt to ward off Assyria. Surprisingly, Zion has not noticed that “Mot” has already been “swallowed” up (Is 25).

The refusal to see the works of Yahweh and consider Yahweh’s word as “babble” provokes his wrath and results in a punishment that matches the offense. Yahweh sends a “foreign language” that sounds like “babble” (i.e.,
Assyria in 28:11). Yahweh’s wrath (28.14-21) resulted in speaking “babble” to his people. This implied the invasion of foreign Assyria. The attempt to stop the “foreign babble” is alluded to in Is 36.11. This state, however, is reversed. The promise of removing foreign babble (33.19) was ultimately fulfilled in the Hezekiah narrative when Sennacherib departed from the city.

Another way that wrath is expressed in 28-39 is in Yahweh “tightening the bonds” of the scoffers. The speech of the scoffers that results in the sending of a foreign “babble” also results in the tightening of the bonds. The “bonds of oppression” are reversed only when scoffers stop mocking Yahweh (28.22). In Deutero-Isaiah, the רָמָה (“bonds”) are loosed regardless of national repentance (52.2,3).

The effects of wrath and the reversal of wrath are, likewise, expressed with the images of the vineyard and the city. The deconstruction and reconstruction of the city in based on the principle of righteousness (צְדָקָה, 28.16-18). In the same way, the vineyard in 5.1-7 was destroyed because of a lack of justice and righteousness. The trampling (מִרְמָס) down of Israel by the “scourge” (28.18) alludes to the threat of Yahweh’s trampling of his vineyard in 5.1-7. The vineyard, however, is renewed. The function of the “sign” that describes the escalation of the harvest (37.30) alludes to the renewal of the vineyard destroyed by Yahweh’s wrath in 5.1-7 [Chart 4.10].

Just as the vineyard is renewed, the restoration of the city of Zion is also depicted. The near context implies the role of the Davidite in restoring righteousness to the city (32.1). Belief in Yahweh’s promise concerning the Davidite king and dynasty is critical to reversing the state of wrath. The lack of belief in Yahweh’s commitment to the Davidic dynasty (28.16) echoes Ahaz's unbelief in Is 7. His unbelief stands in contrast to Hezekiah’s belief in the promise to the house of David. [Chart 2.33]. Ahaz was promised a sign of Yahweh’s commitment to the throne despite his unbelief. Here, in 28.17, there is no promise offered for unbelievers like Ahaz. Rather, unbelievers drown in a flood of water. Restoration is now contingent upon belief.

A further means of reversing the effects of wrath is in adherence to the Torah. Rather than obeying the prophetic Torah, the people of God made a covenant with “Mot/Sheol” that resulted in terror overtaking the cosmos (28.15). The theme is reinterpreted in a later text (24.5), which highlights the need for keeping the covenant (i.e., the Torah) to avoid judgment [Chart 4.4]. Thus, belief in Yahweh’s promise to the Davidite and adherence to Torah emerge as means to avoid divine wrath.

Second, Is 28-39 employs the language of judgment on Assyria to express divine judgment on Assyria in 621 BCE, Judah, Edom and Babylon. Assyria’s punishment promised in 10.24,25 is depicted as occurring in Is 30.27-30 [Chart 4.5]. The defeat of Assyria in the Hezekiah narrative (36-39) functions as the basis for hope in the destruction of Assyria in 621 BCE. The “sifting” (תְּנוּפָה) of Assyria (30.32) evokes sounds and images Assyria’s blasphemous speech (10.5ff). The image of Yahweh placing a hook and
bridle on Sennacherib (37.29) shapes the language of Yahweh’s promise to bridle Assyria once again (30.28).

Surprisingly, the application of the decree of destruction on Assyria (10.22,23) also provides the language for expressing Yahweh’s decree of destruction on Judah (28.22) [Chart 4.3]. This represents a reversal of the pattern where the punishment of Israel or Judah prefigures the destruction of the nations.

The punishment of Israel, Judah and the Assyrian empires are all recapitulated in images depicting the judgment of Edom in 34. Is 34 recapitulates themes of judgment in 1-33 (esp. Is 13,14; 63.1-6). Is 35 anticipates salvation announced in 40-66 [Chart 4.6]. The destruction of Edom is depicted as a return to a land of permanent chaos (34.11-15) inhabited by horrific beasts, demons, thorns and thistles (34.13). Prophetic threats associated with Yahweh’s wrath are never inverted. The threat of invading Babylon with animals and demons (13,14) is fulfilled suddenly in the land of Edom (34.16). This contrasts with the renewal of Zion, which is depicted with images of peaceful animals and images of a garden with no thorns or thistles (27.2-5; 11.6-7; cf. 5.1-7).

Not only does the language of Assyria’s punishment anticipate the punishment of Edom and Israel, it also anticipates the punishment of Babylon. The historical narrative in 36-39 tangibly expresses the fulfillment of prophetic pronouncements of Assyria’s doom in 10.5-30 and 14.24ff. The end of Is 39 introduces Babylon as the new Assyria. The placement of 40-55 that announces liberation from Babylon following Is 39 underscores the immediate validity of Isaiah's word of prophecy. The word that dooms Assyria immediately dooms Babylon. Yahweh's wrath against the nations has immediate effects, as Beuken noted. Thus, Yahweh's destruction of Assyria in 36-39 substantiates the promise of deliverance from Babylon in 40-55. To recapitulate, expression of wrath in 28-39 match the offenses of Israel and are gradually reversed. Moreover, Is 28-39 employs the language of judgment on Assyria to express divine judgment on Judah, the Assyrian Kingdom of 621 BCE, Edom and Babylon.

8.2.5 Wrath in Isaiah 40-55

Wrath-associated texts in Is 40-55 remit to themes in the Book of Isaiah in two general ways. First, the Exile is interpreted as an expression of Yahweh’s wrath. The Exile, however, did not achieve what Yahweh intended to achieve, namely: the spiritual transformation of his people. Second, expressions of wrath in Is 40-55 depict how Babylon’s sin provoked Yahweh to wrath. Third, the majority of wrath-associated texts in Is 40-55 express the reversal of Yahweh’s wrath and the restoration of his people. We will now discuss each of these aspects.

First, the Exile is interpreted as an expression of Yahweh’s wrath. The Exile, however, did not achieve what Yahweh intended to achieve,
namely: the spiritual transformation of his people. Is 42.18-25 indicates that the decree of hardening (6.9ff) was still in effect. The people are unable to understand the purposes of wrath [Chart 5.5]. Unlike Is 6, however, Yahweh is exonerated from being the cause of sin.

Is 48 presents a variation on the theme of hardening (6.9ff). Israel is kept from “knowing” about her liberation until because she abuses foreknowledge (48.8). In effect, Israel is predisposed to attribute liberation to idols. Just as Israel abused foreknowledge, she also failed to trust in Yahweh. Deutero-Isaiah had promised that youth could renew their strength (40.28-31). However, the experience of the Exile demonstrated that youth were “full of the wrath” of Yahweh (51.20) and had fainted. The implication is that they did not trust in Yahweh who would renew their strength (40.31). The inability of wrath to achieve the spiritual transformation of Israel triggers a shift in the way wrath is perceived in the song of the suffering servant (52.13-53.12), namely: the purposes of wrath are seen to be redemptive. This results in a righteous offspring of the servants of Yahweh in Is 56-66.

Second, expressions of wrath in Is 40-55 depict how Babylon’s sin provoked Yahweh to wrath. Images from Is 13-14 are reapplied to Is 47 where Babylon's doom is fulfilled. The reason for Babylon’s doom is similar to the reason for Assyria's doom, namely: they violated Yahweh’s plan as the agent of his wrath. Babylon failed to show mercy (47.6). Yahweh, however, shows mercy in wrath (קצף) (54.7; cf. 9.17).

Third, the majority of wrath-associated texts in Is 40-55 express the reversal of Yahweh’s wrath and the restoration of his people. The promise of the disappearance of the ‘men of fury’ (חמה) (40.11; 45.25) who rage against the exiles and against Yahweh is substantiated by the Cyrus event (45). The disappearance of “foes of fury” is contrasted with the appearance of the servant of Yahweh whose actions reverse the effects of wrath in the Exile.

The image of the “cup of wrath” also develops the theme of the reversal of wrath for Israel. Zion finishes drinking from the “cup of wrath” which is then offered to Babylon (51.17-22). The complete drinking of the “cup of wrath” echoes the prologue of Deutero-Isaiah announcing that the punishment of Israel had ended. The end of wrath signals the era of comfort (51.12), which also echoes the prologue (40.1-2; 12.1).

Other contrasts between Zion and Babylon function to express the end of the era of wrath for those in Exile. Zion rises from the dust (Is 52) which contrasts with Babylon sitting in the dust without a throne (Is 47). Zion gives birth in a single day (54), which contrasts with the loss of posterity and widowhood that Babylon experiences (47). The population explosion of Zion echoes themes related to the descendants of the servant in 53.10. The restraint of Yahweh’s wrath (גָּא, 48.9-11) against Zion makes the population explosion a possibility. The posterity of Zion prevents Yahweh’s name from being polluted.

Other themes expressing the reversal of Zion’s experience of wrath include images of marriage and images of surviving a flood. The gathering
of the spouse abandoned in wrath (54.8) echoes the theme of gathering those who are dispersed in 11.11-16. Both texts invert the depiction of nations previously “gathered” to war against Israel (5.26).

Finally, the end of the period of wrath (קצף, 54.8,9) is depicted as the end of Noah’s flood. Just like Noah repopulated the earth after the “chaos” of the flood, so will Zion. The ordering of chaos after the wrath of Exile stabilizes order within creation (51.15). This stands in contrast with the return to chaos experienced in the destruction of Edom (34).

To recapitulate, the Exile, an expression of Yahweh’s wrath, did not achieve the spiritual restoration Yahweh intended. The purposes of wrath are redefined in the suffering servant. The wrath the servant bears results in restoration. Second, expression of wrath depict how Babylon’s sin provoked Yahweh’s wrath. Third, the contrasts between Zion and Babylon signal the end of the era of wrath and the dawn of salvation.

8.2.6 Wrath in Isaiah 56-66

In this section we discuss how Is 56-66 (1) redefines the objects of divine wrath; (2) expresses dissonant perspectives on the wrath and (3) depicts the reversal of the state of wrath. First, Trito-Isaiah redefines the objects of divine wrath. No longer is a single nation the object of Yahweh’s wrath. Rather, the apostates within Israel are objects of Yahweh’s wrath. In effect, Edom functions as a symbol for apostates who revive Pre-Exilic cultic sins and pervert justice. This is seen in relating 59.15b-20 to 63.1-6 and 65.1-5. The relationship of 59.15b-20 to Is 63.1-6 is one of dependence. That is, Is 59 reflects on Is 63. Is 63.1-6 depicts Edom as the object of Yahweh’s wrath. In the context of 63, Edom represented hostile nations against Israel. The fact that Babylon is no longer mentioned after Is 48 implies she could no longer function as the archetypical enemy of Israel.

We suggest that the extinction of Babylon’s posterity requires she no longer exists as a symbol of hostility. If Babylon were to exist as a symbol of hostility, her posterity/seed would not be extinguished. Therefore, the new symbol is Edom. However, Edom in Trito-Isaiah now includes the wicked within Israel: the descendants of Esau (Jacob’s estranged brother). Moreover, the very name of Edom phonologically lends itself to represent every nation and man in hostility to Yahweh (אֱדוֹם //אָדָם).

Thus, the reflection of Is 59.15b-20 on Is 63.1-6 functions to apply images of the wrath of Yahweh against all humanity upon the wicked within the Post-Exilic community. The effect is that the entire wrath of Yahweh against humanity is brought to bear upon the wicked of Israel.

The logic that emerges in light of the diachronic development of texts is analogous to the synchronic positioning of Is 28-33 after Is 24-27. The wrath of Yahweh on the cosmos (24-27) is brought to bear upon Israel (28-33). The effect: the verbal identification of the wicked with Zion does not
exonerate them from Yahweh’s cosmic wrath. They will be punished as all humanity is punished.

Is 65.1-5 describes the rebellion and cultic sins that provoked (כעס) Yahweh to anger (אף) and led to the punishment of his people. The objects of wrath are both the Pre and Post-Exilic community. However, the present generation is being punished because of the sins of their fathers (65.6, 7; cf. 20.5; 34.6-7; Ezek 18; Deut 24.16). In effect, the Post-Exilic generation is being punished for the cultic sins of their Pre-Exilic fathers. The ideology of associating the stimulus to Yahweh’s wrath with Pre-Exilic sins was noted in Is 59.17-20 as well. The objects of wrath in 59.15bff are those who abuse justice and righteousness in the legal system (מִשְׁפָּט and צְדָקָה).

In 59.14ff, truth (אמֶת), righteousness (צְדָקָה), and justice (מִשְׁפָּט) were personified. Spurning these traits or assaulting them was depicted as an assault on Yahweh himself. Yahweh was not permitted into the city. Therefore, his response was to burst into the city with a theophany of judgment. In Pre-Exilic Is 5.1-7 Yahweh was in the Garden but could find neither justice nor righteousness. His response was to trample his people in judgment. The allusion of 59.14ff to Is 5.1-7 underscores that the sins of the Pre-Exilic fathers are repeated, just as Pre-Exilic cultic sins were repeated in the Post-Exilic text of Is 65. In effect, Exile and the return from Exile had not cured the people of wickedness. Only the descendants of the suffering servant (53.10), who are distinguished from the wicked (66.14, 15), pursue righteousness and justice (56).

The distinction between the wicked and the servants of Yahweh is elaborated in 66.14-16. We noted that malediction (זעם) upon Yahweh’s enemies (66.14) was juxtaposed with the theme of Yahweh’s blessing upon his servants (עֲבָדָיו יַד־יְהוָה הָעֶתְוָדַי). The text represents a complete reversal of the theme of wrath in the book of Isaiah in four ways. First, the hand of Yahweh outstretched in wrath (יַד) against Israel (5.25, 9.11, 16, 20; 10.4) and other nations (cf. 14.23) now threatens the wicked. Israel as a nation is no longer the object of wrath. Rather, the wicked are objects of wrath. Second, the יָד of Yahweh is now experienced in a positive sense of blessing for his servants (66.14). The “servants” are not limited to ethnic Israel but include former outcasts and foreigners (Is 56) who have converted to Yahweh of Israel. Deutero-Isaiah anticipated Yahweh’s redefinition of Israel as the “servant of Yahweh” in ways that blurred ethnic lines in 49.3. The internationalization of the servants of Yahweh was fully developed later in Is 56ff. Now, in 66.14, 15 the identity of the servants is completely based on covenant loyalty to Yahweh. Israel has been redefined. The servants of Yahweh now include people from every nation, even nations who were previously agents of wrath (cf. Is 19.25)!

Third, the experiencing (יָדַע) of Yahweh’s presence among his servants is a complete reversal of the hardening decree in Is 6.9ff. However, the reversal of the decree of hardening is not accomplished for the nation of Israel but for the “servants” of Yahweh. Thus, the decree of hardening...
remains in effect for the wicked within Israel. The wicked “know” and “see” Yahweh, but only in judgment. Is 66.14 introduces how Yahweh will make himself known to his servants, namely: in a theophany where he repays his ἀγένατοι (‘anger’) in ἁμώα (‘fury’) (16:5). The punishment of the wicked is the Yahweh’s Means of comforting his servants. Yahweh’s turning his ἀγένατοι upon the wicked to comfort his servants echoes Is 12. In Is 12.1-6, Yahweh’s ἀγένατοι had turned (στύλεσθαι) away from the prophet/exiles and resulted in comfort (ναχμ) (12:1). That is, the end of Exile resulted in comfort for Israel. However, in 66.15 Yahweh returns (στύλεσθαι), in fury ἁμώα, his ἀγένατοι upon the enemy as a means of comforting the faithful (v.6) [Chart 6.11].

Second, Is 56-66 expresses dissonant perspectives on the wrath of Yahweh. One the one hand, Yahweh restrains his wrath ἁμώα (57.16) to preserve the posterity/seed of all humanity. In Proto and Deutero-Isaiah, Yahweh restrained his wrath to preserve the posterity of the Israel (e.g., 10.5ff; 48.9). The nations were only entrusted with the task of striking leadership or temporarily destroying Israel/Judah (cf. 8.1; 10.5-7; 47). Neither Assyria nor Babylon was to extinguish the seed of Israel. The intent to do so stimulated Yahweh's wrath against them. Assyria and Babylon abused their role as Yahweh's agent of wrath (10.5-7; 47). Therefore, Yahweh’s punishment of Assyria and Babylon extinguished their seed forever (13;14; 47). Thus, the results of Yahweh’s extinction of Babylon are expressed literarily with the absence of Babylon’s name from 48.21-66.24. Yahweh’s extinction of the seed of the nations matches their crime.

Yahweh’s restraint of his wrath (στύλεσθαι) in Is 57.16 depicts a shift in Yahweh’s intent for all humanity. The seed of humanity must not be extinguished. Rather, humanity must exist to serve Zion (60.10). Moreover, Zion will exist because Yahweh himself will bring the nation to give birth to many sons (66.9ff).

On the other hand, Is 64.4-8 represents a shocking extension of what stimulated Yahweh’s wrath and punishment, namely: Yahweh himself! However, what is explicitly stated in prayer as the cause of sin (moved, ἁμώα ἕρμην, v.5) was introduced in the hardening decree in Is 6.9ff. Yahweh’s anger is perceived as the cause of sin that prevents salvation. The confession ironically functions to signal the beginning of the reversal of the hardening decree. The people finally understand that Yahweh’s anger has resulted in sin just like Isaiah had announced. Yahweh is not exonerated from being the cause of sin. However, the use of ἁμώα in 64.4-8 implies that the condition is temporary.

A second variation on expressions of wrath in Trito-Isaiah relate to the Instruments wrath. The Instruments of Yahweh's wrath against his people in the Post-Exilic period are Yahweh's own passion and his own weapons (i.e., Is 59; 63; 66). A secondary instrument of wrath that was alluded to in Pre-Exilic Isaiah was wickedness itself. In 9.17 ἁμώα “wickedness” was seen as a self-destructive force that worked itself out in the course of history. So, too, Is 5.18 depicted ἁμώα as both a stimulus and punishment of sin. As in
5.18, עָוֹן in 64.4-8 is seen as both the *stimulus* to divine wrath, the *expression* of divine wrath and the *agent* of punishment itself. The depiction of עָוֹן as an agent of punishment is more explicit in 64.6 than in 5.18. In 64.6 עָוֹן is personified. Israel is delivered into the “hands” of עָוֹן (64.6). The description of עָוֹן is not merely Israel’s utterance in a prayer of frustration but Yahweh’s declaration as well (65.6,7). Therefore, impersonal expressions of wrath are both Pre-Exilic and Post-Exilic.

Finally, Is 56-66 depicts the reversal of the state of wrath for the faithful of Yahweh. Yahweh heals and comforts his people; responds to prayer; reverses the political situation of Israel and restores his vineyard. We will discuss each of these.

**Yahweh heals and comforts.** His striking (נכה) of the wicked in wrath (קצף, 57.17) did not produce the intended effect of repentance. Therefore, Yahweh responds by healing (רפא), leading (נחם) and offering comfort (נחום) (57.18). The response of healing indicates that Yahweh takes up the task of healing once delegated to the suffering servant in 53.5. However, redemption is now disassociated with wrath. In Trito-Isaiah, restoration is depicted as the antithesis of wrath. This represents a variation on the relationship between suffering and redemption in Deutero-Isaiah. Nevertheless, the association between the theme of comfort after expressions of divine wrath is maintained. The offer of שלום in 57.19 (“Peace, Peace”) remits to the double comfort of Yahweh in 40.1 (נחם) (cf. 12.1) and inverts the “double” payment for sins (40.2). Moreover, the use of the plural (נחום) (57.18), as the antithesis of קצף, looks forward to the theme of 66.13 where the three-fold description of “comfort” (נחום) escalates Yahweh’s comfort in the Post-Exilic period.

The God of Israel also reverses the state of wrath by responding to prayer. Yahweh’s response to the lament in 58.1 with his zeal (קנאה) in 59.15b-20. As in Is 26.11 and 37.32, נא העיר is associated with answered prayer and Yahweh's action for his covenant community.

A third way Trito-Isaiah depicts the reversal of the state of wrath is by depicting a vision of renewed Zion in 60-62. The contrast between Yahweh's previous wrath (קצף) and his favor (רָצוֹן, רָחַם) (60.10) is the climax of Trito-Isaiah’s vision for Zion: a political reversal for Israel. The Cyrus event and building project announced in Is 44.26 and 49.23 were partially fulfilled. However, the partial rebuilding of the Temple in the early Post-Exilic period led to disillusionment with the promise in Deutero-Isaiah and with the vision of 60.10 (64.11,12). Thus, the complete reversal of wrath (כעס) is a vision never fully realized.

Finally, the function of Trito-Isaiah's vision for the rebuilding of Zion is analogous to the literary function of the ideal servant (42.1-7) or the perfect vineyard (27.2-5). Both the ideal servant and the vineyard express aspects related to the reversal of wrath. However, the vision for the servant and the vineyard is never fully realized. For this reason, 65.8, celebrates Yahweh finding “some good grapes,” after he was provoked to wrath (כעס)
(65.3) and harvested his people in judgment. That is, finding “good grapes” fulfills the vision for the renewal of the vineyard, but not entirely (27.2-5; Cf. 5.1-7).

8.3 Concluding Summaries and Further Areas of Research

In this section, we highlight only the conclusions from our research that we consider to be the most significant contributions to the description of divine wrath in Isaiah. We have grouped these conclusions into the five categories: (1) wrath lexemes, (2) Yahweh’s wrath toward Israel, (3) Yahweh’s wrath toward the nations, (4) book level literary strategies and, (5) further areas of research.

8.3.1 Wrath lexemes

אף (ʾāp) “anger.”
Of the fourteen lexemes used, אף has the broadest semantic range and is frequently juxtaposed with other wrath lexemes. It is the most common word for anger in the Hebrew Bible. אף is also the most evenly distributed word for anger in the Book of Isaiah. It occurs in seventeen of the twenty-seven units we have analyzed. Out of the 56 times אף is used in the Book of Isaiah, only on five occasions does it mean “nose/nostril.” In the one instance, where אף refers to Yahweh’s nose (65.3), it is also used as a term for anger. The nose of Yahweh is depicted as a container for “burning smoke” that rises when provoked by sin. The word is also associated with images of fire. Yahweh’s אף can be kindled (אַף חָרָה 5.25). Two other collocations with אף in Isaiah are associated with fire: the “burning rage” of Pekah and Rezin against Ahaz (חרי אף, 7.4) and the “Day of Yahweh” described as a day of “burning rage” (אַף הָרָדָה) in 13.9,13.

חרה (ḥrh) “burn.”
חרה is associated with fire when describing the kindling (verb) of Yahweh’s anger against Israel (5.25). It also depicts those who are “incensed” (qotel) against Israel (41.11) or Yahweh (45.24).

חמה (ḥmh) “heat/fury.”
חמה is not used in Pre-Exilic texts but appears only in Exilic and Post-Exilic texts. חמה is also associated with “heat” (חָמָה, 42.25) and is the preferred term used to describe the experience of the Exile. When depicting the “heat/fury” of Exile for Israel, חמה is always set in the context of the past. In particular, texts that are dated after the fall of Babylon depict חמה as an emotional reaction of men (51.13) or of Yahweh (27.4) that can no longer be found. The cup of חמה has been drunk by Israel (51.17) and, therefore, no longer exists to be imbibed. The cup of חמה is given to the oppressors in
The term also depicts Yahweh’s fury in theophanies against the wicked (34.2; 59.18).

**Ebrâ “wrath.”**

Ebrâ is associated with Yahweh’s reaction to the wickedness of his people in Pre-Exilic texts (10.6). Ebrâ is parallel to ṛâsheph “wickedness” in 9.17. Both “wrath” and “wickedness” burn until they have consumed everything in their path. This implies that the people’s ṛâsheph is an expression of Yahweh’s ebrâ. Like a fire, once it begins to burn, Yahweh no longer controls his rage.

**Qṣp “rage.”**

Qṣp is a sudden outburst of the rage of both men and God. It is always temporal but intense. When used of men it indicates the inconsequential effects of their wrath (8.21). It is only used of Yahweh in Exilic and Post-Exilic Isaiah. Qṣp is used to describe Yahweh’s sudden outburst of rage against the nations (34.2). The temporal nature of Qṣp makes it the preferred term to depict the limited period of the Exile. When used to describe Yahweh’s rage of Israel, it is always contrasted with his mercy or the reversal of a distressing situation (57.16,17; 64.4,8; 60.10; 54.8,9).

**Z’ım “malediction/curse”**

Z’ım occurs in six relatively late texts, except 10.5, written shortly after the fall of Samaria in 722/721 BCE. In each instance, Z’ım is associated with Yahweh’s curses on his enemies and is personified as a nearly independent entity with a life of its own. Only in 30.27-30, when Yahweh rages at Assyria in a theophany, is Z’ım connected to Yahweh’s lips. The detachment of Z’ım from Yahweh when punishing his people (10.5; cf. 10.27; 26.20) contrasts with the attachment of Z’ım to Yahweh when he punishes the enemies of his people. In effect, Yahweh is perceived as distancing himself when he punishes his people. However, he is intimately involved in punishing Israel’s enemies.

**Rwh “breath.”**

Rwh is used to describe Yahweh’s breath (30.27; 59.19) in the context of a theophany. It is only used in Isaiah as a wrath word when describing Yahweh’s attack on the enemies of his people.

**Qin’a “zeal/jealousy.”**

Qin’a is only used as an emotion of Yahweh and consistently depicts his inner passion moving to fulfill his covenantal obligations on behalf of Israel. In Post-Exilic contexts, the qin’a of Yahweh is seen as a response to the prayers of his people (26.11; 37.32) or his people's need for intervention (59.17). In Deutero-Isaiah, Yahweh stirs up his qin’a to liberate his people (42.13). He does not wait to be asked to fulfill his covenantal obligations as in Post-Exilic texts.
rgz “shake/rage.”

This word occurs in both early and late texts with Isaiah. In early texts, it describes literal cosmic shaking, such as the earthquake that results from Yahweh’s anger (5.25). In latter texts, ירגז is used to depict how Yahweh’s work in history affects the cosmos (28.21). Ironically, the kings of the earth can “shake” the earth. Only Yahweh, however, can shake both heaven and earth (13.13; 14.9; 14.16; 37.28).

8.3.2 Yahweh’s wrath toward Israel

In Pre-Exilic texts, Yahweh is provoked to anger because his people neglect to act in justice and righteousness (5.1-7) and fail to trust in his commitment to the Davidic throne (7-9). The lack of belief in Yahweh’s promise to defend Zion leads Judah to search for security in the occult or Egypt (30-31).

During the Exile, Yahweh's anger toward his people is described as a past event. However, Yahweh is equally provoked by the sins of his people during the Exile. In actuality, Yahweh judges his people for failing to understand the purposes of the Exile. Contrary to his intent, the Exile did not produce a spiritual disposition to follow in the ways of Yahweh. While Yahweh waits until the last moment to declare liberation from Babylon to prove his sovereignty to Israel and the nations, he also refuses to inform Israel of his plans to liberate because they would abuse foreknowledge. Israel still has the disposition to attribute her liberation to false gods, just like in the Exodus. Yahweh learns from Israel's past and keeps their liberation a secret. However, Israel does not learn from her past and continues in sin. Her stubborn refusal to believe in Yahweh, even after the Exile, is proof that the decree of hardening (Is 6.9) has not been lifted.

Texts from the Post-Exilic period indicate that Yahweh is provoked to wrath because of his people's failure to obey the Torah, an extension of the prophet’s message in the Second-Temple period. The failure to obey destabilizes the cosmos. Other provocations to Yahweh’s wrath during the Post-Exilic period include a repetition of the Pre-Exilic sins, namely: cultic sins. However, during this period, Yahweh’s anger is directed toward his people because of their sins and the sins of their Pre-Exilic fathers. The offenses of forsaking justice and righteousness are also repeated in the post-exilic period. However, the abuse of justice is more limited to the abuses of the legal system. Finally, the Post-Exilic period is characterized by religious sins that provoked Yahweh’s wrath, such as the perversion of cultic rituals, the persecution of the faithful within Israel and false religious piety.

Yahweh’s responses to sin are conceived of differently throughout the various periods of Israel’s history that marks the book of Isaiah. In Pre-Exilic texts, Yahweh’s wrath results in punishments that escalate. Each punishment is designed to get his people to repent of their sins and escalates in severity. His efforts to achieve repentance include: cutting off leaders who lead people astray (Is 3-11), hunger and famine (8.21-23), summoning a
foreign enemy to plunder and take the spoil (5.26-30), death and Exile (9.7; 5.13).

Even though Yahweh’s responses are severe, they are measured and just. Nearly every punishment for sin is described in terms of the offense committed. For instance, the writing of decrees that result in the plunder of widows and orphans (10.1-4) results in Israel being plundered by Assyria (8.1). Expelling people and Yahweh from the land (5.1-24) results in Yahweh expelling Israel from her land (5.13). Mocking Yahweh and challenging him to “come quickly!” is matched by a quick invasion of the Assyrian army. Imitating Yahweh’s word as “babble” results in Yahweh sending an enemy whose language is not understood (Is 28). Not wanting to see Yahweh’s work (5.18) results in not being able to see Yahweh or be saved (6.9ff).

Yahweh’s mercy implies that he must intervene in situations where his wrath has resulted in the destruction of a nation. However, Yahweh’s reversal of his people’s experience of wrath is depicted differently in each historical era within Isaiah. In Post-Exilic texts, Yahweh reverses the state of wrath by ensuring the reign of an ideal Davidite whose birth will signal the end of the era of wrath and the dawn of a new era. This era will be signaled by a return of Israel to the Davidic monarch and the supremacy of Judah’s throne.

During the Exilic period, the lack of a Davidic monarch led to a rethinking of Yahweh’s means to reverse the effects of wrath. In effect, the task of the monarch is transferred to Yahweh alone who takes up the task of the Davidite and defends his people. Salvation does not come from the king but from Yahweh who alone fights Babylon and shortens the distance between Babylon and Zion in a new exodus.

Four ways in particular express Yahweh’s means of reversing the experience of wrath during the Exile. First, Yahweh is depicted as the Agent who transforms the status of his people. The abandoned spouse is taken back permanently (54), widowhood is replaced with Zion’s population explosions (60.10). Second, Yahweh announces the end of his rage by transferring the “cup of wrath” that Israel has drunk to the oppressor (51). Three, as Conrad noted, Yahweh addresses the plundered and captive people as if they were a king. That is, the royal promises are democratized. Yahweh commissions his people as a servant with a mission of liberation. Like Zion, the servant will have descendants (53.10). Finally, Yahweh shifts the purpose of wrath. In the first part of Isaiah wrath was punitive and intended to achieve repentance. Exilic theology, however, links wrath to redemption (52.13-53.12). We noted how the association of wrath with redemption was anticipated in the Hezekiah narrative of sickness and healing.

The reversal of the experience of wrath in the Post-Exilic period is based on both the work of Yahweh and the response of the faithful who take up the piety of Hezekiah and task of the servant. Yahweh’s role in the reversal of wrath is based on his commitment to his covenantal obligations. Thus, he must take vengeance on the nations and the wicked because he is
redeemer. His acts of punishment and vindication are propelled by his passion. In a reconfiguration of Deutero-Isaiah's promise of a population explosion, which did not occur in the Post-Exilic period, Yahweh pronounces that Zion will be repopulated by the resurrection of dead individuals. Their resurrection and revival are set in contrast to the permanent extinction of the wicked. Regarding Israel’s response, as it relates to the reversal of the experience of wrath, confession (59), prayer (64) and obedience to the Torah all depict ways in which Israel’s destiny can be reversed.

8.3.3 Yahweh’s wrath toward the nations

In both Pre-Exilic and Exilic texts, Yahweh's wrath toward Assyria and Babylon is provoked by their abuse of the role Yahweh gave them. Despite the historical distance between Assyria and Babylon as the object of Yahweh's wrath, their identities are, at times, indistinguishable (especially in Is 13-14.23). Just like Israel’s sins were repeated in Judah, so too, Assyria's sins were repeated by Babylon. The nations abused the role they were given by Yahweh. Yahweh commissioned them to be his agent of wrath (10.5). They were to show mercy toward the people of Yahweh (47). Assyria and Babylon, however, intended to exterminate the seed of Israel. Yahweh’s response to their intent matched their offense. In effect, the posterity of Babylon is destroyed. Babylon ceases to be mentioned after Is 48, as first noted by Begg. Babylon’s extinction is set in contrast with the flourishing seed of Zion. The prophetic doom is expressed through Babylon’s literary absence. Moreover, both Assyria and Babylon provoke Yahweh's wrath by blasphemous self-divinization. Thus, the core reason the nations are punished is for their attempt to belittle and displace Yahweh from his throne and for their attempt to extinguish Israel. They rage at Yahweh because of his throne and they rage at Israel because of her existence.

The results of Yahweh's wrath against the nations are depicted in two ways: linear and cyclical. Babylon ceases to exist as a threat after the Exilic period. The mistress has disappeared forever. Edom (34), and to a lesser extent Assyria (10.25; 14.23ff), continue to be a menace forever. Edom, as a symbol of all wicked humanity (34, 63), is perpetually depicted as a land of chaos. Edom’s destruction evokes images of Yahweh’s primordial foes. To build off of Levinson's suggestion, it is as if Yahweh needs Edom to exist so he can have a formidable foe (Is 27.2-5).

8.3.4 Book level literary strategies

We have noted various interrelated themes within Isaiah that revolve around the theme of wrath. Two themes are particularly significant. First, the destruction and renewal of Yahweh's Vineyard is a recurring theme throughout the Book of Isaiah (5.1-7; 27.24; 37). In Pre-Exilic texts, the
entire nation is “trampled on.” In the Post-Exilic text, however, the vineyard produces only some quality grapes (37). Justice and righteousness are practiced only by a few. Finally, the image of grapes being trampled on in wrath extends Yahweh’s threat to Judah to the wicked of all humanity (Is 63). [Chart 2.3; 3.9].

Second, the divine decree of hardening (6.9,10), as an expression of wrath, resulted in the inability to see or perceive Yahweh’s work. In Pre-Exilic texts, the decree is in effect for a temporary period (6.9-13). However, in Exilic and Post-Exilic texts, the decree is partially lifted. Only the righteous can see and know Yahweh but not the entire nation. While exilic thought exonerated Yahweh from being the cause of divine hardening (42.20-25), the Post-Exilic perspective re-introduces Yahweh’s decree of wrath as the cause of sin (64). However, the complaint in prayer that Yahweh was the cause of sin subtly implies that the righteous are beginning to understand! (64.4-8).

Finally, the turning (שוב) of Yahweh’s anger (אף) is a central unifying factor for the book as a whole [Chart 6.11]. Yahweh’s anger was turned toward Israel in the Pre-Exilic period (5.25; 9.11,16,20; 10.4) but turned away from Israel at the end of the Exile (12.1). Thematically, the juxtaposition of אף with נחם “comfort” in 12.1-6 anticipates the theme of 40.1-11, namely: the end of Yahweh’s wrath signals the era of his comfort. The terms אף and נחם also point forward to the last chapter of Isaiah where Yahweh “returns” his אף upon the wicked (הוא נחמ, בַּיָּהָר אָפֹו, 66.15) which, in turn, results in comfort for the faithful. Whereas in Is 12 and Is 66 the comfort experienced is because of Yahweh’s אף returns upon the heathen and burns them up. As a result, the goods of the nations are redistributed to Zion (66.6-16; 60.10).

8.3.5 Further areas of research

This investigation has limited its research to wrath-associated lexemes within the Masoretic Text of Book of Isaiah. Two areas of further inquiry would complement our research. First, an exhaustive analysis of wrath themes within Is 15-23 would provide a complete picture of divine wrath in the Book of Isaiah. These chapters have not been the focus of this thesis because they do not contain the specific wrath lexemes chosen for our study. Nevertheless, it is clear that Is 15-23 contain other motifs that describe Yahweh’s wrath. Second, researchers could compare and contrast the ways other prophetic books use the lexemes that we have examined here. This would either confirm or nuance our conclusions regarding prophetic perspectives within the book of Isaiah.
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### APPENDIX 1: APPROXIMATE DIACHRONIC DISTRIBUTION OF WRATH LEXICAL UNITS IN ISAIAH

<table>
<thead>
<tr>
<th>DATE</th>
<th>אין</th>
<th>זעם</th>
<th>חמה</th>
<th>אַף</th>
<th>חָרָה</th>
<th>7.4</th>
<th>8.21</th>
<th>9.18</th>
<th>5.25</th>
<th>(Mountains shake)</th>
</tr>
</thead>
<tbody>
<tr>
<td>736-732 Syria- Ephramite Conflict</td>
<td>5.25; 9.11; 9.16; 9.18; 9.20; 10.4</td>
<td>5.25</td>
<td>7.4</td>
<td>8.21</td>
<td>9.18</td>
<td>5.25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>After Destruction of Samaria 722/721</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(Man’s Wrath)</td>
<td>(Human Wrath)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assyria invades; Egypt negotiations 713-705</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>28.21</td>
</tr>
<tr>
<td>Josianic (641-609) Nineveh Falls, 612</td>
<td>30.27; 30</td>
<td>30.27</td>
<td></td>
<td></td>
<td>30.27</td>
<td>30.27</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Before Babylon Falls, 539</td>
<td>13.3; 14.6; 42.25</td>
<td>13.5</td>
<td>42.25</td>
<td>41.11; 45.24</td>
<td>13.9; 13.13</td>
<td>47.6</td>
<td>42.13</td>
<td>13.13; 14.9 (Sheol)</td>
<td>14.16 (king)</td>
<td></td>
</tr>
<tr>
<td>After Fall of Babylon 539</td>
<td>12.1; 48.9</td>
<td>51.13 (2x)</td>
<td>(Man’s Wrath)</td>
<td>51.17; 20.22</td>
<td>54.8,9</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Post-Exilic Early Core After 538</td>
<td>63.3,6;</td>
<td>27.4</td>
<td>51.17; 20.22</td>
<td>60.10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Post Exilic Later Redaction</td>
<td>10.25; 10.27; 26.20; 34.2; 59.18</td>
<td>34.2</td>
<td>57.16,17; 64.4,8</td>
<td>59.19</td>
<td>26.11; 37.32; 59.17</td>
<td>37.28, 29</td>
<td>(Human wrath)</td>
<td>(Human wrath)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Post-Exilic Final Redaction</td>
<td>65.5; 66.15</td>
<td>66.14</td>
<td></td>
<td>65.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**APPENDIX 2: WRATH LEXICAL UNITS IN ISAIAH IN FRAME SEMANTIC PERSPECTIVE**

<table>
<thead>
<tr>
<th>זעם (Divine)</th>
<th>Date</th>
<th>Source of wrath</th>
<th>Frame</th>
<th>Object of Wrath</th>
<th>Stimuli of wrath</th>
<th>Instrument of Wrath</th>
<th>Result of Wrath</th>
<th>Time of Wrath</th>
<th>Purpose of Wrath / or Restrains</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.25-10.4 (7x)</td>
<td>Syro-Ephraimites</td>
<td>God</td>
<td>Punishment</td>
<td>Israel/Judah</td>
<td>Mock God</td>
<td>- ד of Yah</td>
<td>Sickness</td>
<td>Torah</td>
<td>- Punish sin</td>
</tr>
<tr>
<td>(refrain) 10.5</td>
<td>After 722</td>
<td>God</td>
<td>Caution Emotion</td>
<td>Assyria: agent of זעם and שבע</td>
<td>Hot and dry</td>
<td>- Forg. Enemy; Evil that burns; Earthquakes;</td>
<td>Fire</td>
<td>Dark; Body</td>
<td>A little while</td>
</tr>
<tr>
<td>10.25</td>
<td>Post Exilic: post is 60-2</td>
<td>God</td>
<td>Judgment</td>
<td>Assyria (as paradigm)</td>
<td>Destitute</td>
<td>- Medes, vessels</td>
<td>-Destruction of</td>
<td>Dest. Nation</td>
<td>-Punish sin</td>
</tr>
<tr>
<td>- (refrain)</td>
<td>Exilic</td>
<td>God</td>
<td>Do Not Fear!</td>
<td>Prophet Exiled ones</td>
<td>Hubris;</td>
<td>of Yah’s speech</td>
<td>Assyria</td>
<td>Dest. Leaders</td>
<td>-Cause to repent</td>
</tr>
<tr>
<td>12.1 (2x)</td>
<td>Josiastic; before 612</td>
<td>Name of Yah</td>
<td>Punishment</td>
<td>Babylon</td>
<td>Be like God</td>
<td>-Scourge</td>
<td>Sickness</td>
<td>Dest. Land</td>
<td>Destruction of Assyria</td>
</tr>
<tr>
<td>10.25</td>
<td>Exilic before 539</td>
<td>God</td>
<td>Punishment</td>
<td>Assyria</td>
<td>Not Stated</td>
<td>-فح לנהל צדקה,</td>
<td>Destruction of</td>
<td>Assyria</td>
<td>-Yoke lifted from Israel</td>
</tr>
<tr>
<td>13.3, 9.13</td>
<td>Exilic before 539</td>
<td>God</td>
<td>Punishment</td>
<td>Israel</td>
<td>Not Stated</td>
<td>-יִשׂלָח,</td>
<td>Sickness</td>
<td>Dest. Forest</td>
<td>-Destruction of Assyria</td>
</tr>
<tr>
<td>30.27, 30</td>
<td>Post Exilic: early w/60-2</td>
<td>God</td>
<td>Judgment Evaluation</td>
<td>Jacob</td>
<td>Not Stated</td>
<td>-Yah’s speech,</td>
<td>Sickness</td>
<td>Slaughter</td>
<td>-Slaughter</td>
</tr>
<tr>
<td>(refrain)</td>
<td>Post Exilic (Final layer)</td>
<td>God</td>
<td>Punishment</td>
<td>Edom (as paradigm)</td>
<td>Not Stated</td>
<td>lips w/smoke,</td>
<td>Dark; Body</td>
<td>Death of all</td>
<td>-Slaughter (v.12)</td>
</tr>
<tr>
<td>30 (refrain)</td>
<td>Post Exilic (Final layer)</td>
<td>God</td>
<td>Punishment</td>
<td>Wicked Israel</td>
<td>Not Stated</td>
<td>name of smoke;</td>
<td>Dark; Body</td>
<td>Restoration of</td>
<td>-Entire vineyard not destroyed</td>
</tr>
<tr>
<td>42.25</td>
<td>-Do not seek Yahweh</td>
<td>God</td>
<td>Punishment</td>
<td>Wicked Israel</td>
<td>Not Stated</td>
<td>Yah’s anger</td>
<td>Dark; Body</td>
<td>servants</td>
<td>(v.8)</td>
</tr>
<tr>
<td>13.9 (refrain)</td>
<td>-Father’s sin</td>
<td>God</td>
<td>Punishment</td>
<td>All flesh</td>
<td>Not Stated</td>
<td>and heat of battle</td>
<td>Dark; Body</td>
<td>Death of all</td>
<td>-Death of all</td>
</tr>
<tr>
<td>48.9</td>
<td>-Rebel/evil</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>Not Stated</td>
<td>-Furnace of Affliction (i.e., Exile)</td>
<td>Dark; Body</td>
<td>Restauration</td>
<td>-Restoration of</td>
</tr>
<tr>
<td>63.3, 6 (2x)</td>
<td>-Oculatism</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>Not Stated</td>
<td>-False pity;</td>
<td>Dark; Body</td>
<td>servants</td>
<td>servants</td>
</tr>
<tr>
<td>w/ (refrain)</td>
<td>-Ritual segregation</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>Not Stated</td>
<td>Rebellion</td>
<td>Dark; Body</td>
<td>-Judgment</td>
<td>-Judgment</td>
</tr>
<tr>
<td>65.5</td>
<td>-Do not seek Yahweh</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Do not seek Yahweh</td>
<td>-Attributes liberation to idols</td>
<td>Dark; Body</td>
<td>-Final layer</td>
<td>-Final layer</td>
</tr>
<tr>
<td>Pháp</td>
<td>-Father’s arm;</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Father’s arm;</td>
<td>-Yah treads;</td>
<td>Dark; Body</td>
<td>-Finally here!</td>
<td>-Finally here!</td>
</tr>
<tr>
<td>539</td>
<td>-Yah’s arm;</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Yah’s arm;</td>
<td>redeems alone;</td>
<td>Dark; Body</td>
<td>Future</td>
<td>-To Return Pháp</td>
</tr>
<tr>
<td>27</td>
<td>-Sword (יְרֵמָה),</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Sword (יְרֵמָה),</td>
<td>-Yah’s speech,</td>
<td>Dark; Body</td>
<td>A little while</td>
<td>-Repsays (יְרֵמָה)</td>
</tr>
<tr>
<td>27</td>
<td>-v.11</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-v.11</td>
<td>-Yah’s feet;</td>
<td>Dark; Body</td>
<td>Past</td>
<td>-To Return Pháp</td>
</tr>
<tr>
<td>(refrain)</td>
<td>-Yah’s voice</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Yah’s voice</td>
<td>-Yah’s speech,</td>
<td>Dark; Body</td>
<td>Near</td>
<td>-To Return Pháp</td>
</tr>
<tr>
<td>63.3, 6 (2x) w/ (refrain)</td>
<td>-Yah alone</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Yah alone</td>
<td>-Yah’s feet;</td>
<td>Dark; Body</td>
<td>Near</td>
<td>-To Return Pháp</td>
</tr>
<tr>
<td>-Furnace of Affliction</td>
<td>-יִנָּה iniquity</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Yah alone</td>
<td>-Yah’s speech,</td>
<td>Dark; Body</td>
<td>Near</td>
<td>-To Return Pháp</td>
</tr>
<tr>
<td>(refrain)</td>
<td>-Sword (יְרֵמָה);</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Sword (יְרֵמָה);</td>
<td>-Yah’s feet;</td>
<td>Dark; Body</td>
<td>Near</td>
<td>-To Return Pháp</td>
</tr>
<tr>
<td>-Yah’s speech</td>
<td>-Hand (יְהוָה);</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Hand (יְהוָה);</td>
<td>-Yah’s speech,</td>
<td>Dark; Body</td>
<td>Near</td>
<td>-To Return Pháp</td>
</tr>
<tr>
<td>-Sword</td>
<td>-Chariots</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Chariots</td>
<td>-Yah’s speech,</td>
<td>Dark; Body</td>
<td>Near</td>
<td>-To Return Pháp</td>
</tr>
<tr>
<td>-Sword</td>
<td>-Rebuke; sword</td>
<td>God</td>
<td>Punishment</td>
<td>Death of all</td>
<td>-Rebuke; sword</td>
<td>-Yah’s speech,</td>
<td>Dark; Body</td>
<td>Near</td>
<td>-To Return Pháp</td>
</tr>
</tbody>
</table>

539
<table>
<thead>
<tr>
<th>ןָֽא (Human Rage)</th>
<th>7.4</th>
<th>14.6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Syro-Ephraimite 736-732</td>
<td>Before fall of Babylon 536</td>
</tr>
<tr>
<td>Source of Wrath</td>
<td>Human/Pekah and Rezin</td>
<td>King of Babylon</td>
</tr>
<tr>
<td>Frame Function</td>
<td>Salvation oracle for Judah (Cause Emotion)</td>
<td>Punishment (of Babylon)</td>
</tr>
<tr>
<td>Object of Wrath</td>
<td>Judah</td>
<td>Staff ruling nations רָּעָה anger</td>
</tr>
<tr>
<td>Stimuli</td>
<td>Anti-Assyrian Coalition</td>
<td>Evil: rule nations</td>
</tr>
<tr>
<td>Instrument</td>
<td>War</td>
<td>Cruelty</td>
</tr>
</tbody>
</table>
|Result of Wrath | No effect  
Yah destroys the coalition; Kings die. | Oppression of world  
Dest. World  
Dest. Cities  
Deforestation  
Has no mercy  
Murder  
Hubris  
Be like God |
<p>|Time of Wrath | Present | Present |
|Purpose of Wrath | Remove Davidite from throne | Rule nations |</p>
<table>
<thead>
<tr>
<th><strong>(Divine)</strong></th>
<th>9.18 [Context: 5.25-10.4]</th>
<th>10.6</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Date</strong></td>
<td>Syro-Ephraimite 736-732</td>
<td>After 722</td>
</tr>
<tr>
<td><strong>Source of Wrath</strong></td>
<td>God</td>
<td>God</td>
</tr>
<tr>
<td><strong>Frame</strong></td>
<td>Punishment</td>
<td>Punishment</td>
</tr>
<tr>
<td><strong>Object of Wrath</strong></td>
<td>Israel/Judah</td>
<td>Assyria as Agent of Yahweh’s wrath and commission</td>
</tr>
</tbody>
</table>
| **Stimuli of Wrath** | Injustice  
Mock God  
Drunkenness  
No morals  
Spurn Torah  
Despise Yahweh  
Pride / Folly  
Legal abuse | Violate plan  
Hubris  
Be like God |
| **Instrument of Wrath** | - יד of Yah  
-Forg. Enemy  
-Evil that burns  
-יָהָםְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְבַּרְb | Sickness  
Fire |
| **Result of Wrath** | Dest. Nation  
Dest. Leaders  
Dest. Land  
Exile | Sickness  
Dest. Forest |
| **Time of Wrath** | קול | Future |
| **Purpose of Wrath / or Restraint** | -To punish sin  
-To cause repentance | Punish pride |
<table>
<thead>
<tr>
<th>Source of Wrath</th>
<th>Frame</th>
<th>Object of Wrath</th>
<th>Stimuli of Wrath</th>
<th>Instrument of Wrath</th>
<th>Result of Wrath</th>
<th>Time of Wrath</th>
<th>Purpose of Wrath / or Restraint</th>
</tr>
</thead>
<tbody>
<tr>
<td>God</td>
<td>Attempt Suasion [Prayer]</td>
<td>Wicked</td>
<td>Yah’s [יקנאה for the righteous]</td>
<td>Yah’s [יקנאה for the righteous]</td>
<td>Slays Leviathan (recreation of cosmos)</td>
<td>Immediate fulfillment of word</td>
<td>-So the wicked may see the vindication of the righteous –So the wicked may be ashamed (ברש)</td>
</tr>
</tbody>
</table>
| God            | Punishment | Yahweh’s enemies | Yah stirs himself with יקנאה for the exiles | Yah as Divine Warrior | -185,000 Assyrian soldiers die | Present | -For Yahweh’s sake  
-For David’s sake  
-To defend Zion  
-Show himself mighty  
-Lead the exiles  
-To save (יהושע); Redeem (יהושע) for those who confess (יהושע)  
-Vengeance (יהושע); Repay (יהושע) of deeds & fury (יהושע) to the wicked  
-Yah’s [יקנאה is feared by all |
| God            | Judgment [Praise from cosmos] | Wicked within Israel Coastlands | Yah no longer capable keeping silent (יהושע) or restrain himself (יהושע). | Yah stirs zeal  
-Shouts in rage  
-Prefoms like warrior  
-Pants like giving birth  
-Yah as Divine Warrior | Salvation (יהושע) and glory of Zion | Near immediate future |  

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| 37.32 Post-Exilic Later Redaction | Punishment | Yahweh’s enemies | Yah stirs himself with יקנאה for the exiles | Yah as Divine Warrior | -185,000 Assyrian soldiers die | Present | -For Yahweh’s sake  
-For David’s sake  
-To defend Zion  
-Show himself mighty  
-Lead the exiles  
-To save (יהושע); Redeem (יהושע) for those who confess (יהושע)  
-Vengeance (יהושע); Repay (יהoshu’a) of deeds & fury (יהושע) to the wicked  
-Yah’s [יקנאה is feared by all |
| 42.13 Exilic Before Fall of Babylon in 539 | Judgment [Praise from cosmos] | Wicked within Israel Coastlands | Yah no longer capable keeping silent (יהושע) or restrain himself (יהושע). | Yah stirs zeal  
-Shouts in rage  
-Prefoms like warrior  
-Pants like giving birth  
-Yah as Divine Warrior | Salvation (יהושע) and glory of Zion | Near immediate future |  

<p>| 59.17 Post-Exilic Later Redaction | Punishment + Salvation (Cause Emotion) | Wicked within Israel Coastlands | Yah stirs himself with יקנאה for the exiles | Yah as Divine Warrior | Salvation (יהושע) and glory of Zion | Near immediate future | -So the wicked may see the vindication of the righteous –So the wicked may be ashamed (ברש) |</p>
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<td>Now, until (Zend) passes</td>
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<td>-Dest world/evil</td>
<td>-Paradigm for world</td>
<td>-To protect his people from (Zend) when he punishes the world.</td>
<td>-To sift the nations</td>
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| Stimuli to Wrath | Oppression
Dest. World
Dest. Cities
Deforestation
Has no mercy
Murder
Hubris Be like God | - Scoffing at Yahweh’s word (ליץ)
-Mocking prophetic speech:
(ל Zika ל Zika ל Zika ל Zika יע)
-Drunkenness
-Making a תְרֵי with Mot (Death) / Sheol
-Making lies (ל Zika) a stronghold / Refuge (מקסган)
-Occultism (treaties with death)
-Lack of faith (שׁי חי לא爱尔兰 in Yahweh’s commitment to
Davidic dynasty as establishment (יָסַד) of Zion |
| Instrument of Wrath | - Medes (Vessels of זעם)
-Hosts (צָבָא)
-흡י | - Strange (זעם // תְרֵי) work (ל Zika ל Zika ל Zika ז Zika ל Zika = Assyria
- Yah’s decree (ל Zika) against scoffers
- Justice (ל Zika) and righteousness (צדק) as deconstruction and construction tools (י($(ל Zika ל Zika) and מִשְׁקֶ֫לֶת
- ז Zika ל Zika
- י Zika
- Flood overwhelm (ל Zika) those who do not believe
- Assyria invades with “strange speech.”
- Tightening of bonds (ל Zika) = Assyrian tribute
- Harvest of judgment (28.23-29; Post-Exilic reflection) |
| Result of Wrath | Darkness; Body panic; Shake cosmos; Desolat.
-Dest seed; Fleeing, Beasts; Earth rests; All serve Zion | - Punish scoffers and call to repentance
-Reveal justice (ל Zika) and righteousness (צדק)
-Break confidence in Egypt and the occult
-Destroy belief that Yahweh is obligated to protect Zion |
| Time of Wrath | Near | Near immediate future (but can be avoided with faith) |
| Purpose of Wrath / or Restraining of | - Dest world/evil
-Paradigm for the world | - Punish scoffers and call to repentance
-Reveal justice (ל Zika) and righteousness (צדק)
-Break confidence in Egypt and the occult
-Destroy belief that Yahweh is obligated to protect Zion |
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<td>Legal disputes (ריב) [implied]; Otherwise not stated.</td>
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<tr>
<td>Instruments of Wrath</td>
<td>Speech: “Bow down! So we can walk on you!”</td>
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</table>
| Result of Wrath      | Present: Cause continual fear (ָמָה תַּמִּיד וַתְּפַחֵד)
<pre><code>                  | Past: Oppress; Made Israel captive, bowed down, hungry (ַמֲחֵי לָכֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי לָכֵי לַחֵי L`; v. 14 |
</code></pre>
<p>| Time of Wrath        | Past: No fury (חֵמָה) to be found presently! |
| Purpose of Wrath / or Restraining of | Past: To oppress (צוּק); Tread/walk on Israel like the ground, v.23 |</p>
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<td><strong>Stimuli to Wrath</strong></td>
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<td>- Reject Yah’s ways</td>
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<td>- Spiritually unresponsive</td>
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<td><strong>Instruments of Wrath</strong></td>
<td>- (יהוה רaging פנים, Yah’s anger and heat of battle)</td>
</tr>
<tr>
<td><strong>Result of Wrath</strong></td>
<td>Plundered</td>
</tr>
<tr>
<td></td>
<td>Robbed</td>
</tr>
<tr>
<td></td>
<td>Trapped</td>
</tr>
<tr>
<td></td>
<td>Prey</td>
</tr>
<tr>
<td></td>
<td>No rescue</td>
</tr>
<tr>
<td></td>
<td>Burnt up</td>
</tr>
<tr>
<td></td>
<td>(i.e., Exile)</td>
</tr>
<tr>
<td><strong>Time of Wrath</strong></td>
<td>Past</td>
</tr>
<tr>
<td><strong>Purpose of Wrath / or Restraining of</strong></td>
<td>- Magnify Torah;</td>
</tr>
<tr>
<td></td>
<td>- To Teach</td>
</tr>
<tr>
<td><strong>ןוֹר (Divine wrath)</strong></td>
<td>5:25</td>
</tr>
<tr>
<td>------------------------</td>
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</tr>
<tr>
<td>Date</td>
<td>Syro-Ephraimitic 736-732</td>
</tr>
<tr>
<td>Source of Wrath</td>
<td>God</td>
</tr>
<tr>
<td>Frame</td>
<td>Punishment</td>
</tr>
<tr>
<td>Object of Wrath</td>
<td>Israel/Judah</td>
</tr>
<tr>
<td>Stimuli to Wrath</td>
<td>צעקה not צדוק</td>
</tr>
<tr>
<td></td>
<td>מampilkan not מושפק</td>
</tr>
<tr>
<td></td>
<td>Mock God</td>
</tr>
<tr>
<td></td>
<td>Drunkenness</td>
</tr>
<tr>
<td></td>
<td>No morals</td>
</tr>
<tr>
<td></td>
<td>Spurned Torah, Despised Yahweh</td>
</tr>
<tr>
<td></td>
<td>Pride / Folly</td>
</tr>
<tr>
<td>Instruments of Wrath</td>
<td>- יד of Yah</td>
</tr>
<tr>
<td></td>
<td>- Forg. Enemy</td>
</tr>
<tr>
<td></td>
<td>- Evil that burns</td>
</tr>
<tr>
<td></td>
<td>- Yah’s עבירה burns;</td>
</tr>
<tr>
<td></td>
<td>- Yah’s Earthquake</td>
</tr>
<tr>
<td>Result of Wrath</td>
<td>Dest. Nation</td>
</tr>
<tr>
<td></td>
<td>Dest. Leaders</td>
</tr>
<tr>
<td></td>
<td>Dest. Land</td>
</tr>
<tr>
<td></td>
<td>Exile</td>
</tr>
<tr>
<td>Time of Wrath</td>
<td>נוֹר</td>
</tr>
<tr>
<td>Purpose of Wrath / or Restraining of</td>
<td>- Punish sin</td>
</tr>
<tr>
<td></td>
<td>- To cause to repent</td>
</tr>
<tr>
<td>תהל (Human wrath)</td>
<td>41.11</td>
</tr>
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<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Date</td>
<td>Exile (Before 539)</td>
</tr>
<tr>
<td>Source of Wrath</td>
<td>Human</td>
</tr>
<tr>
<td>Frame</td>
<td>Salvation (Cause Emotion)</td>
</tr>
<tr>
<td>Object of Wrath</td>
<td>Israel; Jacob; Seed of Abraham; Taken from ends of earth; My Servant</td>
</tr>
<tr>
<td>Stimuli to Wrath</td>
<td>Legal disputes [implied]</td>
</tr>
<tr>
<td>Instruments of Wrath</td>
<td>Not stated [Legal disputes implied]</td>
</tr>
</tbody>
</table>
| Result of Wrath | Those “incensed” (םיִרְחַנְו) at you will be:  
- put to shame (בּוֹשׁ)  
- Confounded (כָּלַם) | Those “incensed” (םיִרְחַנְו) at you will be:  
- Come before Yah (אֶשָּׁר יִבְכָּרוּנִי)  
- put to shame (בּוֹשׁ) |
| Time of Wrath | Present | Immediate future |
| Purpose of Wrath / or Restraining of | To contend / dispute (רָיב) ; Men of your dispute (אֲנֵה יִרְבָּה) | Not stated |
| **חָרוֹן (Divine wrath)** | 13.3,9,13  
|                      | יָרָה יְהוָה, v.9  
|                      | יָרָה יְהוָה, דַּבְּרָה יְהוָה, v.13  |
| **Date**             | Exile  |
| **Source of Wrath**   | Day of יָרָה יְהוָה; (v.9,13)  |
| **Frame**             | Punishment  |
| **Object of Wrath**   | Babylon  |
| **Stimuli to Wrath**  | Oppression  
|                      | Dest. World  
|                      | Dest. Cities  
|                      | Deforestation  
|                      | Has no mercy  
|                      | Murder  
|                      | Hubris Be like God  |
| **Instruments of Wrath** | -Medes, vessels of Yah’s זעם  
|                      | -Hosts (צָבָא)  
|                      | -יָרָה יְהוָה  |
| **Result of Wrath**   | Darkness; Body panic; Shake cosmos; Desolat.  
|                      | -Dest seed; Fleeing, Beasts; Earth rests; All serve Zion  |
| **Time of Wrath**     | תֵּ יְהוָה  
|                      | Near  |
| **Purpose of Wrath / or Restraining of** | -Dest world/evil  
<p>|                      | -Paradigm for world  |</p>
<table>
<thead>
<tr>
<th><strong>Date</strong></th>
<th>Post-Exilic (Final layer)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Source of Wrath</strong></td>
<td>God [people = fire in nose]</td>
</tr>
<tr>
<td><strong>Frame</strong></td>
<td>Punishment</td>
</tr>
<tr>
<td><strong>Object of Wrath</strong></td>
<td>Wicked Israel</td>
</tr>
<tr>
<td><strong>Stimuli to Wrath</strong></td>
<td>- Do not seek Yahweh</td>
</tr>
<tr>
<td></td>
<td>- Father’s sin</td>
</tr>
<tr>
<td></td>
<td>- Rebel/evil (v.12)</td>
</tr>
<tr>
<td></td>
<td>- Occultism</td>
</tr>
<tr>
<td></td>
<td>- Ritual segregation</td>
</tr>
<tr>
<td><strong>Instruments of Wrath</strong></td>
<td>- Yah alone</td>
</tr>
<tr>
<td></td>
<td>- עון iniquity</td>
</tr>
<tr>
<td></td>
<td>- Sword (חרב), v.11</td>
</tr>
<tr>
<td><strong>Result of Wrath</strong></td>
<td>- טבַח Slaughter (v.12)</td>
</tr>
<tr>
<td></td>
<td>- Entire vineyard not destroyed (v.8).</td>
</tr>
<tr>
<td><strong>Time of Wrath</strong></td>
<td>Near future</td>
</tr>
<tr>
<td><strong>Purpose of Wrath / or Restraining of</strong></td>
<td>- שָׁלַם Requital (תָּלַש)</td>
</tr>
<tr>
<td><strong>Divine Wrath</strong> (Divine wrath)</td>
<td>30.27,30 (בּוֹעֵר 27) 30 (אַפֹּ֔ו בֹּעֵ֣ר)</td>
</tr>
<tr>
<td>---</td>
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</tr>
<tr>
<td><strong>Date</strong></td>
<td>Josianic; before 612</td>
</tr>
<tr>
<td><strong>Source of Wrath</strong></td>
<td>Name of Yah שֵׁם of Yah.</td>
</tr>
<tr>
<td><strong>Object of Wrath</strong></td>
<td>Assyria</td>
</tr>
<tr>
<td><strong>Instruments of Wrath</strong></td>
<td>- Yah’s שֵׁם, lips w/ אֵשׁ; נַחַל of smoke; tongue of אֵשׁ; רוּחַ; w/ war, rod; arm; fire; storm</td>
</tr>
<tr>
<td><strong>Result of Wrath</strong></td>
<td>- Burning of King of Assyria</td>
</tr>
<tr>
<td><strong>Time of Wrath</strong></td>
<td>Near future</td>
</tr>
<tr>
<td><strong>Purpose of Wrath / or Restraining of</strong></td>
<td>- To sift the nations</td>
</tr>
<tr>
<td><strong>Purpose of Wrath / or Restraining of</strong></td>
<td>- To bridle Assyria</td>
</tr>
</tbody>
</table>

- To save (גָּאַל) for those who confess (שׁוּב) |
- Vengeance (נָקָם); Repay (שָׁלֵם) of deeds & fury חֵמָה to the wicked |
- Yah’s שֵׁם is feared by all