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Edinburgh Theological Seminary/University of Glasgow  
Theology and Religious Studies

Peace from Punishment:  
God's Redemption as Explained through Isaiah's Wounding-Healing Metaphor.

A Thesis Submitted in Fulfillment for the Requirements  
of the Degree of Master of Theology

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Edinburgh, Scotland  
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### Abstract

This thesis explores the usage and development of the wounding-healing metaphor in the book of Isaiah as an explication of God's redemption, with particular focus on Isaiah 1:2-21; 6:10-13; 19:16-25; 30:19-26; 52:13-53:12; 57:14-21; 61:1-9. It also explores how the metaphor is consistently used with a cluster of themes (destruction and renewal in the land; ignorance and understanding of God; cultic defilement and purity; a polluted and purified people of God; divine responsiveness; and the nations as oppressors and co-worshippers) which further explain the content of metaphor.

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## Chapter 1

### Introduction: Peace from Punishment

Despite the interest over the book of Isaiah in recent years, with the exception of several pages in Michael Brown's *Israel's Divine Healer* (1995), little focused attention has been paid among English publications to the metaphor of wounding and healing in the book of Isaiah.<sup>1</sup> Several commentators pass over the metaphor with little or no comment.<sup>2</sup> Others note in passing some of the intratextual links but stop far short of a thorough analysis.<sup>3</sup> Still others see a strong intentional connection between Isaiah 1:5-6 and Isaiah 52:13-53:12, but have not fully examined the metaphor in the rest of the book.<sup>4</sup> The treatments in TDOT and NIDOTTE (and, to a lesser extent, that in

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<sup>1</sup> (Grand Rapids, MI: Zondervan, 1995). Zoltán Kustár's *Durch seine Wunden und Heilung im Jesajabuch* (Stuttgart: Kohlhammer, 2002) came to my attention part way through my study. It views the wounding-healing metaphor as central in some important ways, echoing my emphasis on Isa 1:4-8. Many thanks to Elisabeth Wieland for the her translation of relevant material.

<sup>2</sup> Gary Smith, *Isaiah 1-39* (Nashville, TN.: B & H Publishing, 2007); J. D. Watts, *Isaiah 1-33* (Dallas, TX.: Word Publishing, 1985); Walter Brueggemann, *Isaiah 1-39* (Louisville, KY.: Westminster/John Knox, 1998); R. E. Clements, *Isaiah 1-39* (Grand Rapids, MI.: Eerdmans, 1980); Otto Kaiser, *Isaiah 1-12*, trans. John Bowden (London: SCM, 1986); H. C. Leupold, *Exposition of Isaiah: Volume 1: Chapters 1-39* (Grand Rapids, MI.: Baker Book House, 1968); Barry G. Webb, *The Message of Isaiah* (Leicester: IVP, 1996); J. J. M. Roberts, *First Isaiah*, ed. Peter Machinist (Minneapolis, MN: Augsburg Fortress, 2015); Brevard S. Childs, *Isaiah* (Louisville, KY: Westminster/John Knox, 2001); Peter D. Miscall, *Isaiah* (Sheffield: Sheffield Academic, 1993).

<sup>3</sup> Joseph Blenkinsopp, *Isaiah 1-39: a new translation with introduction and commentary* (Garden City, NY.: Doubleday, 2000); H. G. M. Williamson, *A Critical and Exegetical Commentary on Isaiah 1-27*, Vol. 1 (London: T&T Clark, 2006, 2018); John Goldingay and David Payne, *A Critical and Exegetical Commentary on Isaiah 40-55*, Vol 2 (London: T&T Clark, 2006). Edward J. Kissane, *The Book of Isaiah*, Vol. 1 (Dublin: Brown and Nolan, 1941); Edward J. Young, *The Book of Isaiah*, Vol. 1, Grand Rapids, MI.: Eerdmans, 1965).

<sup>4</sup> John N. Oswalt, *Isaiah 1-39* (Grand Rapids, MI.: Eerdmans, 1986); J. Alec Motyer, *The Prophecy of Isaiah* (Downers Grove, IL.: IVP. 1993).

TLOT) give a fuller picture of the wounding-healing metaphor in the prophets and Isaiah, but are necessarily brief and focused on linguistic issues.<sup>5</sup>

Accordingly, this thesis seeks to explore the meaning and development of Isaiah's wounding-healing metaphor (as first found in Isaiah 1:5-6) as it bears on God's redemptive mission toward Israel. A very important part of this examination is the tracking of a cluster of themes that appear regularly in the context of the wounding-healing metaphor: destruction and renewal in the land; ignorance and understanding of God; cultic defilement and purity; a polluted and purified people of God; divine responsiveness; and the nations as oppressors and co-worshipers.

To explore these issues, my approach will be the following. Initially, I will be focusing on Isaiah 1:5-6, devoting a chapter to grasping the meaning of the metaphor and the themes it is used with in the context of Isaiah 1:2-20, after which I will demonstrate the continued presence of the metaphor in the remainder of Isaiah. With that foundation, chapter 2 will focus our attention on three texts in Isaiah 1-39: Isaiah 6:8-13; 19:19-22 and 30:19-26, the first of which details wounding and the latter two describing God's redemption in terms of healing. Chapter 3 turns to Isaiah 40-55, focusing on the Suffering Servant of Isaiah 52:13-53:12 and the healing which characterizes the redemption he brings. Moving further, the study then examines the wounding-healing metaphor in Isaiah 56-66, namely Isaiah 57:14-21 and 61:1-9, the former of which is an invitation to healing, the latter a proclamation of it. The conclusion of the study offers a synthesis, focusing on the underlying narrative of the wounding-healing metaphor as well as examining some New Testament reflections of the metaphor.

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<sup>5</sup> Michael Brown, Alan Kam-Yau Chin and Thomas B. Song, "אָפֶּיִן," *NIDOTTE*, 1162-1173; Michael Brown, "אָפֶּיִן," in *TDOT*, 593-602; H. J. Stoebe, "אָפֶּיִן," *TLOT*, 1254-1259.

Before we begin our study, several foundational assumptions should be stated here regarding hermeneutics and the book of Isaiah. First of all, regarding hermeneutics. I read as one committed to historic Christian orthodoxy as ultimate truth.<sup>6</sup> Likewise, I believe that the canon as a whole, when correctly read, points toward Christ (Luke 24:44-47), the climax and clarification of previous revelation.<sup>7</sup> Third, I read seeking to “love my neighbour as myself,” trying to understand Isaiah on his own terms, rather through an alien ideological framework.<sup>8</sup>

Second, regarding the book of Isaiah itself. To begin with, I assume the Masoretic Text (MT) of Isaiah to be reliable and that emendation or deletion should be undertaken with caution.<sup>9</sup> Furthermore, I assume that there is a deep and intentional unity to all parts of Isaiah.<sup>10</sup> At the same time, I recognize the common structural distinctions (chapters 1-39, chapters 40-55, chapters 56-66) in the literature and that these units in general reflect an underlying narrative of pre-exilic, exilic, post-exilic.<sup>11</sup> I also assume the book was authored and edited by the 8<sup>th</sup> century B.C. prophet, Isaiah, son of Amoz, perhaps with minor editing by later hands.<sup>12</sup> With these assumption

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<sup>6</sup> Moises Silva, “Has the Church Misread the Bible?” in *Foundations of Contemporary Interpretation*, ed. Moises Silva (Grand Rapids, MI.: Zondervan, 1996), 15-89; Kevin J. Vanhoozer, *First Theology* (Downers Grove, IL.: IVP, 2002); John Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ.: Presbyterian and Reformed, 1987).

<sup>7</sup> Willem Van Gemeren, *The Progress of Redemption* (Grand Rapids, MI.: Baker, 1988), 17-34; Graeme Goldsworthy, *According to Plan* (Downers Grove, IL.: IVP, 1991), 29-78.

<sup>8</sup> Kevin J. Vanhoozer, *Is There a Meaning in This Text?* (Grand Rapids, MI.: Zondervan, 1998); Donald Carson, *The Gaggling of God* (Grand Rapids, MI.: Zondervan, 2011), part 1.

<sup>9</sup> Oswalt, *Isaiah 1-39*, 29-31. On the MT, cf. B. K. Waltke and M. P. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 15-28. Henceforth known as IBHS.

<sup>10</sup> Anthony J Tomasino, “Isaiah 1:1-2:4 and 63-66, and the Composition of Isaianic Corpus” in *The Prophets*, ed. P. R. Davies (Sheffield: Sheffield Academic, 1996): 147-163; R.E. Clements, “Beyond Tradition History: Deutero-Isaianic Development of First Isaiah’s Themes” in *The Prophets*, ed. P. R. Davies (Sheffield: Sheffield Academic, 1996): 128-146.

<sup>11</sup> Miscall, 16; Robin Routledge, “Is There a Narrative Substructure Underlying the Book of Isaiah,” *Tyndale Bulletin* 55 no. 2 (2004): 183-204. For a two part division, cf. Craig Evans, “On the Unity and Parallel Structure of Isaiah,” *Vetus Testamentum* XXXVIII, 2 (1988): 129-147.

<sup>12</sup> O. Palmer Robertson, *The Christ of the Prophets* (Phillipsburg, NJ.: Presbyterian and Reformed, 2008), 138-148, 187-197. G. K. Beale, *The Erosion of Inerrancy in Evangelicalism* (Wheaton, IL.: Crossway, 2008), ch. 5. O.T. Allis, *Two Views of Prophecy* (Leicester: UCCF,

stated, we now turn to our study.

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1978). K. A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids, MI.: Eerdmans, 2003), 378-380, 385-395. For mediating perspectives, cf. N. H. Ridderbos, "Isaiah, Book of," *NBD*, 514-516. A. Joseph Everson, "Isaiah, Book of," *EDB*, 48-52. For the classic critical perspective, cf. G. R. Driver, *Introduction to the Literature of the Old Testament* (New York, NY.: Meridian, 1960), 204-246.



## Chapter 2

### *Nearing Death:*

#### *An Analysis of the Wounding-Healing Metaphor in Isaiah 1:5-6 and a Demonstration of Its Prevalence in Isaiah*

This chapter will lay the foundation for the remainder of the study. First of all, it will begin with an interpretive survey of Isaiah 1:2-20, explaining the theological context of Isaiah 1:5-6. Second, the study will return to a more focused study of Isaiah 1:5-6 and the wounding-healing metaphor. Third, the chapter will demonstrate the ongoing presence of the wounding-healing metaphor, and the themes from Isaiah 1:2-20 that attend it, throughout the remainder of the book. This survey will act as the foundation for the exploration of the metaphor in chapters 3-5 of the thesis.

#### 1. *Overview of Isaiah 1:2-20*

It has long been acknowledged that Isaiah chapter 1 acts as an introduction to many of the major ideas in the book.<sup>13</sup> Although Isaiah 1:2-31 is all introductory in some sense, Isaiah 1:2-21 is the first pericope and I will seek to set the wounding-healing metaphor of Isaiah 1:5-6 in this theological context.<sup>14</sup>

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<sup>13</sup> Cf. John Willis, "The First Pericope in the Book of Isaiah," *Vetus Testamentum* 34 no. 1 (1984): 63-77; John Barton, *Isaiah 1-39* (Sheffield: Sheffield Academic, 1996), 25.

<sup>14</sup> For those who take all of chapter one as introductory, cf. e.g., Childs, 16-17; Miscall, 22; Clements, *Isaiah 1-39*, 8. For the position taken here and support for the unity of this discourse, cf. Willis, 69-72; Susan Niditch, "The Composition of Isaiah 1," *Biblica* 61, No. 4 (1980): 509-10; Yehoshua Gitay, "Reflections on the Study of Prophetic Discourse: The Question of Isaiah 1:2-20," *Vetus Testamentum* 33, No. 2 (1983): 216-217.

### *The Structure of Isaiah 1:2-20*

In terms of genre, it is generally agreed that Isaiah 1:2-20 is a covenant lawsuit.<sup>15</sup>

The structure of this lawsuit can be arranged in this way:<sup>16</sup>

1. The Call to Court and Accusation (1:2-4)
2. God's Judgment of Sin (1:5-9)
3. What Yahweh Does Not Require (1:10-15)
4. What Yahweh Does Require (1:16-17)
5. The Call to Response (1:18-20)

### *The Call to Court and the Accusation (1:2-4)*

Isaiah begins the covenant lawsuit (רִיב) against Israel by appealing to the heavens and earth (a merism, Gen 1:1), as witnesses. This appeal has its background in the Song of Moses (Deut 32:1), where the heavens and the earth both are covenant witnesses (Deut 30:19; 31:28) for Yahweh, the ever-present covenant God (Exod 6:2-5).<sup>17</sup> Yahweh charges his children (בְּנֵי־יְהוָה) with rebellion against him. The “child” image is no doubt rooted in the Exodus (Exod 4:23, Deut 14:1; 32:5-6,10), where Israel is unfaithful despite God's care (cf. Ezek 16:3; Hos 9:10-15; 11:1).<sup>18</sup> The son has rebelled (פָּשַׁעַנִּי), a term showing the theological nature of their disobedience,

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<sup>15</sup> Brueggemann, 15. Willis, “The First Pericope,” 71.

<sup>16</sup> Cf. Watts, *Isaiah 1-33*, 16; Brueggemann, *Isaiah 1-39*, 15; Gitay, “Reflections,” 180; J. A. Alexander, *Commentary on the Prophecies of Isaiah* (New York, NY: Scribner, 1874), 79-80. My form of expression echoes Motyer, 42,45.

<sup>17</sup> Waltke, *An Old Testament Theology* (Grand Rapids, MI.: Zondervan, 2007), 359-68. For Isa 1:2-20 and Deuteronomistic themes, cf. Rignell, “Isaiah Chapter 1,” *Studia Theologica* 11 (1957): 140-158.

<sup>18</sup> Clements, *Isaiah 1-39*, 30. И. Якимовъ, *Толкование на книгу святого пророка Исаии* (Санкт Петербург: Елеонскаго, 1883), 36; Rignell, “Isaiah Chapter 1,” 142; Delitzsch, *Biblical Commentary of the Prophecies of Isaiah*, trans. James Martin, Vol 1 (Edinburgh: T & T Clark, 1884), 76. “Make great” (גָּדַלְתִּי) and “raise up” (רָוַמְתִּי) should be taken as parallel in meaning (cf. Isa 23:4; 49:21). Otto Kaiser, *Isaiah 1-12*, 13; Alexander, 81.

violating the law (Deut 21:18-19; 27:16; Prov 23:33).<sup>19</sup> God, the father, is contending with his children in court for their rejection of his gracious historical-redemptive work.<sup>20</sup>

Isaiah 1:3 continues narration of Israel's unfaithful state by showing that the ox (Job 6:5; Hos 10:11) and the donkey are, unexpectedly, more reasonable than their masters (cf. Jer 8:7), who would not respond with loving loyalty to their redemptive father.<sup>21</sup> Unlike domestic animals, Israel does not know (יָדַע) or understand (הִתְבּוֹנֵן).<sup>22</sup> Israel lacks the filial love for God which they ought to possess (Isa 28:7-10; Isa 44:18-19).<sup>23</sup> This lack of knowledge of God is the first attending theme.

With the nature of the relationship established, God, the father, mourns over (הָוִי) his wayward son in Isaiah 1:4.<sup>24</sup> The apostate Israel is viewed both as a nation (עַם, גּוֹי) and as a family (בָּנִים, זָרַע) in Isaiah 1:4a.<sup>25</sup> The various sin terms (מִשְׁחִיתִים, מְרֵעִים, עָוֹן, חַטָּא) show Israel as completely wicked.<sup>26</sup> This wicked seed (זָרַע) in need of transformation is the second attendant theme. Furthermore, verbal links between this verse and Deuteronomy (Deut 4:16; 31:29; 32:5) point to

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<sup>19</sup> Kaiser, *Isaiah 1-12*, 13; Watts, *Isaiah 1-33*, 17. The *waw* paired with the pronoun stresses the subject of rebellion. P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (Roma: Pontificio Istituto Biblico, 2006), 545. Henceforth referred to as Muraoka.

<sup>20</sup> Webb, 42; Willis, "The First Pericope," 74; Kaiser, *Isaiah 1-12*, 13;

<sup>21</sup> Niditch, "Composition," 513; *Dictionary of Biblical Imagery*, s.v. "OX;" Kaiser, *Isaiah 1-12*, 14; Philip King and Lawrence Stager, *Life in Biblical Israel* (Louisville, KY.: Westminster/John Knox, 2001), 116-117.

<sup>22</sup> Cf. Hos 2:10. Roberts, 21.

<sup>23</sup> Cf. Isa 5:13. Петр Екатериновский, *Объяснение книги святого пророка Исаии в русском переводе, извлеченное из разных толковников, Том 1* (Москва: Волчанинова, 1887), 23. The object of the knowledge is obviously their covenant God, according to the parallel and so the ancient and modern desire to add an object in the text is unnecessary. Cf. Alexander, 82; Oswalt, *Isaiah 1-39*, 85.

<sup>24</sup> F. Brown, S. R. Driver & C.A. Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977). 222. Henceforth known as BDB. Young, *The Book of Isaiah*, Vol. 1, 43; John Goldingay, *The Theology of the Book of Isaiah* (Downers Grove, IL.: IVP: 2014), 103.

<sup>25</sup> Motyer, 47; Alexander 82. גּוֹי need not be taken pejoratively as it is a common way of referencing Israel (cf. Exod 19:6; Jer 5:9).

<sup>26</sup> Brueggemann, 16.

idolatry as the source.<sup>27</sup> Israel has forsaken, (עֲזָבוּ), spurned (נִאָצְרוּ; Deut 31:20; 32:19) and deserted the Holy One of Israel (נִזְרוּ אֱלֹהִים; Ezek 14:3-5) for other gods.<sup>28</sup>

### *God's Judgment of Sin (1:5-9)*

With the case for Israel's rebellious idolatry established, we turn to examine God's response, both in metaphor (1:5-6) and in reality (1:5-9). This section contains the wounding-healing metaphor but it will be given a detailed exegesis only after we have completed an interpretive survey of 1:2-20.

Isaiah 1:5 begins a description of both God's discomfort over Israel's rebellion and the terrible consequences that have ensued. Verse 5, using the imagery of striking and wounding, laments both the continuing rebellion of the people and the consuming punishment that has followed. In context, this informs us that God is not simply lamenting over his disobedient son, but has already begun the punishment. Verse 6 continues the description of the wounding while at the same time noting the lack of possible treatments. Isaiah 1:5-6 also prepares us for what follows, using a metaphor to describe the precarious war-torn situation that Israel finds itself in.

Having briefly examined Isaiah 1:5-6, we return to real-life description of Israel's rebellion in Isaiah 1:7.<sup>29</sup> Isaiah 1:7 speaks of rural desolation (אֲרָצְכֶם שְׂמֵמָה) and

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<sup>27</sup> Rignell, "Isaiah Chapter 1," 143. Oswalt, *Isaiah 1-39*, 87. The seed of evil is also paired with destruction in Isa 14:20.

<sup>28</sup> Oswalt, *Isaiah 1-39*, 88; Roberts, 21; Delitzsch, *Prophecies of Isaiah*, Vol 1., 79; Якимовъ, 39-40; Brueggemann, 30; Watts, *Isaiah 1-33*, 18; Rignell, "Isaiah Chapter 1," 143; Kissane, *The Book of Isaiah*, Vol. 1, 8; W. L. Holladay, *A Concise Hebrew Aramaic Lexicon of the Old Testament* (Leiden: Brill, 1972), 87-88. Henceforth known as CHALOT. IBHS, 161. Henceforth known as IBHS. The preposition אֶל־ modifies the lexical nuance of the verb.

<sup>29</sup> So, e.g., Blenkinsopp, *Isaiah 1-39*, 183; Brueggemann, 16; Williamson, *Isaiah 1-27*, Vol 1, 63; А. П. Лапухин, *Толковая Библия: Ветхий Завет: книга пророка Исаии* (Москва: 2008), 26; Delitzsch, *Prophecies of Isaiah*, Vol. 1, 85; *Contra* Oswalt, *Isaiah 1-39*, 90. The following reasons can be adduced for viewing the transition from metaphor to reality in 1:7. (1) If 1:7-8 does not describe Isaiah 1:5-6 in reality, then it is unclear what the reference of 1:5-6 is. (2) If

urban destruction (עֲרִיכָם שְׂרָפֹת אֵשׁ) as covenant curses (Lev 26:33; Deut 32:22) under God.<sup>30</sup> Israel's stricken state was practically manifest in a land that was characterized by warfare rather than well-being.<sup>31</sup> This urban and rural destruction in need of renewal is another of the attendant themes of our metaphor. Moreover, foreigners (זָרִים) were consuming (אֹכְלִים) the land's produce (cf. Deut 28: 31,33, 51; cf. Hos 7:9).<sup>32</sup> Indeed, Israel's destruction had become "an overthrow like that of foreigners" (כְּמַהֲפֹכֶת זָרִים), preparing us for Sodom and Gomorrah in verse 9.<sup>33</sup> The nations and their relationship to Israel is yet one more of the attendant themes of the wounding-healing metaphor.

Verse 8 uses three similes to further develop the war-ravaged condition of Israel.

Daughter Zion, that is, Jerusalem, is left (נוֹתְרָה) hopeless like a hut (Isa 33:18) in a vineyard, exposed like a shelter (Isa 24:20) in a field of cucumbers (Deut 28:61).<sup>34</sup>

The final simile of Isaiah 1:8 is probably best rendered "as a fort city" (כְּעִיר נְצוּרָה), an allusion to an outlying "fort city" (עִיר מְבֻצָּר) in Israel which, although fortified, was isolated and far from help.<sup>35</sup>

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1:7-8 is taken as a metaphor, the logic of 1:8 would be thus: In some way, Israel is like a city, and that city is in some way vulnerable like a hut. This seems very convoluted. (3) Isaiah 1:9 picks up the image of a city destroyed (Sodom and Gomorrah) and uses it in a way that presupposes a real city was in view in 1:8. Of course, Isa 1:8 itself uses simile, but the verse itself is not a metaphor.

<sup>30</sup> Miscall, 23; Oswalt, *Isaiah 1-39*, 91.

<sup>31</sup> Brueggemann, 15. The mention of foreigners consuming the land (1:7) as well as the vulnerable isolation of Jerusalem (1:8) are suggestive of 701 B.C. rather than 735 B.C. Cf. 2 Kings 15-19. On that period cf. Ian Provan, Tremper Longman III, V. Philips Long, *A Biblical History of Israel* (Louisville, KY: Westminster/John Knox, 2003), 269-274.

<sup>32</sup> Roberts, 21 n. 18; Rignell, "Isaiah Chapter 1," 144.

<sup>33</sup> The exclusive usage of overthrow (מַהֲפֹכֶת) with Sodom and Gomorrah (Deut 29:22; Isa 13:19; Jer 49:18; 50:40; Amos 4:11) points towards an objective genitive here.

<sup>34</sup> Cf. Isa 10:32, Ps 137:8. Williamson, *Isaiah 1-27*, Vol.1, 66; Oswalt, *Isaiah 1-39*, 91; Young, *The Book of Isaiah*, Vol. 1, 55.

<sup>35</sup> Cf. 2 Kings 17:9; 18:8; 2 Chron 11:5-12. Williamson, *Isaiah 1-27*, Vol. 1, 52; Watts, *Isaiah 1-33*, 19; *Contra Delitzsch, Prophecies of Isaiah*, Vol. 1., 87-88; NIV; ESV; HPΠ; Segond 21.

Verse 9 closes this section (Isa 1:5-9) by highlighting both the severity of God's judgment and the greatness of his mercy.<sup>36</sup> Even if only a small remnant survive, there is a future for God's people.<sup>37</sup> On both a theological and literary level, the words "If (יְהוָה) Yahweh of Hosts..." form a climax and conclusion to what has come before.<sup>38</sup> Yahweh of Hosts is an all-powerful judge and warrior, and so the remnant exists not by accident but by mercy (Gen 19:16-17).<sup>39</sup> Indeed, Israel's destruction is compared with the proverbial destruction of Sodom and Gomorrah (Deut 29:22-25; Isa 3:9; 13:19; Jer 23:14; 48:18) and God's mercy here despite wickedness is meant to motivate Israel to repentance (1:27; 2:2-4; 7:3; 10:18-21).<sup>40</sup> To be sure, the combination of the Sodom and Gomorrah imagery with the background of Deuteronomy 28 points toward preservation on the day of the Lord.<sup>41</sup> This promise rounds off Isaiah 1:2-9.

However, before moving on to the next section, it will be helpful to summarize the text thus far: Israel, a rebellious child, has been wounded in discipline and judgment by Yahweh, their covenant God. The wounding is a metaphor for the oppression Israel has experienced at the hands of the nations, God's chosen instruments. However, even as the prophet calls the nation to repentance and to cease from being wounded, he recognizes that any future the nation might have is in the mercy of God.

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<sup>36</sup> The MT marks the close of the paragraph with a *samek*.

<sup>37</sup> Goldingay, *The Theology of the Book of Isaiah*, 117. This occurrence of הוֹתִיר begins the theme of remnant (cf. Isa 4:3). cf. Watt, *Isaiah 1-33*, 19; Rolf Rendtorff, *The Canonical Hebrew Bible*, trans. David T. Orton (Blandford: Deo Publishing, 2011), 170; Ланухин, 27.

<sup>38</sup> Gitay, "Reflections," 214. Childs, 19.

<sup>39</sup> Terence Fretheim, "Yahweh," *NIDOTTE*, 1295-1300; Oswalt, *Isaiah 1-39*, 92; Brueggemann, 17; Abernethy, *The Book of Isaiah and God's Kingdom* (Downers Grove, IL.: IVP, 2016), kindle, ch. 1. Motyer, 45.

<sup>40</sup> Rignell, "Isaiah Chapter 1," 144; Gitay, "Reflections," 218; Oswalt, *Isaiah 1-39*, 92; Экатериновский, 18; Goldingay, *The Theology of the Book of Isaiah*, 134.

<sup>41</sup> Paul R. House, "The Day of the Lord," in *Central Themes in Biblical Theology*, eds. Paul House and Scott Haffemann (Grand Rapids, MI.: Baker, 2006), 189.

### *What Yahweh Does Not Require (1:10-15)*

Isaiah 1:10-15 represents a new theme (a critique of the cult). The oppression of the nations mentioned in Isaiah 1:5-9 would produce a time of crisis and of increased and meaningless ritual (cf. Isa 22:12-13), both at Yahweh's temple and anywhere else where help might be found for Israel (cf. Matt 6:7). Thus, the defiled cult (cf. Amos 5:21-24; Mic 6:6-8) is both the result of and reason for Israel's wounding.<sup>42</sup> The healing metaphor is also attended by this theme of the cult elsewhere in Isaiah (Isa 19:19; 52:12; 61:6).

Verse 10, continuing the Sodom and Gomorrah imagery, calls Israel to listen to God's charge: "the Word of Yahweh" or "the Law of our God" (תּוֹרַת אֱלֹהֵינוּ), that is, the Mosaic covenant law (24:5; 42:1; 52:4; Jer 2:8).<sup>43</sup> Israel needs to refocus on God's law to make their worship an acceptable "means of grace" so that they could have a relationship with God.<sup>44</sup> Beginning with the most general term for sacrifice (1:11, זְבַחֵיכֶם) and expanding to other sacrifices, observances and celebrations, the prophet rails against the abuse of the cult.<sup>45</sup> Their appearances before him, which could encourage fellowship with God and neighbour, were nullified by Israel's bloody injustice (cf. Isa 1:23-27).<sup>46</sup> As a consequence, God would ignore their many prayers

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<sup>42</sup> Willis, "The First Pericope," 77; Д. П. Афанасьев, *Толкование на Книгу Пророка Исаии* (Ставрополь, 1893), 34; Webb, 43; Oswalt, *Isaiah 1-39*, 95; Joseph Blenkinsopp, *Isaiah 1-39*, 184; "Vain" (שָׁוְיָא) and "abomination" (תּוֹעֵבָה) in Isa 1:13 are terms connected with idolatry (Isa 41:24; Ezek 13:7; Jon 2:9; Deut 7:25-26; cf. 2 Kings 16-14); Rignell, "Isaiah Chapter 1," 149.

<sup>43</sup> Oswalt, *Isaiah 1-39*, 95; *Contra* Лапухин (27) and others who understands this as prophetic revelation.

<sup>44</sup> Brueggemann, 17. Watts (*Isaiah 1-33*, 61) calls this a comprehensive list of sacrifices, but omitted here is the guilt-offering (אֲשָׁמָה). Cf. Isa 53:10.

<sup>45</sup> Cf. Clements, *Isaiah 1-39*, 33; Oswalt, *Isaiah 1-39*, 95; Motyer, 47; Афанасьев (32) also notes that washing in this context (Isa 1:16) is probably priestly purification (Lev 15:5-28). Indeed, if this were a rejection of cult, it would also be a rejection of prayer (Isa 1:15). *Contra* Blenkinsopp, *Isaiah 1-39*, 184.

<sup>46</sup> לְרֵאזוֹת פָּנַי should probably not be revocalized from "appear before me" to "see my face." cf. Muraoka, 139. Exod 34:24; Deut 31:11. Abernethy, *Kindle*, ch. 3. The plural (רֵאזוֹת) is consistently used with reference to violence (Gen 4:10; Isa 9:4; 26:21; 34:3; Jer 51:35; Ezek 22:2). cf. Oswalt, *Isaiah 1-39*, 98; Лапухин, 44; Rendtorff, 170; BDB, 196.

(Isa 1:15; 59:2).<sup>47</sup> This lack of divine responsiveness is the final theme from Isaiah 1:2-20 which regularly attends the wounding-healing metaphor.

#### *What Yahweh Does Require (1:16-17)*

In contrast to the present situation, Israel is called to purify herself before God through washing so that they can rightly appear before God again.<sup>48</sup> “Evil deeds” (רָעָה) (מַעַלְלֵיכֶם) is a reference to Israel’s violation of the covenant through idolatry (Deut 28:20), summarizing Isa 1:2-15. “Doing good” (דְּיָטִיב) in this context is the accomplishment of justice in God’s community (cf. Deut 10:18).<sup>49</sup> This, rather than false worship, is what God requires.

#### *The Call to Response (1:18-20)*

The final call to response and the offer of forgiveness of 1:18-20 bring to a close the flow of thought in 1:10-17 or even 1:2-17.<sup>50</sup> These verses begin with a cohortative call for Israel to reason together (Isa 2:5, 11:4), considering the wisdom of continued folly and God’s coming justice.<sup>51</sup> If they choose well, they will become white/forgiven (Ps 51:9). Using Deuteronomic terms, they are offered here repentance unto life (the end

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<sup>47</sup> Hiding one’s eyes (אָעָלְיָם עֵינָי מִפָּנֵי) means to ignore (Prov 28:27). Miscall (23) notes that God-matches Israel’s sin in his not hearing or seeing.

<sup>48</sup> “Wash” (רָחַצְוּ) is clarified by the moral content of “purify” (הִזְכִּיחוּ). Motyer, 47.

<sup>49</sup> Якимовъ, 49-50; Clements, *Isaiah 1-39*, 34. *Contra* Rignell (“Isaiah Chapter 1,” 151) who spiritualizes “to do good.” BHS and Rignell (“Isaiah Chapter 1,” 151) suggest that the oppressor (הַמְגִזֵּן) should be revocalized to read, “the oppressed” to make a neater parallel with the widow and orphan, but this makes poetic form dictate content.

<sup>50</sup> Cf. Niditch, “Composition,” 18-20; Willis, “The First Pericope,” 71; Gitay, “Reflections,” 216. To take Isa 1:18 sarcastically is to empty Isa 1:16 of meaning. Motyer, 48; *Contra* Robert D. Culver, “Isaiah 1:18, Declaration, Exclamation or Interrogation,” *Journal of the Evangelical Theological Society* 12:3 (1969): 133-141.

<sup>51</sup> David J. A. Clines, ed. *The Concise Dictionary of Classical Hebrew* (Sheffield: Sheffield Academic, 2009), 153. Henceforth, referenced as CDCH. BDB, 407; Oswalt, *Isaiah 1-39*, 100.



of wounding) or judgment unto death (continued wounding); abundance in the land (Deut 28:9-14) or oppression at the edge of an enemy sword (Deut 28:25-44).<sup>52</sup>

## 2. *Isaiah 1:5-6 and the Wounding-Healing Metaphor*

Having surveyed Isaiah 1:2-20 as a whole, we now stand in a better position to explore Isaiah 1:5-6 and the wounding-healing metaphor. This section will explore the wounding-healing metaphor in context, as well as devoting some attention to the metaphor itself, its various usages in other contexts and its origin. We begin with an analysis of Isaiah 1:5-6.

In the context of Isaiah 1:5-6, the prophet has just said that Israel has forsaken Yahweh (Isa 1:2-4). Isaiah now moves on to show the covenant consequences of Israel's choices: striking (Deut 28:20). Below is a wooden translation of Isaiah 1:5-6.

(5) Why will you continue to be struck? Why will you continue in rebellion?  
Your whole head is sick, Your whole heart is distressed,  
(6) From the sole of your foot to your head,  
There is nothing healthy:  
Bruises, blows, fresh wounds  
They are not emptied out, not bound up, not softened with oil.

In Isaiah 1:5, the first line addresses the ongoing nature of Israel's discipline and rebellion, while the second addresses the severity of their condition, this latter line adding urgency to the former. The first cola of Isaiah 1:5 is a question, "On what basis will you continue to be struck?"<sup>53</sup> The author presumes (using the divine passive) the ongoing discipline of God, "struck" (יָדָה) being a common verb for divine discipline and punishment (Isa 9:12; 11:4; 27:7; 57:17).<sup>54</sup> And yet also implied in the question is

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<sup>52</sup> Deut 32:25; Lev 26:4. Rignell, "Isaiah Chapter 1," 153; Bruggemann, *Isaiah 1-39*, 19; Abernethy, *Isaiah*, ch. 5.

<sup>53</sup> For the translation "on what basis" cf. Num 22:32; IBHS, 325; Williamson, *Isaiah 1-27*, Vol. 1, 47; Delitzsch, *Prophecies of Isaiah*, Vol. 1., 82. *Contra* those (e.g., Экатериновский, 23-24; Watts, *Isaiah 1-33*, 19) who believe the question to be "Where else would you be struck?" Young (*The Book of Isaiah*, Vol. 1, 49) suggests the question may be ironic, implying further striking would accomplish nothing.

<sup>54</sup> Rightly, Oswalt, *Isaiah 1-39*, 89; Афанасьев, 31.

the fact that this discipline is not meant to end in destruction but in purification and restoration.<sup>55</sup> Israel's suffering was voluntary - by revolting, they had chosen it; in repentance, they could stop it.<sup>56</sup> Under God's punishment, Israel was not in its right and proper state of peace (שְׁלוֹמִים).<sup>57</sup> The problem was apostasy/turning aside (סָרָה) from their God (cf. 31:6), an expression that draws on the sonship metaphor of Isaiah 1:2-4.<sup>58</sup> In the second line of Isaiah 1:5, Isaiah complains of both Israel's external (head) and internal (heart) total lack of health.<sup>59</sup> Externally, wounds to the head are very dangerous (Gen 3:15; Jud 5:26; 9:53; 2 Kgs 4:19). Sickness (חָלָה), can refer to a disease or general suffering, or perhaps even affliction.<sup>60</sup> Internally, Israel's heart (לֵבָב), the place of religious and ethical decision, is in a state of faintness or distress (דָּוָה), the connotation being emotional not medical.<sup>61</sup> Indeed, such a condition in the ancient world would make death the most likely outcome.

Isaiah 1:6 continues the metaphor and laments the lack of treatment. Isaiah 1:6 is composed of three lines, the first two of which are composed of a couplet, while the

<sup>55</sup> Abernethy, *Kindle*, ch. 5.

<sup>56</sup> Clements, *Isaiah 1-39*, 31.

<sup>57</sup> Oswalt, *Isaiah 1-39*, 89. Healing is seen as a restoration to wholeness (שְׁלוֹמִים). Isa 57:18-19; 6:14. Cf. Michael Brown, Alan Kam Yau Chan and Thomas B. Song, "רָפָא," *NIDOTTE*, 1163-1164.

<sup>58</sup> BDB, 694. Some opt to take the first and second colons as one question while others take them as two separate phrases, whether question or statement (NIV; ESV; HP1; Second 21). Williamson (*Isaiah 1-27*, vol. 1, 47) argues that "Why?" (עַל מָה) should be applied to both the first and second clause of 1:5a, because indicative verbs do not usually start circumstantial clauses (Isa 5:11; 10:24).

<sup>59</sup> Totality is the meaning of כָּל here, the article on the noun often being omitted in poetry (Muroka, 458), although Delitzsch (*Prophecies of Isaiah*, Vol 1., 83) cites Ezek 7:17-18 as support for translating "every." Older commentators (e.g., Лапухин, 26; Экатериновский, 24) have sometimes overworked the metaphor, making different body parts stand for different people in leadership. cf. Alexander, 83.

<sup>60</sup> Jeremiah 6:7 has wound (מַכָּה) and sickness (חָלָה) paired and BDB cites Jeremiah 10:19 as evidence for the meaning wound (so also CDCH[118], which cites Eccl 6:2), whereas CHALOT (105) takes Jer 6:7; 10:19 and Eccl 6:2 to denote general suffering. J. A. Thompson (*The Book of Jeremiah*, NICOT [Grand Rapids, MI.: Eerdmans, 1980], 254, 333) translates Jer 6:7 as sickness and 10:19 as affliction. Young (*The Book of Isaiah*, Vol 1., 50) shows that the *lamed* denotes a condition of sickness (cf. Ps 45:15).

<sup>61</sup> BDB, 188; CDCH, 76; Waltke, *An Old Testament Theology*, 225.

third has three verbal phrases. The first line addresses the widespread nature of the Israel's wounds; the second line addresses in more detail the nature of the wounds; the third line highlights that Israel has not received the needed medical treatment. The first cola of verse 6 uses a merism (from head to foot) to emphasize the lack of soundness/wholeness (מְרִתָּם) in Israel (cf. Isa 38:4,8).<sup>62</sup> The second line of verse 6 uses a variety of terms for the near-death (Deut 23:1) trauma that Israel has suffered from God: bruise (פָּצַע - only here in Isaiah), blow (תַּבּוּרָה) and fresh wound (מַכָּה טְרִיָּה; Deut 25:3).<sup>63</sup> In connection with verses 2-4, this wounding is prescribed for rebellious slaves or sons (Prov 17:26; 23:13-14).<sup>64</sup> The three final verbal clauses of verse 6 speak of the lack of medical treatment. First, the wounds have not had the infection "pressed out" (זָרַו).<sup>65</sup> Neither was there "binding" (חִבְשֵׁוֹ) of the wound, during which balm may be used and the wound bandaged (cf. Luke 10:34).<sup>66</sup> Finally, as the wound healed it would be softened (רַךְכָּה) with oil, preventing the skin from cracking.<sup>67</sup> All was left undone.

It is important that the metaphor as a whole is now examined, for the meaning of a metaphor is not simply the sum total of the lexical definitions but rather the metaphor itself creates new meaning and mood, stretching previous meanings by connecting them with new ideas, bringing great illocutionary payoff.<sup>68</sup> Indeed, we must

<sup>62</sup> BDB, 1071. This phrase is lacking in the LXX.

<sup>63</sup> Cf. blow (תַּבּוּרָה) and bruise (פָּצַע) in Prov 20:30. Williamson, *Isaiah 1-27*, Vol. 1, 63; *Dictionary of Biblical Imagery*, s.v. "WOUND" and s.v. "BRUISE."

<sup>64</sup> Willis, "The First Pericope," 73.

<sup>65</sup> BDB, 266; CDCH, 105.

<sup>66</sup> Kaiser, *Isaiah 1-12*, 19; P.E. Adolph, "Healing and Health," *ZEB*, 66.

<sup>67</sup> King and Stager, 71. cf. Ruth 3:3. There is some debate about the subject of the third person singular verb "soften" (רַךְכָּה), though the sense is clear. For options, cf. Williamson, *Isaiah 1-27*, Vol 1., 49; Delitzsch, *Prophecies of Isaiah*, Vol. 1, 84; Alexander, 83.

<sup>68</sup> For the importance of understanding the literal images to understand the metaphor and so its implications, see *Dictionary of Biblical Imagery*, s.v. "Introduction," Anthony Thistleton, *New Horizons in Hermeneutics* (Grand Rapids, MI.: Zondervan, 1992), 351-354. On illocutionary payoff, see Brent Sandy, *Plowshares and Pruning Hooks* (Downers Grove, IL.: IVP, 2002), 70.

understand the literal meanings of the words in the metaphor (wound, strike, bind up, etc.) so that we can understand what they symbolize (Israel's state under God's anger) and so then understand what practically ("in the real world") the words could denote.<sup>69</sup> Failure to grasp the metaphor is failure to understand the passage.

The essential meaning of the metaphor is clear: Israel is in a very dangerous state, badly wounded under God's fatherly judgment. Isaiah is using the metaphor to evoke urgency, shock and fear of God's continuing judgment in order to prod Israel to repentance.<sup>70</sup> In this way, only the wounding half of the wounding-healing metaphor is portrayed here. It is important to clarify that this is a portrayal of God's discipline and the wounds are not a description of the moral state of the people or the nation, as some allege.<sup>71</sup> Also misguided is the assertion that the metaphor *necessitates* physical wounding (or healing) in its real world application, for this mistakes the metaphor for reality.<sup>72</sup>

However, we would be remiss to stop our discussion of the metaphor at this point, for three other crucial, inter-related issues need discussion to complete our understanding. The first issue to be addressed has already emerged in the exegetical survey of Isaiah 1:2-20: Isaiah's usage of the Deuteronomic tradition. Deuteronomy 28 and 32 both show the potential consequences of Israel's disobedience using images of political, agricultural, societal and physical health. Yahweh, their redeemer, would bless or curse the everyday life of his nation in concert with his role as creator.<sup>73</sup> Deuteronomy promised striking/affliction (נִכְרָה), illness (חֲלָיִים), and disease (מַדְבֵּי) (Deut 28:22, 27, 59). This was rooted in Yahweh's claim to uniqueness as their

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<sup>69</sup> Sandy, 62.

<sup>70</sup> Gitay, "Reflections," 218; Sandy, 161.

<sup>71</sup> Rightly Leupold, 58; Kissane, *The Book of Isaiah*, Vol.1, 9; *Contra* Alexander, 83.

<sup>72</sup> Michael L. Brown (*Israel's Divine Healer*, 184-194) is at times guilty of this.

<sup>73</sup> Brown, *Israel's Divine Healer*, 184. cf. Gen 1-3.

God (Deut 32:39) and these curses form the background of Isaiah 1:5-6.<sup>74</sup> Although the Deuteronomic curses are not metaphorical (as in Isaiah 1:5-6), they must also be read with sensitivity to their literary genre and context. That is, the Deuteronomic curses, despite having real-world physical consequences should not be read in a *literalist* way.<sup>75</sup> The curses *could* be manifest in exactly the way described in Deuteronomy, but the curses are given more to impress upon the reader the nature and seriousness of the curse rather than to list extensively what the curses will actually be. Therefore, it is likely that Israel was suffering tangible consequences from their rebellion, perhaps even including personal sickness, especially in light of siege warfare they were experiencing, as seen in Isaiah 1:8-10.<sup>76</sup> However, any physical suffering that the nation was undergoing is not directly communicated to the reader through the metaphor, but rather by the Deuteronomic language that the metaphor and its surrounding context uses. This understanding preserves both the physical realities which Israel experienced and the meaning of the Deuteronomic allusions without overworking the metaphor.

Deeply connected to the influence of Deuteronomic tradition is the second issue: the widespread nature of the wounding-healing metaphor across the prophetic literature, especially in Jeremiah and Hosea.<sup>77</sup> Jeremiah speaks of God's discipline (הַכִּיּוֹתַי) being in vain (Jer 2:30; 5:6), for the people refused to change (Jer 5:3).<sup>78</sup> Jeremiah also speaks of God's healing (אֲרַפֶּה) as cure from apostasy (Jer 3:22; 33:6) in

<sup>74</sup> Rignell, "Isaiah Chapter 1," 143-144; Brown, *Israel's Divine Healer*, 187; Trapnell, "Health, Disease and Healing," *NBD*, 452-455; A. J. Chalmers, "A Critical Analysis of the Formula 'Yahweh Strikes and Heals,'" *Vetus Testamentum* 61 (2011): 17.

<sup>75</sup> Cf. Sandy, 81-86. Likewise, *Dictionary of Biblical Imagery*, s.v. "Introduction." For the wounding-healing metaphor's usage after the biblical period and in other biblical contexts (cf. Job 5:18), see Chalmers, "Critical," 29 n.33, 31-32.

<sup>76</sup> On the horrors of siege warfare, cf. King and Stager, 249-251.

<sup>77</sup> Of course, literal healing or restoration is many times spoken of in the prophets. Ezek 34:4; 47:8; Zech 11:16. Ezekiel preserves a few instances of this disciplinary striking (9:5; 32:15).

<sup>78</sup> The obvious connection of repentance here and in Isaiah 1:5-6 with healing totally undermines Chalmers, "Critical," (24) assertion, based on Isa 57:16-18, that when the healing formula was pronounced, Yahweh was obligated to heal, whether repentance had taken place or not. His theory fails to sufficiently reckon with the sequence of exile and restoration.

contrast to the healing of the false prophets (Jer 6:14), which does not work (Jer 8:22).<sup>79</sup> A broader usage of God's general judgment (נִכְזָּבֵי יְהוָה) is also present in Jeremiah (Jer 18:21: 21:16; 30:14; 43:11). Hosea 6:1 speaks of God's judgment as God's striking and tearing (טָרַף). Hosea also speaks of God's binding up (יָבַשׁוּ) as restoration to right relationship with Yahweh (Hos 6:1; 14:5) using the same vocabulary as Isaiah 1:5-6. Likewise, Hosea derides false healings (Hos 5:13) and Israel's unwillingness/inability to be healed (Hos 7:1).<sup>80</sup> All the same, it is important to note that the wounding-healing metaphor in the prophetic corpus is significantly broader than the roots strike (נִכְזָּב), heal (רָפָא) and bind up (יָבַשׁ) and is developed in different ways by different prophets.<sup>81</sup> Furthermore, if one compares the prophetic usage with the Deuteronomic background of Isaiah 1:2-20, it is clear that, although the Deuteronomic usage is related to the prophetic usage, the prophetic usage is more broad, less concrete and more spiritually focused.

Third, although it is always precarious to try to discern the origin of ideas in Israel's history, there are some suggestive texts regarding Isaiah's metaphor. The best options for the source of the wounding-healing metaphor are Exodus 15:26 or Deuteronomy 32:39, rather than more speculative approaches which have no connection with the Old Testament as we have it.<sup>82</sup> Both Exodus 15:26 and Deuteronomy 32:39 summon Israel to covenant obedience, have the very influential Exodus as their backdrop and recognize God as the one who both strikes and heals.

<sup>79</sup> Jeremiah also speaks of his own wounding and healing (Jer 15:18; 17:14).

<sup>80</sup> Hosea 11:13 also speaks of healing, seemingly as a part of God's care for Israel as a nation, similar to "father-son" metaphor in this passage.

<sup>81</sup> Chalmers, ("Critical," 16-33) is reductionistic in his approach to "striking-healing" formula in this regard. Both the articles by Michael Brown ("רָפָא," *NIDOTTE*, 1162-1172 ) and ("רָפָא," *TDOT* [Grand Rapids, MI.: Eerdmans, 2004], 593-602) are considerably more helpful.

<sup>82</sup> For the literature taking Exodus 15:26 or Deuteronomy 32:39 as the point of departure, see Chalmers, "Critical," 16, n.1, n.3. On ANE parallels, cf. Brown, "רָפָא," *TDOT*, 601; Chalmers, 28-29. Chalmers ("Critical," 28-29) is too speculative approach when he argues, based on Tobit 11:15, that the *Sitz im Leben* of the metaphor is a domestic healing rituals.

In conclusion, it is clear that the wounding-healing metaphor of Isaiah 1:5-6 denotes God's justice against Israel for their rebellion, errant worship and injustice. Furthermore, by implication, the reversal of this punishment would constitute Israel's healing. It is also clear that Isaiah 1:5-6 is a metaphor and so the description should not be read literally. Nonetheless, the metaphor, when read in light of its Deuteronomic source(s), likely has real world suffering as a consequence. Finally, Isaiah's usage of the metaphor is, from an initial glance, similar to that of Jeremiah and Hosea, with the origin of the metaphor in general perhaps being found in Exodus 15:26 or Deuteronomy 32:39.

### *3. The Prevalence and Importance of the Wounding-Healing Metaphor in Isaiah*

Having surveyed the immediate context of the wounding-healing metaphor (Isaiah 1:2-20) and having examined the metaphor itself, we now focus on the prevalence of the metaphor in the book of Isaiah as a whole. The prevalence of the wounding-healing metaphor in Isaiah will be established through finding clusters of wounding-healing vocabulary. This vocabulary includes "heal" (רפא), "bind-up" (חבש), "break" (שב) and "strike" (נכה).<sup>83</sup> However, because Isaiah chapter 1 introduces much of the book of Isaiah, the task here is to not only identify where the wounding-healing vocabulary occur in Isaiah, but also where the related contextual themes (knowledge of God, divine responsiveness, urban and rural desolation, cultic renewal, the remnant seed and the oppressing nations) of Isaiah 1:2-20 can be found together in "thematic clusters" with the wounding-healing metaphor. A defense of the legitimacy of these connections will be reserved for subsequent chapters. Likewise,

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<sup>83</sup> On the appearance of other healing vocabulary which is not part of the present study, see n. 85.

some references will have much more initial probability in terms of intratextuality and so we seek to build a cumulative case based on a cluster of allusions.<sup>84</sup>

Below is a survey of passages, ordered according to their progression within the book of Isaiah, where the wounding-healing metaphor and its related themes from Isaiah 1:2-20 appear.

### *Survey of Wounding-Healing Metaphor in Isaiah*<sup>85</sup>

*Isaiah 6:1-13.*<sup>86</sup> Isaiah 6 has many allusions to Isaiah 1:2-20 and the wounding-healing metaphor. Isaiah 6:3 picks up the theme of the holiness (קְדוּשָׁה) of God, recalling the Holy One of Israel in Isaiah 1:4 (קְדוֹשׁ יִשְׂרָאֵל). In Isaiah 6:5, the prophet is ritually unclean (טָמֵא) and is in need of atonement for his guilt (עֲוֹנוֹ) and sin (חַטָּאת), just as the people in Isaiah 1:4 are guilty (כְּבִיד עֲוֹן) and sinful (חַטֵּא) and

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<sup>84</sup> Cf. Greg Beale, *The Temple and the Church's Mission* (Downers Grove, IL.: IVP Academic, 2014), 26-27, ch. 12; Craig Broyles, "Traditions, Intertextuality and the Old Testament," in *Interpreting the Old Testament*, ed. Craig Broyles (Grand Rapids, MI.: Baker, 2001), 157-176. Also important is Greg Beale's work ("The Cognitive Peripheral Vision of Biblical Authors," *Westminster Theological Journal* 76 (2014): 263-93) regarding truths that are implicit in an author's meaning, or that the specific lexical meaning of the author does not exhaust the authorial intent of the biblical authors. In the context of our discussion, this means the usage of the wounding-healing metaphor in 1:5-6 may be much more pregnant with meaning and adaptable than at first glance, especially if Isaiah was composed over many years.

<sup>85</sup> Four usages should be mentioned from the outset which will not be treated in the following survey. First of all, one possible usage of the wounding-healing metaphor is "bind-up" (חָבַשׁ) in Isaiah 3:7. Although many translations (NIV, ESV, Segond 21, НРП) and commentators (Both Motyer [60] and Oswalt [*Isaiah 1-39*, 130]) translate חָבַשׁ in 3:7 with a healing connotation and although the only other uses of this verb (Isa 1:6; 30:26; 61:1-2) are strongly connected with the wounding-healing metaphor, it is probably best to translate Isaiah 3:7 as "ruler." In the context of Isaiah 3:4-7, we would expect to find a reference to ruling and this is an established meaning of this word (cf. Job 34:17, possibly Job 28:11), as both lexicons (CDCH, 107; BDB, 290) and translators (NIV; ESV; Segond 21; НРП; Якимовъ, 72; Лапухин, 39) recognize. Second, the isolated use of the term "strike" (נָכַח) (e.g., 5:25; 9:12; 10:20; 30:31) with reference to God's judgment/discipline in Isaiah is not treated at length as it is used variously. Third, Isaiah 58:7 mentions Israel's healing (אֲרַכֶּתֶּךָ). This may perhaps be taken as a usage of the metaphor (cf. Jer 8:22; BDB, 74), but not enough of the themes or verbal connections are present to represent any significant development of 1:2-20 and the vocabulary is slightly different. Fourth, 33:24 is also loosely connected to the wounding-healing metaphor, but the vocabulary and thematic links, like 58:7, are not as strong as the passages treated in the main text.

<sup>86</sup> Williamson (*Isaiah 1-27*, vol 1, 80) is skeptical about any real connection between Isaiah 1:5-8 and Isaiah chapter 6.



so in need of purification (Isa 1:16; רָחַצוּ הַיְזוּכֹי). Israel's sacrifices (זִבְחֵיכֶם) in 1:12 were not purifying her, but in Isaiah 6:6 Isaiah is purified with a coal from the altar (הַמִּזְבֵּחַ).<sup>87</sup> When Isaiah sees God (רָאָה עֵינָי; Isa 6:5), he is in the temple (6:1), the very place Israel had been appearing before God, trampling his courts (1:12).<sup>88</sup>

After receiving forgiveness, Isaiah hears (אֲשַׁמְעֵ) his commission in 6:8, just as Israel is called to hear (שְׁמָעוּ) and give ear (הֶאֱזִינוּ) in Isaiah 1:10. However, in Isaiah 6:10, Israel will not be able to hear (יִשְׁמָע), because Isaiah's message will prevent hearing (אֲזַנְיוֹ הִכְבַּדְתִּי). Isaiah's commission is to preach in a way that ensures Israel will not know (אֶל-תִּדְעוּ) or understand (אֶל-תִּבְיִנוּ) God, echoing Isaiah 1:3 (לֹא יָדַע עַמִּי לֹא (אֶל-תִּבְיִנוּ)). By preventing knowledge (6:10), Isaiah prevents healing (וְרָפָא לֹו), the healing needed in Isaiah 1:6. Yahweh will not be responsive to Israel, as promised in Isaiah 1:10-11. If Israel is not healed, Isaiah 6:11 says their land (הָאֲדָמָה) will be destroyed (שָׁמָמָה), just like the ruined land (אֲרָצְכֶם שָׁמָמָה) portrayed in Isaiah 1:7.<sup>89</sup> Both contexts also refer to urban (עָרֵיכֶם) destruction and fire (1:6; 6:13). Finally, in 6:13 God speaks of a future holy seed (זֵרַע קֹדֶשׁ) which will contrast with the wicked seed (זֵרַע מְרֵעִים) of 1:4. Thus, in Isaiah 6:1-13 both the wounding-healing metaphor and its accompanying themes are important.

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<sup>87</sup> K.T. Aitken, "Hearing and Seeing: Metamorphoses of a Motif in Isa 1-39," in *Among the Prophets: Language, Image and Structure in the Prophetic Writings*, ed. Philip R. Davies and David J. A. Clines (Sheffield, UK: T & T Clark, 1993), 24.

<sup>88</sup> Isaiah 1:12 has לִרְאוֹת פָּנָי, but on the revocalization, see n. 34 above. Aitken follows this revocalization.

<sup>89</sup> With regard to territory or land, אֲדָמָה and אֲרֶץ often function as synonyms (BDB, 9), as can be seen in the discussion below.

*Isaiah 19:16-25*. The wounding-healing metaphor is next applied to Egypt. In *Isaiah 19:22*, Yahweh will strike (נִגְרַף; *Isaiah 1:4* has נִכָּה) Egypt and will heal them (וְרִפּוּא). Concurrent with this healing, *Isaiah 19:21* records acknowledgment of God (וַיִּדְעוּ), the thing lacking in *1:4* (לֹא יָדַע עַמִּי). In contrast to the corrupt sacrifices (זִבְחֵיכֶם) and offerings (מִנְחָה) of Israel in *1:11-13*, *Isaiah 19:19* describes a memorial altar (מִזְבֵּחַ) and *19:21* describes right sacrifices and offerings (זִבְחַת וּמִנְחָה) in Egypt. It is in the context of this new relationship that God promises to answer prayer in *19:22* (וַיַּעֲתֶר לָהֶם), which is the inverse of the divine lack of response found in *Isaiah 1:15* (אֵינֶנִּי שֹׁמֵעַ, אֲעֲלִים עֵינַי מִכֶּם). Thus, *Isaiah 19:16-25* has many connections with the wounding-healing metaphor.

*Isaiah 30: 19-26*.<sup>90</sup> This passage portrays eschatological healing of Israel's wounds and there are allusions to *Isaiah 1:2-20* throughout the chapter. Therefore, we will start with a brief survey of the allusions throughout the chapter and then focus on *30:19-26*. The chapter begins (*30:1*) with a reference to Israel as disobedient sons (בְּנֵים סוֹרְרִים), echoing *Isaiah 1:4*.<sup>91</sup> Although Israel had been commanded to obey the law in *1:10* (הֲאֲזִינוּ תּוֹרַת אֱלֹהֵינוּ), Israel had not done so (*30:9*, שְׁמוֹעַ תּוֹרַת יְהוָה). As in *Isaiah 1:15*, disobedience is expressed in social oppression (*30:12*). Because of this, Israel has become vulnerable and isolated, like a flag pole on a hill (*30:17*; cf. *1:8*). *Isaiah 1:8* (בּוֹתְרָה) and *30:17* (בּוֹתְרֵתֶם) make clear that it was God who left them in this state.

<sup>90</sup> Williamson (*Isaiah 1-27*, vol 1, 57-60) has given serious thought to the reflection between *1:5-6* and *30:26* and argues that the latter text is a helpful conclusion to the former.

<sup>91</sup> Cf. Katheryn Pfisterer Darr, *Isaiah's Vision and the Family of God* (Louisville, KY.: Westminster/John Knox, 1994), 60-61.

When focusing more directly on verses 19-26, the passage opens with a promise of resettlement (עַם בְּצִיּוֹן יֵשֵׁב; 30:19) in contrast to war-torn Israel (Isa 1:8). Again, in contrast to God hiding his eyes (1:15, אֲעֲלִים עֵינַי מִכֶּם), Yahweh will quickly answer (30:19, כְּשִׁמְעֶתָו עֲנֶה) in that day. In Isaiah 30:20-21, God will send a law-teacher (מוֹרֵיךְ) to whom they will listen (וְאִזְנֶיךָ תִשְׁמַעְנָה) in contrast to God's law (תּוֹרַת) which they were struggling to heed (Isa 1:10; שְׁמָעוּ).<sup>92</sup> The land (Isa 1:10; אֶרֶצְכֶם) that had been destroyed under God's discipline will be restored to a land (הָאֲדָמָה) of bounty (30:23-24). Indeed, God will bind-up his broken people (תִּבְשֵׁ יִהְיֶה) (אֶת־שִׁבְרְךָ), meeting the need of Isaiah 1:6 (וְלֹא חִבְּשׁוּ). God will heal (יִרְפָּא) the judging and disciplining "blows of his wounds" (מִחַץ מַכֹּתוֹ) mentioned in Isaiah 1:6 (מַכָּה). In these ways, Isaiah 30:19-26 echoes the wounding-healing metaphor.

*Isaiah 52:13-53:12.*<sup>93</sup> There are a number of verbal allusions to Isaiah 1:2-20 and the wounding-healing metaphor in Isaiah 52:13-53:12. First of all, in Isaiah 52:15 the ministry of the Servant is said to bring hearing (שְׁמָעוּ) and understanding (הִתְבּוֹנְנוּ) to foreign nations, the former of which Israel needed (Isa 1:2, לֹא הִתְבּוֹנְנוּ), the latter of which Israel struggled to do (Isa 1:10, שְׁמָעוּ). In Isaiah 53:3-4, 10, the Servant bears sickness (חֲלִי), just as Israel was sick (1:5, חֲלִי). Likewise, the Servant is struck (53:4, מַכָּה) as Israel had been stricken (1:6, מַכָּה). The Servant shoulders a rebellious (Isa 53:12, פִּשְׁעִים) Israel's sin (Isa 53:12, חַטָּא) and iniquity (Isa 53:5, עֲוֹן), which were mentioned in Isaiah 1:2-4 and 1:18. God hides his face from the Servant (Isa 53:3) so

<sup>92</sup> Craig Evans, *To See and Not Perceive* (Sheffield: T & T Clark, 1989), 46

<sup>93</sup> Blenkinsopp (*Isaiah 1-39*, 183) is skeptical about the the connection of imagery here with Isaiah 1:5-6. In contrast, cf. Oswalt, *Isaiah 1-39*, 90 n.20

he can respond to Israel (Isa 54:8). Although God did not delight (לֹא הִפְצִיתִי) in Israel's sacrifices in Isaiah 1:11, he delights (וַיִּהְיֶה הַפִּיץ רִכְאוֹ) in crushing the Servant (53:10).<sup>94</sup> Indeed, the Servant makes his life a sin-offering (53:10, אָשָׁם) and sprinkles many nations (52:15, יִיזֶה), both of which terms find their home in the cultic setting of Isaiah 1:10-15. As a result of his obedience, he will see his remnant seed (Isa 53:10; זֵרַע). Most notably, it is by the Servant's wounds (בְּחַבְרֹתָיו) that "we" are healed (נִרְפָּא-לָנוּ) and there is "wholeness/health" (שְׁלוֹמִינוּ).<sup>95</sup> The Servant's mission also results in repopulation and restoration (Isa 54:1-2) which was needed after the wounding of Isaiah 1:5-8. As is clear, Isaiah 52:13-53:12 has several connections with the wounding-healing metaphor and Isaiah 1:2-20 as a whole.

*Isaiah 57:14-21.* This passage also has several links to the wounding-healing metaphor of Isaiah 1:2-20. The mention of God's holy name (57:15, וַקְדוֹשׁ שְׁמוֹ) reminds the reader of "The Holy One of Israel" (קְדוֹשׁ יִשְׂרָאֵל) in Isaiah 1:4. And this Holy one will revive the crushed hearts (57:15, וַיְלַחֲמֵם לֵב נִדְכָּאִים) of Israel, a people who had been distressed of heart (וְכָל-לֵבָב דָּוָה) in Isaiah 1:5.<sup>96</sup> Isaiah 1:15 describes God hiding his eyes (אֲעֲלִים עֵינַי מֵכֶם), not responding to the prayers of his people, similar to God hiding his face in anger (57:17, הִסְתַּר). Indeed, Isaiah 57:17 mentions that God had struck (אִכָּהוּ) his people, echoing Isaiah 1:5 (תִּכּוּ). However, Isaiah 57:18 promises the shalom (57:19, שְׁלוֹם) and healing (אֲרַפְּאֶהוּ) which Israel

<sup>94</sup> Motyer, 46.

<sup>95</sup> The way in which "shalom" (שְׁלוֹם) and "healing" are used in parallel with each other points towards significant semantic overlap. Cf. Jer 6:14; 8:11; esp 14:19. Brown, "רָפָא," *NIDOTTE*, 1164.

<sup>96</sup> Occasionally, הָיָה can also have healing connotations (cf. Ps 30:3-4). Brown, "רָפָא," *TDOT*, 595.

lacked (1:6, וְלֹא חֲבָשׁוֹ). In contrast, those who persist in disobedience would have no such “wholeness/health,” similar to Isaiah 1:5-6. Taken as a whole, Isaiah 57:14-21 shows strong links to the wounding-healing of Isaiah 1:2-20.

*Isaiah 61:1-10.* This final passage has many connections with the themes of Isaiah 1:2-20. Isaiah 61:1 records “binding-up the broken hearted” (לְחַבֵּשׁ לְנִשְׁבְּרֵי-לֵב) as a part of the herald’s mission, a reversal of both the distressed hearts (וְכָל-לֵבָב דָּוִי) of Isaiah 1:5 and the lack of binding (חֲבָשׁוֹ וְלֹא) in Isaiah 1:6. Bind-up (חֲבָשׁ) is often close to synonymous with heal (רָפָא).<sup>97</sup> They are often used in parallel, most notably Psalm 147:3a which reads “he heals the broken hearted” (הִרְפָּא לְשִׁבְרֵי לֵב).<sup>98</sup> Notably, the phrase “broken-hearted” (נִשְׁבְּרֵי-לֵב) in 61:1 uses “broken” (שָׁבַר), the most common antonym of healing.<sup>99</sup>

With this healing, the herald brings a time where cities that were devastated (עָרֵי חָרָב) cities will be restored (Isa 61:4), rebuilding the cities (עָרֵיכֶם) of Isaiah 1:7-8.<sup>100</sup> Indeed, the ruin (שְׁמֹמָה) of God’s striking in Isaiah 1:7 will be undone when “former ruins” (Isa 61:4; שְׁמֹמֹת רְאֵשֵׁימָה) will be rebuilt. Likewise, Israel will eat the wealth of nations (Isa 61:6; חֵיל גּוֹיִם תֹּאכְלוּ), as is offered to the repentant in Isaiah 1:19 (טוֹב הָאָרֶץ תֹּאכְלוּ). In contrast to the foreigners (זָרִים) who oppressed Israel (Isa 1:7),

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<sup>97</sup> H.J. Stoebe, “רָפָא,” *TLOT*, 1255. He cites Isaiah 1:6 and 61:1 as examples of this phenomenon

<sup>98</sup> Brown, “רָפָא” *NIDOTTE*, 1164. Psalm 147:3b reads, “he binds up their wounds” (לְעַצְבוֹתָם).

<sup>99</sup> *Ibid*, 1164. Cf. Lam 2:13; Ps 147:3; Jer 51:8; Zech 11:16.

<sup>100</sup> One could perhaps see a connection between “cities of desolation” (עָרֵי חָרָב) and the devouring sword (חֶרֶב) in Isaiah 1:20. In Ezek 29:10 some manuscripts read חֶרֶב for חָרָב. BDB, 351.

foreigners (זָרִים) will perform Israel's agricultural work (Isa 61:5). Israel will be blessed in its land (Isa 61:7, אֶרֶץ) rather than ravaged (Isa 1:7). Furthermore, instead of the corruption of the cultic system and the temple (1:10-15), all of Israel will be called the priests of God (Isa 61:6; אַתֶּם כֹּהֲנֵי יְהוָה תִּקְרְאוּ). Instead of a seed of wickedness (זֵרַע מְרֵעִים) in Isaiah 1:4, the herald proclaims that there will be a seed blessed by Yahweh (Isa 61:9; זֵרַע בְּרֵךְ יְהוָה). As has been shown clearly, Isaiah 61:1-9 develops many themes connected with the wounding-healing metaphor of Isaiah 1:2-20.

As can be seen from the survey above, there are several significant uses of the wounding-healing metaphor in Isaiah (namely, [1] Isaiah 6:1-13; [2] 19:16-25; [3] 30:19-26; [4] 52:13-53:12; [5] 57:14-21; [6] 61:1-9) and in each of them the healing metaphor is used in association with the related themes found in Isaiah 1:2-20. This conclusion acts as a platform on which the rest of the study can be built, exploring the various ways that Isaiah uses the wounding-healing metaphor in the identified passage.

### *Conclusion*

This chapter has sought to establish a foundation for the rest of the study. It began with an exegetical survey of Isaiah 1:2-20, highlighting the key contextual themes related to the wounding-healing metaphor and focusing on the wounding-healing metaphor itself. The final part of the chapter was a survey of the wounding-healing metaphor in the book of Isaiah as a whole, noting the collocation of themes from Isaiah 1:2-20 with the usage of the metaphor in specific passages. With this established, we turn to examine the usage of the metaphor and its attendant themes in Isaiah 1-39.

## Chapter 3

### *A People Ruined and Restored*

#### *An Examination of the Wounding-Healing Theme in Isaiah 1-39*

Having, in the previous chapter, established both the meaning of the wounding-healing metaphor of Isaiah 1:5-6 in context and the prevalence of the metaphor and its attendant theological themes in the book of Isaiah, we now focus on how the metaphor is developed in Isaiah chapters 1-39. To begin, we focus on Isaiah 6 and Isaiah's hardening commission (Isa 6:8-13). From there, we turn to Isaiah 19:16-25 to explore how the wounding-healing metaphor is applied to Egypt. Finally, we turn to Isaiah 30:18-26 and its eschatological vision of healing. In conclusion, there will be a synthesis of the portrayal of the wounding-healing metaphor in Isaiah 1-39. The study begins with Isaiah chapter 6.

#### *Isaiah's Hardening Commission and Healing in Isaiah 6:8-13*

The examination of Isaiah chapter 6 will proceed in the following way. First, we will examine the context and structure of Isaiah 6. Second, there will be a survey of Isaiah chapter 6 as it relates to the wounding-healing metaphor and its related themes, culminating in a focused treatment of Isaiah 6:8-13. Finally, we will draw some conclusions regarding the use of metaphor in Isaiah chapter 6.

#### *Isaiah 6: Context and Structure*

Isaiah 6:8-13 falls within the context of the prophet's call narrative. Although some have understood this chapter to refer to a later commission to a specific ministry of hardening, it seems better to understand Isaiah chapter 6 as his initial call to prophetic

ministry.<sup>101</sup> Isaiah chapter 6 is situated purposely not only as a culmination of the themes of judgment and grace in Isaiah chapters 1-5, but also before Isaiah chapters 7-9, which demonstrates the hardening of hearts.<sup>102</sup> The chapter can be structured in the following way.<sup>103</sup>

6:1-4 - Isaiah's Vision of Yahweh of the Armies

6:5-7 - Isaiah's Guilt and Cleansing

6:8-10 - Isaiah's Commission

6:11-13 - Isaiah's Difficult Message and the Future of Israel.

### *Exegetical Survey of Isaiah 6*

In the following paragraphs, we will give a brief theological commentary on Isaiah 6:1-7 and a more focused treatment of 6:8-13.

*6:1-4 - Isaiah's Vision of Yahweh of the Armies.* In the year of the death of Uzziah, the prophet Isaiah sees a vision of the Lord (אֲדֹנָי) sitting on his throne in his palace

(הַהֵיכָל), the Jerusalem temple.<sup>104</sup> The "seeing" referred to in this passage is the first "sensory" encounter of Yahweh, and reminds of the seeing with which Israel struggles

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<sup>101</sup> Isaiah 6 has unmistakable parallels in the calls of Jeremiah 1, Ezekiel 3, 1 Kings 22:19-20 and Amos 9:1, but its placement in Isa 1-12 and the fact that it functions more like the call narratives in Ezekiel and Jeremiah seem to favor this being an initial call. cf. Mark J. Boda, *A Severe Mercy* (University Park, PA.: Eisenbrauns, 2009), 194. For other options, cf. A.J. Everson, "A Bitter Memory: Isaiah's Commission in Isaiah 6:1-13" (Paper presented at the SBL Formation of the Book of Isaiah Group), 7. Also available in *The Desert Will Bloom*. Edited by A. J. Everson and H.C.P Kim (Atlanta, GA.: SBL, 2009): 57-75. Page numbers refer to the SBL Paper edition. Oswalt, *Isaiah 1-39*, 174; Evans, *To See and Not Percieve*, 22.

<sup>102</sup> So Oswalt, *Isaiah 1-39*, 172; Oswalt, "Judgment and Hope: The Full Orbed Gospel," *Trinity Journal* 17:2 (Fall 1996): 191-195; Boda, 194; Paul House, "Isaiah's Call and Its Context in Isaiah 1-6," *Criswell Theological Review* 6.2 (1993): 215.

<sup>103</sup> Cf. House, "Isaiah's Call," 214. For a different structure, cf. Лапухин, 51.

<sup>104</sup> Cf. Goldingay, *The Theology of the Book of Isaiah*, 22; Oswalt, *Isaiah 1-39*, 177. For discussion, on which temple is in view (heavenly or earthly), cf. Gray, *A Critical and Exegetical Commentary on the Book of Isaiah*. Vol 1 (New York: Charles Scribner and Sons, 1912), 103-104.



in Isaiah 1:9-10.<sup>105</sup> Within this context, the seraphim ascribe supreme holiness (קְדוּשָׁה) (קְדוּשַׁת קְדוּשָׁה) to Yahweh of the Armies.<sup>106</sup> This holiness combined with the distinct moral character of Yahweh (Isa 5:16; 32:16; 33:5; 59:17) makes this assertion of holiness fearful and unique.<sup>107</sup> Isaiah's encounter with One who is "high and lifted up" (רָם וְנֹשָׂא) is truly humbling. Here, God is portrayed as a glorious sovereign king (Isa 6:5; Isa 8:7; 24:23) with the theophanic smoke of judgment (Exod 13:21, 14:19; 1 Kgs 8:10) filling the temple, even as his sovereign glory fills the earth.<sup>108</sup>

6:5-7 - *Isaiah's Guilt and Cleansing.* Both Isaiah's "Woe to me" (אֵי־יָלִי; 1 Sam 4:7) and "I am ruined" (נִדְמִיתִי; Isa 15:1) express the danger of the divine presence (cf. Gen. 32:30; Exod. 19:21).<sup>109</sup> Isaiah's sense of danger is caused by his impure lips (טָמֵא) before Yahweh of the Armies (יְהוָה צְבָאוֹת), an impurity caused by guilt (Isa 6:7; עֲוֹנוֹתָי) and sin (Isa 6:7; חַטָּאתָי).<sup>110</sup> Isaiah now finds that he himself is like Israel, guilty (Isa 1:2-4) when appearing (Isa 1:12, לִרְאוֹת פָּנַי) before Yahweh of the Armies (Isa 1:8).<sup>111</sup> However, Isaiah's seeing (רָאוּ עֵינָי) contrasts strongly with Israel's lack of seeing as described in Isaiah 6:9-10, for when Isaiah sees, he sees rightly and humbles himself.<sup>112</sup>

<sup>105</sup> Willem A. M. Beuken, "The Manifestation of Yahweh and the Commission of Isaiah: Isaiah 6 Read against the Background of Isaiah 1," *Calvin Theological Journal* 39 (2004): 74

<sup>106</sup> Abernethy, *kindle*, ch. 1; Delitzsch, *Prophecies of Isaiah*, Vol.1, 191; Якимовъ, 113.

<sup>107</sup> Oswalt, *Isaiah 1-39*, 180; BDB, 872; CDCH, 388-389; K.E. Brower, "Holiness" *NBD*, 477; Jackie A. Naudé, "קְדוּשָׁה" *NIDOTTE*, 881.

<sup>108</sup> Abernethy, *kindle*, ch. 1; House, "Isaiah's Call," 218; Oswalt, *Isaiah 1-39*, 182.

<sup>109</sup> Oswalt, *Isaiah 1-39*, 177; Якимовъ, 111.

<sup>110</sup> Unclean and holy are antithetical words. cf. Lev 10:10, 11:44, 20:3, Isa 35:8. Beuken, "The Manifestation of Yahweh," 77 n.11.

<sup>111</sup> James M. Jr. Hamilton, *God's Glory in Salvation through Judgment* (Westchester, IL.: Crossway, 2010), 193; House, "Isaiah's Call," 219; Aitken, "Hearing and Seeing," 24.

<sup>112</sup> Beuken, "The Manifestation of Yahweh," 75-76.

God responds with atonement. A burning coal from the altar (6:6; תִּמְזַבֵּחַ) brings the needed cleansing, the very thing Israel's multitude of sacrifices (1:11; רִבְ-זִבְחֵיכֶם) and unclean cult could not do, though it was needed (Isa 1:16; 6:5). Isaiah's guilt is removed (וְסָר עֲוֹנָהוּ; cf. Isa 1:25) and his sins are atoned for (וַתִּטְּאֶתְהָ תִּכְפֹּר) and he is ready to serve.<sup>113</sup>

6:8-10 - *Isaiah's Commission*. Remarkably, Isaiah's hearing of Yahweh's voice in verse 8 is the next occurrence of the word "hear" (שָׁמַעַ) after the usages in Isaiah 1:2,10,19. Isaiah has heard, even if Israel has not (Isa 1:10, 20) and will not in the immediate future (Isa 6:10-13). To commission Isaiah, Yahweh, before the divine council (cf. 1 Kings 22: 19-21), asks "Who will go for us?".<sup>114</sup> Isaiah hears and responds in humble readiness: "Here I am!" (הִנְנִי; cf. Exod 3:4; 1 Kings 3:8).

God tells Isaiah to go to "this people" (לְעַם הַזֶּה), the Judahites (cf. Isa 6:1,5).<sup>115</sup> A translation of Isaiah 6:9b-10 is provided below.

(9b) Hear well, but do not understand!  
 See well, but do not know!  
 (10a) Make dull the hearts of this people,  
 And make deaf their ears,  
 And blind their eyes,  
 (10b) Lest they see with their eyes,  
 And hear with their ears,  
 And understand with their hearts,  
 And turn and he would heal them.

<sup>113</sup> Delitzsch, *Prophecies of Isaiah*, Vol 1, 196. Atonement was given to deal with uncleanness (טִּבְיָא). R. E. Averbeck, "קָפַר" *NIDOTTE*, 689-702.

<sup>114</sup> Delitzsch, *Biblical Prophecies of Isaiah*, Vol 1, 198; House, "Isaiah's Call," 220.

<sup>115</sup> Context seems to suggest a pejorative meaning for "this people" (לְעַם הַזֶּה). Cf. Якимовъ, 114; GCK, 442; Everson, "A Bitter Memory," 17; Gray, 110; Williamson, *Isaiah 1-27*, Vol. 2, 73.

Here, we have the essence of Isaiah’s mission which would result from his message.<sup>116</sup> It is a commission to harden hearts in judgment (cf. e.g., Exod 4:21; 7:3; Jdg 9:23; 1 Kgs 12:15), albeit hearts that had already turned away from God (cf. Isa 1:1-9; Isa 44:18).<sup>117</sup> Isaiah’s commission begins, “Hear well” (שָׁמְעוּ שְׁמוֹעַ), with the infinitive absolutes in both this command and the following command “to see” denoting strong affirmation.<sup>118</sup> The semantic domain for “hear” in Hebrew is wide enough to include response as well: the prophet calls them to fulfill their covenant responsibilities (cf. Isa 1:10).<sup>119</sup> The command to see (רָאוּ וּרְאוּ) parallels Isaiah’s experience in Yahweh’s temple (Isa 6:1,5), but their lack of response contrasts negatively with Isaiah’s.<sup>120</sup> Their hearing and seeing will not yield spiritual life, for its result is lack of understanding (וְאֵל-תִּבְיִנוּ) and knowledge (וְאֵל-תִּדְרְעוּ).<sup>121</sup>

Significantly, Isa 6:9 is the next time the “understand-know” verb pair appears after Isaiah 1:3, with God again being the implied object.<sup>122</sup> Israel’s deafness and blindness (cf. Isa 42:18,20; 44:18) mirrors their lifeless idols (שִׁמְעוּ; Isa 41:22; 26; 43:9; 44:9) rather than the living God (Isa 38:5).<sup>123</sup>

<sup>116</sup> Webb, 61; Williamson, *Isaiah 1-27*, Vol. 2, 74. Isa 28:15 represents a similar summarizing phenomenon. There is no evidence this message itself was meant to shock Israel into repentance. *Contra* Goldingay, *The Theology of the Book of Isaiah*, 22, 132.

<sup>117</sup> Smith, *Isaiah 1-39*, 195; Oswalt, *Isaiah 1-39*, 188; The LXX, by inserting “for” (γὰρ) and changing the verbs in Isa 1:10 to aorist indicatives, removes the difficulty of the text, but this is surely a theologically driven change. Likewise 1Qsa, by substituting וַעַל for וְאֵל (MT) changes the meaning from negative to positive. For a defense of the MT, see Evans, *To See and Not Perceive*, 19.

<sup>118</sup> IBHS, 585-586; Muraoka, 395; LXX; *Contra* GCK (343) and Smith (*Isaiah 1-39*, 194) which argue for continuous action.

<sup>119</sup> CDCH, 469; Oswalt, *Isaiah 1-39*, 143. Cf. Deut 1:43, 6:3.

<sup>120</sup> Williamson, *Isaiah 1-27*, Vol. 2, 74.

<sup>121</sup> Waw+imperfect is often used after the imperative to denote purpose/result. Exod 5:9, 8:25; Lev 16:2. Num 16:26.

<sup>122</sup> Geoffrey D. Robinson, “The Motif of Deafness and Blindness in Isaiah 6:9-10: A Contextual, Literary, and Theological Analysis.” *Bulletin for Biblical Research* 8 (1998): 177; Aitken, “Hearing and Seeing,” 26. Cf. Isa 32:4, 40:14, 44:18.

<sup>123</sup> Cf. Greg Beale, “Isaiah VI 9-13: A Retributive Taunt Against Idolatry,” *Vetus Testamentum* XLI 3 (1991): 258. Cf. Psalm 135:15-18, Isa 44:18. *Contra* Williamson, *Isaiah 1-27*, Vol. 2, 76.

Verse 10a moves on from the message to its intended goal: “make dull the heart” (הַשְׁמִן לֵב) of Israel, which denotes unresponsiveness.<sup>124</sup> The call to make Israel deaf (וְאַזְנֵי הַכְּבֹד) is even more clearly negative (cf. Isa 59:1; Zech 7:11).<sup>125</sup> The final command to “blind Israel’s eyes” (וְעֵינֵי הַשֶּׁעַ) ensures Israel’s disobedience (Isa 29:9; 32:3; Ps 39:14).<sup>126</sup>

Verse 10b shows what Isaiah will prevent (יִפְּנֶה): real understanding, repentance and healing.<sup>127</sup> Isaiah 6:10b repeats seeing, hearing, understanding in the opposite order of 6:10a and in doing so forms a chiasm.<sup>128</sup> If Israel could receive the information properly and understand it, they would repent (וַיִּשָּׁב); Isa 1:17) and God would heal them (וַיִּרְפָּא לָוּ). To be sure, if wounding has come from God, so must the healing.<sup>129</sup> This release from God’s wounding is what Israel needed in Isaiah 1:5-6 as well as restoration to a right state of worship from uncleanness before God (cf. Lev 13-14).<sup>130</sup> Repentant Isaiah, having his sins forgiven, is commissioned to harden his people into waywardness and lack of healing.

<sup>124</sup> The verb (הַשְׁמִן) or its noun forms can be used in a positive sense (Prov 27:9; Neh 9:25), but the meaning must be derived from context, which is negative here. Cf. Psalm 119:70; Jer 5:28. CDCH, 468-469; BDB, 525. Isaiah’s grieving response (6:11) supports the negative understanding. Cf. House, “Isaiah’s Call and Its Context in Isaiah 1-6”:221.

<sup>125</sup> *Contra* Williamson, *Isaiah 1-27*, Vol. 2, 7.

<sup>126</sup> BDB, 1044. *Contra* Williamson, *Isaiah 1-27*, International Critical Commentary, Vol. 2, T & T Clark, 2018), 78.

<sup>127</sup> IBHS, 661. The parallel structure of Num 16:26 (perfective command+ waw with negative imperfective verb expressing purpose + “lest” [לֹא] with undesired outcome expressed by imperfective verb) clarifies the grammar: God desires to prevent repentance.

<sup>128</sup> Motyer, 78.

<sup>129</sup> The nearest subject for heal would be Israel from the preceding line, making the lamed reflexive. Cf. GCK, 460. However, God is the subject of every *qal* usage of real spiritual healing in the prophetic literature (Isa 19:22; 30:26; 57:18-19; Jer 3:22; 17:14; 33:6; Hos 6:1; 7:1; 11:3; 14:5) and *lamed* usually denotes the thing healed (2 Kgs 2:21; Hos 5:13). Isaiah 53:5 is conceptually parallel and is the only niph'al usage of רָפָא that takes an object with a *lamed*. In Isa 53:5 the healing clearly has its origin in God. Cf. CDCH, 427; BDB, 950; Ludwig Koehler and Walter Baumgartner, *Hebrew and Aramaic Lexicon of the Old Testament*, Vol 3, Rev Walter Baumgartner and Johann Jakob Stamm. Trans. M.E.J. Richardson (Leiden: Brill, 1996), 1275. Henceforth referred to as *HALOT*.

<sup>130</sup> Beuken, “The Manifestation of Yahweh,” 77. It is not clear from this text whether healing includes regeneration.

6:11-13 - *Isaiah's Difficult Message and the Future of Israel.*

In this section, the judicial hardening prompts Isaiah to ask about the future of Israel. In response, Yahweh says that destruction will be almost complete, but that there will also be a remnant.

Isaiah responds to Yahweh, “How long?” (עַד־כַּתְּוִי), lamenting the destruction (cf. Ps 80:5; 90:13) and longing for God to fulfill his purposes (cf. Ps 82:2; 94:3).<sup>131</sup> However, Isaiah should preach until the cities are destroyed (שָׂאוּ עָרִים), without inhabitants (מֵאֵין יוֹשֵׁב), and until the rural land is ruined (וְהִאֲדָמָה תִּשָּׂאָה שְׂמֹמָה).<sup>132</sup> The destruction in verse 11 and the desolation of Isaiah 1:7 are strongly connected for they are the only places where land (הִאֲדָמָה) and devastation (שְׂמֹמָה) appear together.<sup>133</sup> As in Isaiah 1:2-20, the curses of Deuteronomy (Deut 28:21,63; 29:28) were being fulfilled as a holy King (Isa 6:1-4) judges those living in the land.<sup>134</sup>

Verse 13, although difficult, also contributes to the wounding-healing metaphor. A rather wooden translation is offered:

(13a) ...Until there is a tenth in it,

(13b) And again the tenth will be for burning.

(13c) As the oak and the terebinth,

(13d) Which when felled there is a stump in them,

<sup>131</sup> Smith, *Isaiah 1-39*, 196; Beuken, “The Manifestation of Yahweh,” 76. The interpretation that “How Long?” expresses frustration with God is undermined by Isaiah’s own experience (Isa 6:5).

<sup>132</sup> שָׂאוּ although a perfect, should be taken as future time when following עַד. Muraoka, 36. The LXX reads שָׂאוּ as שָׂאוּ but the MT makes good sense as it stands.

<sup>133</sup> Якимовъ, 116.

<sup>134</sup> Oswalt, *Isaiah 1-39*, 190; Smith, *Isaiah 1-39*, 197; Gray, 111; Beuken, “The Manifestation of Yahweh,” 76.

(13e) The holy seed is its memorial stump.<sup>135</sup>

Verse 13a is again similar to the wounding found in Isaiah 1:5-8: even when only a tenth (עֲשָׂרִיָּה) remains, it will again be destroyed.<sup>136</sup> Israel would undergo a fiery ordeal (Isa 6:13b; לְבַעַר) as God disciplined them (Isa 6:6; cf. Isa 1:7,31).<sup>137</sup>

The master poet Isaiah, using a wordplay, is saying this: Israel will become like the idolatrous stumps (מִצְבֹּת) of oak (כַּאֲלֵה, מֵאֵילִים, Isa 1:29-30) trees that they worship, totally burned (cf. Isa 1:31), but after this destruction there will be a holy seed that emerges as growth comes from a memorial stump (מִצְבֹּת).<sup>138</sup> That is, in mercy, a holy God will preserve and transform a holy seed (זֵרַע קֹדֶשׁ) for himself through judgment upon the seed of Israel (Isa 1:4; זֵרַע מְרֵעִים).<sup>139</sup> Like Isaiah, Israel needed purification so that they might fulfill their commission from God (Exod 19:5-6).<sup>140</sup>

Having surveyed Isaiah 6:1-13, it is appropriate to reflect on the implications of the passage for the wounding-healing metaphor. First of all, it confirms that Israel's lack of healing is to be equated with wounding and is a consequence of lack of repentance (cf. Isa 1:5-6). Likewise, Israel will hear (Isa 1:10,20; 6:10), but, in contrast with Isaiah,

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<sup>135</sup> BHS proposes "asherah" (אֲשֵׁרָה) for "which" (אֲשֶׁר), but there is no manuscript evidence to support the change. 1Qsa reads "high place" (בְּמִדָּה) for "in them" (בָּם), but it is alone in the manuscript tradition and it is likely an alteration to reflect the context of idolatry. The LXX lacks the last two cola of verse 13, but the LXX has already shown itself to be unreliable in this section of text and the reading provided here is the lectio difficilior. On the MT here, cf. Motyer, 80-81; Everson, "A Bitter Memory," 21.

<sup>136</sup> On the construction וְשָׁבָה וְהָיְתָה as repetition of an action, see Muraoka, 610.

<sup>137</sup> Cf. Beale, "Isaiah VI 9-13," 267 n.30.

<sup>138</sup> Cf. Beale, "Isaiah VI 9-13," 257-278. Beale also sees a possible connection with Isa 1:3-4 here. "Holy seed" should be taken as a reference to the remnant, for holiness (קֹדֶשׁ) is, overwhelmingly, a positive idea in Isaiah (cf. Isa 6:4). Furthermore, the only other usage of מִצְבֹּת (although pointed differently) in Isaiah is positive (cf. Isa 19:19-20). This may be the foundation of the remnant theme. Cf. Clements, "Beyond Tradition History," 137.

<sup>139</sup> Oswalt, *Isaiah 1-39*, 190; Smith, *Isaiah 1-39*, 198; Goldingay, *The Theology of Isaiah*, 24; NIV; ESV. Segond 21. For other options regarding the seed, cf. Beuken, "The Manifestation of Yahweh," 79; Motyer, 80; Лапухин, 57.

<sup>140</sup> Oswalt, "Judgment and Hope," 191-195.

they have neither understood God (1:2-5) nor repented (6:11).<sup>141</sup> They lack the needed knowledge of God (6:8-10) as in Isaiah 1:2-4. In terms of the cult, they have trampled God's courts (Isa 1:12) rather than fearing a holy God (Isa 6:5). They have cheapened rituals through repetition (Isa 1:10-14), rather receiving cleansing (Isa 6:6).

Further, Isaiah is commissioned to ensure that they do not perceive God and his lordship (Isa 6:9-10), so that Israel will not be healed, continuing in judgment (6:11-13) and resulting in a land destroyed (Isa 6:11-13) by the nations, echoing Isaiah 1:5-8. God will not be responsive to their prayers (cf. Isa 1:15). Thus, except for God's merciful preservation of a holy seed (Isa 6:13), Israel is totally without hope (cf. Isa 1:9).<sup>142</sup>

#### *The Healing of Egypt in Isaiah 19:16-25*

Having surveyed Isaiah 6:1-13, the study now turns to the first positive usage of the wounding-healing metaphor: Isaiah 19:16-25. After a brief discussion of the context, we will explore the wounding/striking of Egypt. This will be followed by a discussion of healing in Isaiah 19:16-25 and how this passage develops the wounding-healing metaphor as seen previously in Isaiah.

#### *The Context and Structure of Isaiah 19:16-25.*

Isaiah 19 falls in a section that spans from Isaiah chapter 13 to chapter 23, which are oracles of judgment against the nations but are also punctuated by hope (e.g., Isa 23:17-18). Isaiah chapter 19:1-15 is a prophecy against Egypt and Isaiah 19:16-25 is

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<sup>141</sup> Boda, 179; Everson, "A Bitter Memory," 19.

<sup>142</sup> Beuken, "The Manifestation of Yahweh," 81; Robinson, 177; Evans, *To See and Not Perceive*, 21; Walter Kaiser, *The Promise Plan of God* (Grand Rapids, MI.: Zondervan, 2008), 78.

its reversal.<sup>143</sup> This reversal, an oracle of salvation, is structured around the five-fold repetition of the phrase “in that day” (בַּיּוֹם הַהוּא).<sup>144</sup>

#### *The Wounding-Healing Metaphor in Isaiah 19:16-25*

Verse 16 begins with the phrase “in that day” which, when referencing the worship of the nations, should be taken as the eschatological day of Yahweh (Isa 2:1; 4:2; 11:10).<sup>145</sup> At that time, Yahweh of the Armies (cf. Isa 1:9; 6:3) will cause Egypt to fear (חָזַן) the land of Judah because Yahweh of the Armies has fulfilled his plans in Israel.<sup>146</sup> With reference to the wounding-healing metaphor, it is important to note that the implied restoration of Zion (Isa 1:7-8) in this passage is connected with international judgment and subsequent blessing for those nations (Isa 19:24-25): a healed Judah is likely God’s tool for frightening Egypt.<sup>147</sup>

Verse 18 begins again with “in that day,” continuing the eschatological flavour of the passage. It portrays a time when five (a symbolic number) cities in Egypt will speak Hebrew (שִׁפְתַי כְּנֹעַן), one of them being the “city of destruction/the sun.”<sup>148</sup> Egypt’s cities, in contrast to razed urban Israel (Isa 1:2-4, 8-9), are places to worship Yahweh and Israel’s language has become the language of worship (cf. 57:19) rather a mark

<sup>143</sup> Delitzsch, *Prophecies of Isaiah*, Vol 1., 361; Oswalt, *Isaiah 1-39*, 374-375.

<sup>144</sup> C. Westermann, “Oracles of Salvation” in *The Place is Too Small for Us*, ed. Robert Gordon (University, PA.: Eisenbrauns, 1995), 102; Webb, 95; Childs, 144; Oswalt, *Isaiah 1-39*, 375. Alexander (361) rightly understands some historical movement back and forth within the passage, such that the striking in 19:21 is the same as the plagues of 19:16-17.

<sup>145</sup> House, “The Day of the Lord,” 189-190.

<sup>146</sup> Roberts, 262; Экатериновский, 235.

<sup>147</sup> Abernethy, *kindle*, ch. 5; Roberts, 262. The description evades specific historical identification. Cf. Alexander, 355.

<sup>148</sup> The MT reads “city of destruction” (עִיר הַהָרָס), while 1Qsa reads “the city of the sun” (עִיר הַהַרֵּס), that is, Heliopolis. The LXX (Πόλις-ασεδεκ), if it represented the original Hebrew, would have been properly translated. The MT seems to be the more difficult reading and is probably an ironic reference to Heliopolis. Cf. Motyer, 168; Hyun Chul Paul Kim, *Reading the Old Testament: Isaiah* (Macon, GA.: Smith and Helwys, 2016), 98; Segond 21. For a reading that favours “city of the sun,” see Webb, 96; Childs, 144; Экатериновский, 236. Cf. Jer 43:13.



of impurity (6:5, עַם־טָמֵא שְׁפָתַיִם). Indeed, Israel is now a cultural-religious power rather than a state wounded (cf. Isa 1:8-9, 18-21) by surrounding nations.

Verse 19 continues in the same vein (“in that day”). Here, an altar (מִזְבֵּחַ) and memorial stone/stele (מַצֵּבָה) are established in Egypt in honour of Yahweh (לְיְהוָה). In contrast to Israel’s errant sacrificial practices (Isa 1:10-15), Egypt serves Yahweh with the sacrifices and offerings (Isa 19:21; וְעִבְדוּ יְיָ וּמִנְחָה) of a purified eschatological worship, the things hoped for in Israel’s future (Isa 6:6; 36:7; 56:7; 60:7).<sup>149</sup>

Likewise, just as the transJordan tribes had established a stele to establish a witness (עֵד) to their connection with Yahweh (Josh 22:27-34), so also will Egypt in the future.<sup>150</sup> Just as Israel had cried out in Egypt (Ex 5:8) and God had struck (Ex 7:27) the Egyptians, so Egypt will cry out (Isa 19:20; יִצְעֲקוּ) when they are struck (Isa 19:22; נִגְרָה) by Yahweh.<sup>151</sup> When they cry out, Yahweh will send a saviour (מוֹשִׁיעַ) and defender (וֹרֵם), which will result in the deliverance of Egypt (וְהִצִּילָם). To be sure, Yahweh is the only one who can save (יִשַׁע; cf. Isa 43:3; 45:15) or deliver (נִצֵּל; cf. Isa 31:5; 36:15) in Isaiah and here he is doing so for Egypt as he does for Israel.<sup>152</sup>

Furthermore, he acts in this way so that Egypt will know him (וְנוֹדָעוּ).<sup>153</sup> This not only ties in with God’s original purpose of striking Egypt in the Exodus (Exod 7:5), but also

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<sup>149</sup> Oswalt (*Isaiah 1-39*, 380) notes a real parallel between the portrayals of worship.

<sup>150</sup> On the syntax and logic of 19:20, see Gray, 342. Cf. IBHS, 548.

<sup>151</sup> Robbert L. Hubbard, Jr., “יִשַׁע” *NIDOTTE*, 556.

<sup>152</sup> Goldingay, *The Theology of the Book of Isaiah*, 45; Лапухин, 130; Kaiser, *The Promise Plan of God*, 82; Roberts, 263.

<sup>153</sup> IBHS, 390.

is tied to the fact that God wanted Israel to know him (Isa 37:20; 49:26), but they did not (Isa 1:2-3). Yet again, Yahweh will act in the same way for Egypt in the future that he will for Israel.<sup>154</sup>

This leads us to the wounding-healing metaphor in verse 22. God will strike (נִגַּף) Egypt, just as he struck (חָכַן) Israel (Isa 1:5-6).<sup>155</sup> But God will strike in order to heal (נִגַּף וְרָפָא), a reality Israel needed (1:5; 6:13).<sup>156</sup> Healing in this passage probably denotes “restored favor and forgiveness.”<sup>157</sup> Indeed, in Isaiah 1:15, Yahweh rejects Israel’s prayers, but here God allows himself to be entreated by Egypt.<sup>158</sup> Furthermore, in Isaiah 6:10, it was said that Isaiah was supposed to preach, lest Israel “turn and then be healed” (וְשָׁב וְרָפָא לוֹ), whereas in Isaiah 19:22 Yahweh is portrayed as healing Egypt which results in their turning to him (נִגַּף וְרָפָא וְשָׁבוּ) (עַד-יְהִי־הוֹדָה). Rather than preventing repentance and so healing (Isa 6:9-10), God would bring healing and so repentance (Isa 19:22).<sup>159</sup> Therefore, in Isaiah 19:16-25 it seems that healing must include a spiritual/moral restoration, for healing provides the foundation for repentance toward Yahweh rather than simply being a consequence of it.

The closing verses of this passage (Isa 19:23-25) look forward to a highway (מִסְלָה) which links Egypt and Assyria and is for all.<sup>160</sup> The picture is one of eschatological peace and cultural interchange, based on close spiritual relationship which flows from

<sup>154</sup> Oswalt, *Isaiah 1-39*, 380; Экатериновский, 238.

<sup>155</sup> נִגַּף, like נָכַח, is a common antonym of רָפָא. Cf. Brown, “רָפָא,” *NIDOTTE*, 1165.

<sup>156</sup> The double infinitive absolutes qualify the original verb, yielding the sense: I will strike “just to heal them (soon).” Muraoka, 395; IBHS, 591.

<sup>157</sup> BDB, 950.

<sup>158</sup> וְנִגַּף לָהֶם is a tolerative niphil. IBHS, 390.

<sup>159</sup> וְרָפָאם is probably viewed as the result of the entreaty.

<sup>160</sup> Kim, 99; Childs, 144.

their common religious confession of Yahweh.<sup>161</sup> They will worship together ( וְעָבְדוּ ) (מִזְבְּחֵי אֱתֵת-אֲשׁוּר).<sup>162</sup> Indeed, at that time the Abrahamic blessing (Gen 12:3) will be fulfilled in the midst of the earth (בְּרִכְהָ בְּקֶרֶב הָאָרֶץ), as can be seen by Egypt and Assyria being addressed in terms of affection usually reserved for Israel (Isa 1:3; 52:6; Isa 29:23; 60:21).<sup>163</sup>

#### *The Wounding Healing Metaphor in Isaiah 19:16-25 and Isaiah 1:2-20*

Isaiah 19:16-25 reveals a future day when Yahweh will no longer strike Egypt, but rather heal them, although implicitly this will be after the restoration of Judah itself. This striking and consequent healing results in new knowledge of God (Isa 19:21), what Israel had lacked (Isa 1:2-4). It will also bring a sacrificial system that honours Yahweh (Isa 19:21), which was also critiqued in Isaiah 1:10-15. Yahweh will be responsive to their prayers (Isa 19:22), rather than hiding his eyes (Isa 1:15). Egypt, the foreigners who were in part responsible for Israel's fear, will be included as a part of the people of God. In this way, Isaiah 19:16-25 portrays a Egypt which is struck and healed by Yahweh, healed from the very things that afflicted Israel in Isaiah 1:2-20.

#### *The Healing of Israel in Isaiah 30:18-25*

The final passage under examination in this chapter is Isaiah 30:16-25. It portrays an eschatological physical and spiritual restoration of Israel. In this section, I will begin by first noting the usage of pertinent themes in Isaiah 30:1-17, then discussing the structure of Isaiah 30:18-26 and finally I will examine the relevant passage in detail. In conclusion, I will synthesize this passage's relation to the wounding-healing metaphor

<sup>161</sup> Экатериновский, 239; Gray, 340. Roberts, 264.

<sup>162</sup> The context of interracial unity and the use of עָבַד without a direct object in 19:21 point toward taking אִתּוֹ as "with" rather than as a reference to subjugation. Cf. Delitzsch, *Prophecies of Isaiah*, Vol. 1, 366; Alexander, 363; Smith, *Isaiah 1-39*, 363.

<sup>163</sup> Oswalt, *Isaiah 1-39*, 380; Goldingay, *The Theology of the Book of Isaiah*, 45.

of Isaiah 1:2-20 as well as other previous occurrences of the wounding-healing metaphor in Isaiah 1-39.

### *The Context and Structure of Isaiah 30:18-26*

Situated in chapters 28-33, which have an alternating rhythm of judgment and salvation, Isaiah chapter 30 begins with a woe (Isa 30:1-17).<sup>164</sup> In response to the woe, verses 18-26 are a salvation oracle. Verses 27-33 also form another distinct deliverance oracle.<sup>165</sup>

With the literary context established, we now briefly focus on Isaiah 30:1-17, for it acts as a foil for many of the themes in Isaiah 30:18-26. As in Isaiah 1:2-4, the people of Israel are portrayed as rebellious sons (30:1,9; מְרִי; סוֹדְרִים)<sup>166</sup> They sin (1:4; 30:1, 9; חָטְאוּ). There is a witness against Israel (1:2; 30:8).<sup>167</sup> Israel does not hear (1:10; 30:9; שָׁמַע). Yahweh's instruction (תּוֹרָה) goes unheeded (1:10; 30:9).<sup>168</sup> They are a sinful people (1:2; 30:9).<sup>169</sup> They want the prophets to turn (סוּר) away when Israel is the one who should return (סוּר) to Yahweh (30:11; 1:16).<sup>170</sup> Israel despises (1:4;

<sup>164</sup> Oswalt, *Isaiah*, 543; Daniel J. Stulac, "History and Hope: The Agrarian Wisdom of Isaiah 28-35" (PhD diss., Duke University, 2017), 177. For a survey of opinions on the date of this passage, cf. Smith, *Isaiah 1-39*, 519; Hans Wildberger, *Isaiah 28-39*, tran. Thomas H. Trapp (Minneapolis, MN.: Fortress, 2002), 172. The recipients should be taken as those who have wept over Jerusalem and who need to be encouraged to hope in Yahweh's future care. Smith, *Isaiah 1-39*, 519; Roberts, 395. Leupold (476) argues that 30:19-20 begin to address the remnant.

<sup>165</sup> Oswalt, *Isaiah 1-39*, 543; Gary Stansell, "Isaiah 28-33: Blest Be the Tie that Binds (Isaiah Together)" in *New Visions of Isaiah*, eds. Roy F. Melugin and Marvin A. Sweeney (Sheffield: Sheffield Academic, 1996), 71; Reinhard G. Kratz, "Rewriting Isaiah: The Case of Isaiah 28-31" in *Prophecy and Prophets in Ancient Israel*, ed. John Day (London: T&T Clark, 2010), 246; Conrad, 122; Barton, 66.

<sup>166</sup> Miscall, 78; Childs, 225; Aitken, "Hearing and Seeing," 17.

<sup>167</sup> To read "for a witness" (לְעֵד) here (so ESV, NIV, Second 21) requires a revocalization from (לְעַד), but the expression in the MT is without parallel. Cf. Oswalt, *Isaiah 1-39*, 548.

<sup>168</sup> Willem A. M. Beuken, *Isaiah*, Vol. 2, trans. Brian Doyle (Leuven: Peeters, 2000), 162.

<sup>169</sup> Beuken, *Isaiah*, Vol. 2, 162.

<sup>170</sup> Beuken, *Isaiah*, Vol. 2, 164.

30:12) God and his Word (1:10; 30:12, דְּבַר).<sup>171</sup> Israel participates in oppression (1:15; 30:12) and is guilty of iniquity (1:4; 30:13, עֲוֹן). They need repentance (30:15; 1:27, שׁוּבוּהָ).<sup>172</sup> Israel was unwilling (1: 19; 30:15, אָבָה) to return to Yahweh.<sup>173</sup> Foreigners are invading (1:8; 30:1-7). Finally, Israel is portrayed as fragile and isolated (1:8; 30:17).<sup>174</sup>

With both the literary and thematic context of Isaiah 30:18-26 identified, the following structure can be proposed.<sup>175</sup>

30:18- God's mercy after judgment.<sup>176</sup>

30:19- God's restoration of Zion.

30:20-22- God will give affliction, revelation and renewal.

30:23-24- God will give fertility and abundance.

30:25- The mountains will be rich with water.

30:26- The earth will be rich with light.

*30:18- God's mercy after judgment.* Verse 18 begins with “therefore” (וְלִכֵּן) which is the heart of the great reversal: because God will punish, he longs (יִתְפַּהֵר) to show grace (לְחַנּוּכָם) and mercy (לְרַחֲמֵכֶם), as in Exodus 34:6-7.<sup>177</sup> God eagerly “waits” (יִתְפַּהֵר) and “rises” (יָרִים; Isa 26:11; 33:3, 5, 10) in order to (*lamed+infinitive*) show

<sup>171</sup> Aitken, “Hearing and Seeing,” 17.

<sup>172</sup> Beuken, *Isaiah*, Vol. 2, 166.

<sup>173</sup> Aitken, “Hearing and Seeing,” 18; Beuken, *Isaiah*, Vol. 2, 162.

<sup>174</sup> Childs, 226.

<sup>175</sup> Cf. Beuken, *Isaiah*, Vol. 2, 140. It is difficult to decide if this passage should be taken as prose (so BHS, ESV) or poetry (so BHK), but a mediating position is probably preferable.

<sup>176</sup> Although it is clear that 30:18 is a transitional verse, blessing statements can also be used to begin a new section (cf. Ps 33:12; 65:5). For discussion, cf. Willem A. M. Beuken, “What does the Vision Hold: Teachers or One Teacher? Punning Repetition in Isaiah 30:20,” *The Heythrop Journal* 36 (4): 454; Roberts, 393.

<sup>177</sup> Kim, 150.

them compassion (cf. Isa 60:10).<sup>178</sup> Verse 18b explains why (כִּי): Yahweh is a God of justice (אֱלֹהֵי מִשְׁפָּט) <sup>179</sup> This just character also encourages God's people to "wait" (cf. 8:17) for the Lord. <sup>180</sup> That is to say, God will do justice, but he will never go beyond justice.<sup>181</sup>

*30:19- God's restoration of Zion.* Isaiah 30:19 provides the support for the statement that those who hope in the Lord are blessed: people (cf. 1:3; עַמִּי) will again dwell (יָשֵׁב) in Zion, in contrast to the wounded, ruined (cf. Isa 1:7-8) and depopulated (cf. Isa 6:11; מֵאֵין יוֹשֵׁב) Jerusalem. <sup>182</sup> Indeed, as soon as Israel calls (זַעֲקֶנָה), God will hear (כָּשַׁמְעֶתוֹ) and answer (עֲנֶה; cf. Isa 19:22), reversing God's rejection of his people (cf. Isa 6:9-10; 8:7; הִמְסַתִּיר פָּנָיו) and his refusal to hear (cf. Isa 1:15-16; אִינִי שָׁמַעַתִּי) and see (Isa 1:15; אֲעֲלִים עֵינַי מִכֶּם).<sup>183</sup> God will answer and save Jerusalem when they call (cf. Isa 19:20; Exod 14:10-12).<sup>184</sup> The foundation for this call is that God, because of his own character, will be "exceedingly gracious" (הַגָּנוּן יְהוָה) toward his people.<sup>185</sup>

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<sup>178</sup> Alexander (18) notes that wait (חָכַד) should be construed with the same meaning in both halves of 30:18, and in the second half it is clearly positive. On רַוּם, cf. Stansell, "Isaiah 28-33," 74; Smith, *Isaiah 1-39*, 520 n.151; Wildberger, 166.

<sup>179</sup> Young, *The Book of Isaiah*, Vol. 1, 353.

<sup>180</sup> Roberts, 393.

<sup>181</sup> Oswalt, *Isaiah 1-39*, 557; Kaiser, *Isaiah 13-39*, Old Testament Library, trans. John Bowden (London: SCM, 1987), 298.

<sup>182</sup> Oswalt, *Isaiah 1-39*, 559. "Will dwell" (יָשֵׁב) is the reading of the MT, LXX and 1Qsa and the effort to revocalize it (e.g., Blenkinsopp, *Isaiah 1-39*, 419) makes the initial "for" syntactically awkward (cf. Oswalt, *Isaiah 1-39*, 557 n.1). Thus, "in Jerusalem" in 19a should be taken in apposition to "in Zion." Alexander, 480. Aitken, "Hearing and Seeing," 33.

<sup>183</sup> Miscall, 79.

<sup>184</sup> Robert L. Hubbard, "יָשַׁע," *NIDOTTE*, 556.

<sup>185</sup> Roberts, 393; Rendtorff, 182; Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, trans. James Martin, Vol 2. (Edinburgh: T & T Clark, 1885), 32; Alexander, 479-480. Some argue the judgment of Isaiah 30:1-17 has already been fulfilled and so God can now show mercy. Cf. Beuken, *Isaiah*, Vol. 2, 141; Wildberger, 172; Kaiser, *Isaiah 13-39*, 298.

30:20-21- God will give affliction, revelation and renewal. Salvation oracles often do not follow a set chronological order (cf. Isa 19:16-25) but can simply be marked off by “in that day” (Isa 30:23) and so the fact that God is giving Israel “the bread of adversity and the water of affliction” (לֶחֶם צָר וּמַיִם לְחַיִּי) (ESV; cf. 1 Kings 12:27) in a context of grace (Isa 30:17-18), need not disturb us for this discipline belongs to the period of discipline and judgment in Isaiah 30:1-17 before the blessing.<sup>186</sup> Israel had already (Isa 1:7-8; 6:9-12), and would further, experience oppression (לְחַיִּי) at the hands of others (cf. Isa 19:20, the only other Isaianic usage of לְחַיִּי) humbling Jerusalem so that they will come to see and know God.

Verse 20b explains how Israel would now receive knowledge of God in new ways. Although some have taken this as a reference to prophets who have been minimized (Isa 30:10-11), it most likely refers to God.<sup>187</sup> God, the teacher (מוֹדֵרִיךְ), would no longer hide himself (cf. Isa 1:15; 6:10-11; 8:17; 45:14; 59:1-12).<sup>188</sup> Instead, Israel’s eyes will see him (וְהָיוּ עֵינֵיהֶם רְאוּת אֶת־מוֹדֵרִיךְ).<sup>189</sup> The fact that Israel “will see” their teacher, also points strongly toward a reference to Yahweh, because the hearing/seeing of God is a major theme in Isaiah (6:5, 9-10; cf. 5:12, 19; 17:7; 22:11;

<sup>186</sup> Westermann, “Oracles of Salvation,” 102. On the grammar, cf. Young, *The Book of Isaiah*, Vol. 1, 36; Muraoka, 431; Friedrich Wilhelm Gesenius, *Gesenius’ Hebrew Grammar*, ed. E. Kautzsch and A. E. Cowley, 2d ed (Oxford: Clarendon Press, 1910), 424. Henceforth known as GKC.

<sup>187</sup> Morphologically, מוֹדֵרִיךְ is ambiguous. Cf. Muraoka, 283. I owe this reference to Roberts, 393. For the persecuted prophets understanding, cf. Kaiser, *Isaiah 13-39*, 302; Young, *The Book of Isaiah*, Vol. 1, 357; Alexander, 481; Лапухин, 181; Экатериновский, 349; 1Qsa. Cf. Ezek 33:22.

<sup>188</sup> Smith, *Isaiah 1-39*, 521. וְלֹא־יִכְנַף עוֹר could mean be pushed aside (BDB, 489), a meaning unsuitable for God, but it is just as likely to mean-self concealment (CDCH, 179) and context must be given preference. The parallelism suggests that כָּנַף would denote the opposite of seeing, but the singular verb should not be used as decisive evidence. Cf. Muraoka, 517.

<sup>189</sup> Webb, 129; Boda, 200; Stulac, 189 n.57; Blenkinsopp (*Isaiah 1-39*, 421) is unique arguing for a singular human teacher.

29:18).<sup>190</sup> God will no longer conceal himself but rather Israel will see God and be taught by him, reversing the ignorance that caused Israel's wounding (Isa 1:2-4, 10; 6:10-12).<sup>191</sup>

Verse 21 continues the theme of the understanding of God, for here it is promised that Israel's "ears will hear a word" (וְאָזְנוֹיָדָהּ תִּשְׁמַעְנָה דְבָר). This is an echo of both Isaiah's call for Israel to obey (1:10, 19; שְׁמַעוּ דְבַר-יְהוָה) and Isaiah's hardening commission (6:9-10; שְׁמַעוּ שְׁמוֹעַ), However, the combination of truly hearing and seeing point toward a new age of renewal ushered in by Yahweh (Isa 29:18) when Israel will "walk" (לָכֹה) in God's "way" (דַּרְיָדָהּ), an image from Deuteronomy (Deut 8:6; 28:9; 30:16).<sup>192</sup> Israel will participate in the new knowledge of God as God leads and teaches them (cf. Isa 48:17), rather than Israel walking in her own idolatrous ways (cf. Isa 53:6; 57:17; Josh 23:5-7).<sup>193</sup> Again, this reverses the ignorance of God from which Israel suffered in Isaiah 1:2-4 and expresses the repentance hoped for in Isaiah 1:16-17.

When Israel knows God, she will abandon her idols which defiled her (Isa 30:22; 6:5; Jer 7:30).<sup>194</sup> Indeed, this abandonment is of one piece with the eschatological future that God will initiate (Isa 2:20; 31:7) where Israel rightly ascribes glory to him (Isa

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<sup>190</sup> Beuken, "What does the Vision Hold? 459; Blenkinsopp, *Isaiah 1-39*, 420-421; God is a teacher (מוֹרֵה) who brings his instruction (תּוֹרָה). Cf. Isa 1:10; 2:3; etc.

<sup>191</sup> Wildberger (175) connects this with passages such as Exod 19:21; 20:21-23, which would fit the cultic theme. Supporting a connection between this passage and Isaiah 1:12, cf. Aitken, "Hearing and Seeing," 33; Kim, 150.

<sup>192</sup> Wildberger, 170; Stansell, "Isaiah 28-33," 86; Childs, 227; Aitken, "Hearing and Seeing," 31; Beuken, "What does the Vision Hold?" 462; Wildberger, 175; Alexander, 481-482; Smith, *Isaiah 1-39*, 521 n.158.

<sup>193</sup> The כִּי in this verse should be read as conditional. Cf. HPT; NIV; Oswalt, *Isaiah 1-39*, 560 n.13; IBHS, 510-511. On "the left and the right," cf. 2 Sam 14:19. BDB, 414; Beuken, "What does the Vision Hold?": 461.

<sup>194</sup> G. J. Wenham, "Clean and Unclean," *NBD*, 211; Webb, 129-130; Kaiser, *Isaiah 13-39*, 302.



42:8).<sup>195</sup> The verb defile (וַטְמֵאֲתֶם) is especially significant, for Israel desecrates their idols' former holiness, recognizing their impotence.<sup>196</sup> Not only will Israel defile their idols, but they will throw them away (הִזְרִים; Exod 32:20) as “something defiled by menstruation” (דְּרִיָּה; Lev 15:19-30), similar to refuse (צֵאָה).<sup>197</sup>

30:23-24- *God will give fertility and abundance.* Yahweh will give (וַיִּתֵּן) Israel the very thing that Israel could not obtain through idolatry: blessing, the healing of the earth. Verse 23 promises rain from God for planting (מִטֵּר זֶרְעֶךָ; cf. Deut 11:11, 14), bread (וְלֶחֶם תְּבוּאָת הָאֲדָמָה; Deut 11:14, 28:12) and abundance (דֶּשֶׁן וְשֶׁמֶן; Isa 10:17; 25:6).<sup>198</sup> God will graciously renew the war-torn countryside (הָאֲדָמָה) of Isaiah 6:11 and Isaiah 1:7,20, reversing his judgments (Gen 3:17-19; Deut 8:6-14; 28:12).<sup>199</sup> This total renewal is confirmed by the so-called “apocalyptic” language of verses 25 and 26.<sup>200</sup> Indeed, rather than being a city under siege (Isa 1:8), the inhabitants of Jerusalem will have broad pasture (כֶּרֶם נִרְחֵב; Isa 54:2; 61:5).<sup>201</sup> Verse 24 explains that Yahweh’s abundant renewal, peace and stability will even spread to the ox and donkey (וְהָאֵלֶּפִים וְהָעִירִים), giving them food fit for humans.<sup>202</sup>

<sup>195</sup> Smith, *Isaiah 1-39*, 521; Delitzsch, *Prophecies of Isaiah*, Vol. 2, 34.

<sup>196</sup> Wildberger, 176; Young, *The Book of Isaiah*, Vol. 1, 358; Oswalt, *Isaiah 1-39*, 561.

<sup>197</sup> BDB, 188; Cf. V. H. Matthews, M. W. Chavalas and J. H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic edition (Downers Grove, IL: InterVarsity Press, 2000), Isaiah 30:22. On the text, cf. Jan de Waard, *A Handbook on Isaiah* (University Park, PA.: Eisenbrauns, 1997), 128. The MT and 1Qsa have “as” (כִּמּוֹ; cf. Gen 34:15; 44:18; Exod 15:5) against the LXX. On refuse, cf. ESV; NIV; CDCH, 372; LXX: κόπρον.

<sup>198</sup> Delitzsch, *Prophecies of Isaiah*, Vol. 2, 35; Stulac, 207; Oswalt, *Isaiah 1-39*, 562 n.20.

<sup>199</sup> Webb, 130; Aitken, “Hearing and Seeing,” 33; Smith, *Isaiah 1-39*, 522; Motyer, 251; Wildberger, 179. Young, *The Book of Isaiah*, Vol 1., 359.

<sup>200</sup> Cf. R. J. Bauckham, “Apocalyptic,” *NBD*, 53-54; John Oswalt, “Recent Studies in Old Testament Eschatology and Apocalyptic” *Journal of the Evangelical Theological Society* 24/4 (1981): 289-301.

<sup>201</sup> Roberts, 395; Alexander, 481.

<sup>202</sup> Kaiser, *Isaiah 13-39*, 303. On the vegetation mentioned here, cf. Randall W. Younker, “Field Crops and Garden Plants,” *EDB*, 1063; Wildberger, 179; Kissane, *The Book of Isaiah*, Vol. 1, 347.

30:25- *The mountains will be rich with water.* Verse 25 continues the theme of water from the previous verse but expands it to the transformation of the cosmos.<sup>203</sup> These new water courses, artificial (פְּלִיגִים) and natural (יְבֵלֵי-מַיִם), are an image of God's provision and presence (Ps 46:4; Isa 32:2; 49:10; 66:12), echoing Eden (Gen 2:10-14; Ezek 47) and the renewal of creation elsewhere (e.g., Joel 4:18; Amos 9:13-15).<sup>204</sup> Likewise, the phrases "on every high mountain" (עַל-כָּל-הַר גְּבוּהָ) and "on every lifted up hill" (וְעַל כָּל-גְּבֻעָה נִשְׂאָה) echo the humbling of idols before Yahweh in Isaiah 2:14-15.<sup>205</sup> The streams on mountains is significant, evoking Eden, as it is portrayed as being on a mountain (Ezek 28:13-15; cf. Gen 2:10) and so the Eden-like mountains have become become "the locus of blessing on a renewed world" (cf. Isa 2:1-4; 11:9; 25:6).<sup>206</sup> This is a healing that not only restores the destruction caused by discipline but also points toward a renewed world.

Great as the picture of transformation is on the day of Yahweh, there will also be a great slaughter (הֲרֹג רָב; Isa 25:1-5; Ezek 26:15, Jer 12:3), for Yahweh will set things right again on earth.<sup>207</sup> Those who oppose Yahweh (whatever their ethnicity; Isa 30:1-17, 20) will be humbled "when the towers fall" (בְּנִפֹל מִמִּדְּוָיִם; cf. Isa 2:11-15).<sup>208</sup>

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The ox and ass should probably not be connected with Isa 1:3 as the vocabulary differs. *Contra* Willem A. M. Beuken, "Women and the spirit, the ox and the ass: The first binders of the Booklet Isaiah 28-32," *Ephemerides Theologicae Lovanienses* 74 (1): 24.

<sup>203</sup> Webb, 130; Young, *The Book of Isaiah*, Vol. 1, 363.

<sup>204</sup> Allen P. Ross, "נָהָר," *NIDOTTE*, 48; *Dictionary of Biblical Imagery*, s.v. "RIVER;" Wildberger, 171; Георгий Властовъ, *Священная летопись: Пророк Исаия*, 5ой томъ, 2 часть (Санкт Петербург: Глазунова, 1898), 43; CDCH, 358; J.M. Houston, "Rain," *NBD*, 1000; On יְבֵל as stream, cf. Isa 44:4.

<sup>205</sup> The vocabulary is so close in Isa 30:25; 40:9 and 2:15 that they all share the same textual variant. cf. BHS on Isa 2:15.

<sup>206</sup> Wildberger, 180; *Dictionary of Biblical Imagery*, s.v. "MOUNTAIN;" Martin Selman, "הַר," *NIDOTTE*, 1052; Eugene Merrill, *Everlasting Dominion: A Theology of the Old Testament* (Nashville, TN: B & H Publishing, 2006), 506; Motyer, 251; Leupold, 478. Cf. Isaiah 41:18-20.

<sup>207</sup> Blenkinsopp, *Isaiah 1-39*, 422; Kaiser, *Isaiah 13-39*, 303; Stulac, 198.

<sup>208</sup> Beuken, *Isaiah*, Vol. 2, 174; Alexander, 483; Wildberger, 181; Kim, 150.

30:26- *The earth will be rich with light.* In compliment to the richness of water in verse 25, Isaiah 30:26 shows a richness of light (לְאוֹר).<sup>209</sup> Light is often a sign of the era of salvation (Isa 9:2; 42:6, 16; 49:6; 51:4) and is concordant with healing (Isa 58:7-8; וְאֶרְכָּתֶיךָ).<sup>210</sup> Isaiah 60:18-21 speaks of a time without destruction (וְשֹׁבֵר; 60:18) and mourning (אֲבֵלֶיךָ; 60:20) when Yahweh will be the light (לְאוֹר; 60:19-20), echoing and informing 30:26.<sup>211</sup> In conjunction with the seven-fold increase of light (Gen 2:1-3), the sun and moon have ceased and only the light of Yahweh remains.<sup>212</sup>

The final line of Isaiah 30:18-26 brings us to the climax: the wounding-healing metaphor: "...on the day Yahweh binds up the break of his people and the wound of his striking he will heal" (בְּיוֹם חִבַּשׁ יתְּנֶה אֶת־שֹׁבֵר עַמּוֹ וּמַחֵץ מַכָּתוֹ יִרְפֵּא). The healing is on the day of Yahweh (בְּיוֹם), concurrent with the Edenic light and fertility described in Isaiah 30:26.<sup>213</sup> Moreover, the whole line is structured as a chiasm, centering on the wounds which will be undone.<sup>214</sup> Also important, the parallel nature of the phrases makes "heal" (יִרְפֵּא) equal to "bind-up" (חִבַּשׁ) and "break" (שֹׁבֵר) equal to "wounds of his blow" (וּמַחֵץ מַכָּתוֹ).<sup>215</sup> In context, the healing here should be understood as the healing of the disciplinary breach (שִׁבְרָה) made by God in Isaiah 30:13-14 (cf. Isa 1:5-8). However much many temporal and trans-temporal events may be telescoped

<sup>209</sup> Smith, *Isaiah 1-39*, 523.

<sup>210</sup> *Dictionary of Biblical Imagery*, s.v. "LIGHT," Martin J. Selman, "אוֹר," *NIDOTTE*, 324, 328. Cf. 2 Chron 5:13-14, Exod 24:15-18.

<sup>211</sup> Roberts, 395; Oswalt, *Isaiah 1-39*, 561.

<sup>212</sup> Rightly Beuken, *Isaiah*, Vol. 2, 174; Robert Gordis, "Midrash in the Prophets," *Journal of Biblical Literature* 49 (1930): 422; Delitzsch, *Prophecies of Isaiah*, Vol. 2, 45. Cf. Isa 2:5. The LXX lacks "as the light of seven days" (כְּאוֹר שִׁבְעַת הַיָּמִים), but 1Qsa and the Vulgate both retain it.

<sup>213</sup> Cf. ESV; NIV.

<sup>214</sup> Young, *The Book of Isaiah*, Vol. 1, 363 n.54.

<sup>215</sup> Heal (יִרְפֵּא) as imperfect and bind-up (חִבַּשׁ) is perfect is insignificant.

together in this passage (e.g., Isa 1:27; 2:1-4; 46:13; 52:7-8), the healing goes far beyond to the renewal of creation and the reconstitution of an obedient people of God.<sup>216</sup>

*Conclusion: Synthesis of Wounding-Healing Metaphor in Isaiah 1-39*

In this synthesis, the study will reflect on how Isaiah 6:1-13; 19:16-25 and 30:18-16 interact with Isaiah 1:2-20 and each other. In Isaiah 30:18-26, Yahweh will heal the wounds (מַכָּה; 1:6) he brought on his people earlier (Isa 30:26).<sup>217</sup> The wounding that was punishment for sin (1:28; שָׁקַר) and had been left unbound (Isa 1:6; וְלֹא הִכְפְּשׁוּ), he would bind up (Isa 30:26). This was not dissimilar to the way that Yahweh would relate to Egypt (Isa 19:22), striking Egypt to humble and heal her. Both Israel (Isa 30:19) and Egypt (Isa 19:20) would cry out (צַעַק) for a savior and God would respond to their prayers, in contrast to Isaiah 1:15 where God refused to listen to Israel. In reversal of the commission to make Israel hard and ignorant in Isaiah 6:9-10, God would cause hearing (שָׁמַע; Isa 30:20-21) and seeing (רָאָה; Isa 30:20) and so knowledge (מוֹרָה; Isa 30:20-21) and healing (רָפָא; Isa 30:20-21) in Israel. Likewise, unbelieving Egypt would have a new knowledge of Yahweh (Isa 19:21; וַיִּדְעוּ מִצְרַיִם) (אֶת־יְהוָה) when he healed them (Isa 19:22; וַיִּרְפוּ). Yet in Isaiah 30:23-26 the healing is not only spiritual. It envisions a renewal of the desolated land pictured in Isaiah 1:7-8 and 6:11-13.

In humbling and then healing, God will transform Israel's wicked seed (Isa 1:4; זֶרַע מְרֵעִים) into a holy one (Isa 6:13). The wounding and devastation of Jerusalem

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<sup>216</sup> Boda, 200; Young, *The Book of Isaiah*, Vol. 1, 361, 363; Cf. G.A. Walters and B. A. Milne, "Salvation," *NBD*, 1407; G.W. Light, "Salvation, Save, Savior," *EDB*, 1154.

<sup>217</sup> Kaiser, *Isaiah 13-39*, 304; Roberts, 395; Wildberger, 183.

described in Isaiah 1:2-8 and 6:10-13 is surpassed by the renewal of creation and the abundant provision of Isaiah 30:23-26.

When we examine the theme of the cult of Israel, their empty ritual (Isa 1:10-15) and impurity (טִמְאָה) before Yahweh (6:5) is transformed in the expansion of the garden of Eden and the light of Yahweh being with his people on his holy mountain(s) in Isaiah 30:18-26.<sup>218</sup> Again, Isaiah 19:19, 21 reflects Egypt's rejection of their own idols, an acceptance of Yahweh and sacrifice to him (וְעִבְדוּ יְהוָה), experiencing a similar transformation at the altar (הַמִּזְבֵּחַ) to that of Isaiah (Isa 6:6). Such fellowship with God and healing had been impossible because of the impossibility of repentance (Isa 6:10; וְיָשָׁב). But in the future, God would make it so (Isa 19:22; וְרָפוּא וְשָׁבוּ עַד-יְהוָה).

Having explored the wounding-healing metaphor in connection with its constituent themes from Isaiah 1:2-20, not only in its relationship with Isaiah's commissioning (Isa 6:1-13) and Israel's renewal (Isa 30:18-26) but also the salvation of Egypt (Isa 19:16-25), we are now well situated to probe the wounding-healing metaphor in Isaiah 40-55. It is to that task that we now turn.

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<sup>218</sup> Cf. Beale, *The Temple and the Church's Mission*, ch. 2.

### Chapter 3

#### *Wounded to Heal*

##### *An Examination of the Wounding-Healing Theme in Isaiah 40-55*

Having examined the wounding-healing metaphor in Isa 1:5-6 and the remainder of Isaiah 1-39, both in their expectation of judgment (Isa 1:4-8; 6:10-13) and their hope beyond judgment (Isa 19:16-25; 30: 18-26), we are now well poised to examine the metaphor and its attendant themes in Isaiah 40-55, namely Isaiah 53:4-5 and its context. This chapter will explore the wounding-healing metaphor in Isaiah 52:13-53:12 in the following manner. First of all, the passage's literary context, genre and structure will be examined.<sup>219</sup> Second, we will briefly survey the identity and mission of the Servant. Third, there will be an exegetical survey of Isaiah 53, which will highlight the presence of the themes (destruction and renewal in the land; ignorance and understanding of God; cultic defilement and purity; a polluted and purified people of God; divine responsiveness; and the nations as oppressors and co-worshippers) that have attended the wounding-healing metaphor in Isaiah 1-39. This chapter will also give special attention to the metaphor in Isaiah 53:4-6. In conclusion, this chapter will demonstrate how Isaiah 52:13-53:12 further develops the wounding-healing metaphor as used in Isaiah 1-39.

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<sup>219</sup> The Servant songs must be interpreted both in context and in relation to each other. R. E. Clements, "Isaiah 53 and the Restoration of Israel" in *Jerusalem and the Nations: Studies in the Book of Isaiah*, eds. William H. Bellinger and William R. Farmer (Sheffield: Sheffield Phoenix Press, 2011), 174; Edward J. Kissane, *The Book of Isaiah*, Vol 2 (Dublin: Brown and Noland, 1943), 176; Экатериновский, 170; H.G.M Williamson, *Variations on a Theme* (Carlisle: Paternoster, 1998), 130-131. *Contra* Christopher North, *The Second Isaiah* (Oxford: Clarendon, 1964), 234.

*The Literary Context, Genre and Structure of Isaiah 52:13-53:12*

Isaiah 52:13-53:12 falls within Isaiah chapters 40-55, which can be broken down further into two sub-sections, chapters 41-48 and chapters 49-55.<sup>220</sup> In Isaiah chapters 49 to 55, the focus is on the Servant, who although first introduced in Isaiah 42:1-9, is further described in Isaiah chapter 49:1-7 and 50:4-11, contrasting with Israel. In Isaiah chapter 51 and continuing into chapter 52, the redemption of Israel (Isa 51:7-16), God's kingdom (Isa 52:6-10), the second exodus (52:11-12) and the worship of the nations is described (51:4-6).<sup>221</sup> Following Isaiah 52:13-53:12, the positive perspective continues, with Isaiah 54 and 55 pointing toward a renewed vitality and glory in fulfillment of the covenants of the Old Testament.<sup>222</sup> Indeed, the location of Isaiah 52:13-53:12 between the glorious realities of Isaiah 52:1-11 and 54:1-17 seems to imply the Servant's mission is the key to the realization of the realities in Isaiah 52:1-11 and 54:1-17.<sup>223</sup>

The genre of Isaiah 52:13-53:21 is a difficult issue.<sup>224</sup> Probably the best approach is to recognize it shares hymnic and salvation oracle elements, while noting that the most similar passages are the other servant songs (Isa 42:1-9; 49:1-7; 50:4-11), especially the extended use of the first person by a figure other than Yahweh.<sup>225</sup>

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<sup>220</sup> Oswalt, *Isaiah 40-66*, NICOT (Grand Rapids, MI.: Eerdmans, 1998), kindle. More detailed, cf. Motyer, 289; Peter Gentry, "The Atonement in Isaiah's Fourth Servant Song [Isaiah 52:12-53:12]" *Southern Baptist Journal of Theology* 11:2 (Summer 2007): 21.

<sup>221</sup> On the second exodus here, cf. Gordon P. Hugenberger, "The Servant of the Lord in 'the Servant Songs' of Isaiah" in *The Lord's Anointed*, eds. Philip E. Satterthwaite, Richard S. Hess and Gordon J. Wenham (Eugene, OR.: Wipf and Stock, 1995), 126-128.

<sup>222</sup> Dumbrell, "The Role of the Servant in Isaiah 40-55," *The Reformed Theological Review* 48 no.3 (1989): 111-112; Stephen Dempster, "The Servant of the Lord" in *Central Themes in Biblical Theology*, eds. Scott J. Haffemann and Paul R. House (Grand Rapids, MI.: Baker, 2007), 157; Hugenberger, "Servant," 116.

<sup>223</sup> Rikki E. Watts, "Consolation or Confrontation? Isaiah 40-55 and the Delay of the New Exodus," *Tyndale Bulletin* 41.1 (1990): 52; Alexander, 284; Kaiser, *The Promise Plan of God*, 187.

<sup>224</sup> Cf. Eugene Merrill, "The Literary Character of Isaiah 40-55 Part 2: Literary Genres in Isaiah 40-55," *Bibliotheca Sacra* 574 (Apr 1987): 144-156. Merrill notes that there are various sub-genres and adaptations in Isaiah 40-55. Rigidity is unwise. I follow his conclusions here.

<sup>225</sup> Smith, *Isaiah 40-66*, 432-433. Jan L. Koole, *Isaiah*, Vol 2, trans. Anthony P. Runia (Leuven: Peeters, 1998), 260-261. For various theories, cf. Childs, 411. Likewise, Klaus Baltzer, *Deutero-Isaiah*, Hermeneia, ed. Peter Machinist (Minneapolis, MN.: Augsburg Fortress, 2001),

With the genre clarified, the structure of Isaiah 52:13-53:12 is important to establish. It is clearly marked off as a distinct discourse from Isaiah 52 and 54 by its change in topic from what surrounds as well as other grammatical structures.<sup>226</sup> The passage itself can be outlined as follows.<sup>227</sup>

52:13-15 - Introduction: The humiliation and exaltation of the Servant

53:1-3 - The life and suffering of the Servant

53:4-6 - The meaning of the Servant's suffering

53:7-9 - The voluntary death of the Servant

53:10-12 - The vindication of the Servant by God

### *The Identity of the Servant*

The identity of the Servant in the servant songs (42:1-9; 49:1-7; 50:4-9; 52:13-53:12) is very difficult.<sup>228</sup> I will evaluate the main options, then conclude with a hybrid-view,

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394. R.N. Whybray, *Thanksgiving for a Liberated Prophet*, JSOTSS (Sheffield: Sheffield Academic, 1978). Goldingay and Payne, 282. Claus Westermann, *Isaiah 40-66*, OTL, trans. David M. Stalker (London: SCM, 1969), 257. Joseph Blenkinsopp, *Isaiah 40-55*, AB (Garden City, NY.: Doubleday, 2002), 349.

<sup>226</sup> Both the preceding and following verses are marked by 2<sup>nd</sup> person imperatives that are supported by indicatives. Cf. Gentry, "Atonement," 26.

<sup>227</sup> Isa 52:13-15 should be taken separately from Isaiah 53:1-12, for separating it would leave 53:1 awkward and difficult to understand and the two chapters are bound together by the hearing-seeing vocabulary. cf. Goldingay and Payne, 277; Koole, *Isaiah*, Vol 2, 259; Childs, 413; John L. McKenzie, *Second Isaiah*, AB (Garden City, NY.: Doubleday, 1968), 131. For this structure, cf. Gentry, "Atonement," 24; Smith, *Isaiah 40-66*, 433; Ronald Bergey, "The Rhetorical Role Of Reiteration In The Suffering Servant Poem (Isa 52:13-53:12)" *Journal of the Evangelical Theological Society* 40:2 (Jun 1997): 177-178.

<sup>228</sup> Various backgrounds have been proposed for Isaiah 53. Cf. Edward J. Young, "The Origin of The Suffering Servant Idea," *Westminster Theological Journal* 13:1 (Nov 1950): 19-33. John Walton "The Imagery of the Substitute King Ritual in Isaiah's Fourth Servant Song" *Journal of Biblical Literature* 122 (2003): 734-743. Gordon D. Kirchevel, "Who's Who and What's What in Isaiah 53" *Bulletin for Biblical Research* 13.1 (2003): 127-131; J. D. Watts, *Isaiah 34-66* (Dallas, TX.: Word Publishing, 1987), 229-232. Few have been convincing. Cf. Childs, 411. John N. Oswalt, "The Myth of the Dragon and Old Testament Faith," *The Evangelical Quarterly* 49.3 (July-Sept. 1977): 163-172.



while also briefly examining the Servant's mission.<sup>229</sup> However, a note of caution is needed when thinking about the identity of the Servant: our judgment must be based on Isaiah itself and the trajectory in which it finds itself within the Old Testament, and so this permits some salvation-historical ambiguity.<sup>230</sup> However, this does not mean that Isaiah 52:13-53:12 is intentionally opaque or accidentally enigmatic, for many questions can be answered when the Servant songs are taken together.<sup>231</sup> With these cautions, we now turn to the identity of the Servant.

### *Israel*

For many scholars, Israel is the Servant figure in Isaiah 52:13-53:12.<sup>232</sup> Israel is often referred to as the servant (e.g., Isa 41:8-9; 42:19) and terms applied to Israel are also applied to the servant (e.g., chosen [42:1, 43:20, 45:4], light [49:6, 51:4]).<sup>233</sup> Moreover, the humbling/death and exaltation/resurrection of the Servant is in some ways the story of Israel (e.g., Isa 57:14-21; Ezek 37).<sup>234</sup>

In response, the Servant is often distinguished from Israel in individualistic language (Isa 49:3-6) and he himself acts upon Israel (Isa 42:3; 42:6; 53:6).<sup>235</sup> Moreover, Israel suffers from many of the ailments (Isa 42:19; Isa 46:12) that the Servant came to fix

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<sup>229</sup> For a survey, cf. Hugenberger, "Servant," 105-140. Occasionally, scholars posit more than one servant figure (e.g., 52:13=Israel; 53:11=prophet). However, the lack of clear change in subject argues strongly against this.

<sup>230</sup> Kissane, *The Book of Isaiah*, Vol 2, 179; Watts, "Consolation or Confrontation?," 58; Sandy, 152-153.

<sup>231</sup> Smith, *Isaiah 40-66*, 431. *Contra* D. J. A. Clines, *I, He, We & They: A Literary Approach to Isaiah 53* (University of Sheffield: Sheffield, 1983), 33; Walter Bruggemann, *Isaiah 40-66* (Louisville, KY.: Westminster/John Knox, 1998), 141.

<sup>232</sup> E.g., Jaap Dekker, "The High and Lofty One Dwelling in the Heights and with his Servants: Intertextual Connections of Theological Significance between Isaiah 6, 53 and 57," *Journal for the Study of the Old Testament* Vol 41.4 (2017): 487; L.G. Rignell, "Isa. LII 13-LIII 12," *Vetus Testamentum* 12 no. 3 (1953): 88; Bruggemann, *Isaiah 40-66*, 146; Kim, 244. Jerusalem as the servant also fits in this designation.

<sup>233</sup> The most powerful part of this argument is the presence of "Israel" in Isa 49:3. It should probably be retained and understood to refer to what Israel should have been. Cf. Schultz, "Servant, Slave," *NIDOTTE*, 1196; Motyer, 386.

<sup>234</sup> Лапухин, 326; Kim, 248; Rignell, "Isa. LII 13-LIII 12," 89.

<sup>235</sup> Hugenberger, "Servant," 107-108; Dempster, "Servant," 155-156; Экатериновский, 176; Christopher J. H. Wright, *Knowing Jesus through the Old Testament* (Downers Grove, MI.: IVP, 1992), 160-161; Schultz, 1195; Merrill, *Everlasting Dominion*, 512.

(Isa 42:7; Isa 53:11).<sup>236</sup> Thus, the Servant suffers innocently, but Israel does not (Isa 42:18-25, 43:22-28).<sup>237</sup> Therefore, to completely equate the Servant with Israel is unwise.

### *A Prophet or King from Israel's History*

Some have also argued that a king (Hezekiah or Cyrus) or a prophet (Jeremiah, Deutero-Isaiah, or an unknown prophet) from Israel's history fits the description.<sup>238</sup> The talk of bringing justice (Isa 42:4) would fit well with a royal prerogative (1 Sam 8:9,11; 9:17; 12:13) and David was a servant (Ps 89:4; Isa 52:13) and "chosen" (1 Sam 10:23; Deut 17:15; Isa 42:1).<sup>239</sup> In addition, the kings of Israel also play a representative role in Israel (2 Sam 6:17; 7: 24; Isa 52:15).<sup>240</sup> However, none of the kings match the innocent-suffering language of the Servant (cf. 2 Sam 11-15; 2 Kings 17-18) nor does does the Servant's transformation (Isa 42:1,4; 49:6) sound like royal reform (2 Kings 23).<sup>241</sup> Finally, the silence regarding the name of the Servant in these chapters would seem to indicate someone beside Cyrus, who is freely named elsewhere.<sup>242</sup>

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<sup>236</sup> Some have argued that the purified and faithful remnant is in view (e.g., William B. Nelson Jr., "THE SERVANT OF THE LORD," *EDB*, 1198), but even the remnant is sinful in Isaiah 40-55 (43:22, 46:3, 48:1). Cf. Kissane, *The Book of Isaiah*, Vol. 2, 177-178.

<sup>237</sup> Watts, "Consolation or Confrontation?," 53. *Contra* P. Stern, "The Blind and Deaf Servant Imagery of Deutero-Isaiah," *Biblica* 75 (1994): 224-32. Israel seems to suffer at the hands of the nations, whereas the Servant suffers at the hands of Israel (Isa 49:5, 50:8, 53:8).

<sup>238</sup> A priestly referent has also been argued based on the possible anointing (52:14), sprinkling (53:15), guilt-offering (53:10) and intercession (53:12) but this option has not been as widely received. Cf. Hugener, "Servant," 118-119

<sup>239</sup> Dempster, "Servant," 156; Dumbrell, "Role," 108; Williamson, *Variations on a Theme*, 132; Kim, 248.

<sup>240</sup> Kaiser, *The Promise Plan of God*, 186; Clements, "Isaiah 53 and the Restoration of Israel," 175.

<sup>241</sup> Экатериновский, 177.

<sup>242</sup> Watts, "Consolation or Confrontation?," 58. Most agree that the royal focus of Isaiah 1-39 has largely faded in Isaiah 40-66.

With regard to the prophets, it is certainly true that Jeremiah suffered innocently (cf. Jer 11:19), but he was not a silent prophet (cf. Jer 12:1-4; Isa 53:6).<sup>243</sup> More significantly, the description of the Servant here relates to atonement for Israel (Isa 53:5-6, 10), to which no prophet could lay claim.<sup>244</sup> Perhaps it might be said that a prophet's word might bring healing (cf. Isa 6:10-13), but not substitutionary redemption.<sup>245</sup> Therefore, the suggestions of Deutero-Isaiah or an anonymous prophet falter also.

Deserving special mention within the prophet category is Moses.<sup>246</sup> Like the Servant, Moses is uniquely designated God's servant (Num 12:6-8; Isa 42:1), makes intercession (Ps 99:6; Isa 53:12), offers to bear the wrath of God for people (Exod 32:30-35; 53:10), fulfills priestly roles (Exod 29:16; Isa 52:15), is rejected by his people (Exod 2:13, 4:1, 15:24, 16:12) and brings Torah and justice (Exod 18, 21:1, 24:3).<sup>247</sup> However, the suggestion of Moses does not make sense of the royal allusions and the promise of long-life in the promised land (Isa 53:11-12; Deut 32:48-52). Thus, even a new Moses figure fails to draw together all the allusions mentioned above.<sup>248</sup>

#### *A Cumulative Figure: The Suffering-Servant*

Although the Servant is not explicitly identified as Messiah-King, both the Servant and the Messiah perform the same task: the restoration of Israel.<sup>249</sup> The intratextual

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<sup>243</sup> Cf. Hans-Jurgen Hermisson, "The Fourth Servant Song in the Context of Second Isaiah" in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, eds. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids, MI.: Eerdmans, 2004), 20.

<sup>244</sup> Kissane, *The Book of Isaiah*, Vol 2, 178; Clements, "Isaiah 53 and the Restoration of Israel," 180.

<sup>245</sup> Whybray (63) denies this aspect.

<sup>246</sup> Robertson, 62-64.

<sup>247</sup> Cf. esp. Hugenberger, "Servant," 130-131; Baltzer, 294-328. Clements ("Isaiah 53 and the Restoration of Israel," 181-183) notes the intentional comparison with Moses.

<sup>248</sup> Hugenberger, "Servant," 129.

<sup>249</sup> Kissane, *The Book of Isaiah*, Vol 2, 179; Gentry, "Atonement," 23. It is well-known that the Targum has "My Servant, the Messiah" (עֲבָדִי מְשִׁיחָא) in Isa 53:12.

connections within Isaiah between the two are many: the Spirit (רוּחַ) will be upon them (Isa 11:2; 42:1); justice (מִשְׁפָּט) will be brought by them (9: 7[6]; 11:3-4; Isa 42:1); the nations (גּוֹיִם) will be under their influence (Isa 9:3-7[2-6]; 11:10, 12; 42:6; 49:6); they will bring splendor to Israel (Isa 11:10; 49:5-6); they will gather (אָסַף) Israel gently (Isa 11:11-12; 49:5-6); peace (שְׁלוֹמִים) will be brought by them (Isa 9:7[6]; 53:6); light (אֹר) is attendant to them (9:2[9:1]; 42:6); they speak (פָּה) with performative power (11:4; 49:2); they are greatly honoured (9:6-7[5-6]; 52:13-15); they are referred to as a shoot (11:1; 53:2); and they are righteous (11:3,5; 53:10).<sup>250</sup> In other words, the Servant does the same things as the Messiah figure of Isaiah 1-39, but with the significant addition of suffering.<sup>251</sup>

#### *Conclusion: The Identity and Role of the Servant*

In summary, the Servant (Isa 42:1-4), acting like the Messiah figure of Isaiah 1-39, is part of Israel and acts as a representative of the people, brings Torah, suffers and intercedes for Israel like Moses (Isa 49:4,7; 50:6-7) as an obedient servant to God.<sup>252</sup> He brings justice like David so that Israel can become the true servants they ought to be (Isa 54:17; 56:6). For this, he will be vindicated (Isa 49:4,7; 50:7-8).<sup>253</sup> Isaiah 52:13-53:12 is the culmination of these themes.<sup>254</sup>

<sup>250</sup> Cf. Walton, "The Imagery of the Substitute King," 742; Dempster, "Servant," 157-158; Hamilton, 208.

<sup>251</sup> Because the temporal force of verbs is derived from context, this indicates that the Servant, like the complete restoration of the people of God, lies in the future from the perspective of the writer, while at the same time acknowledging some narrative progression within Isaiah 53, recognizing that significant changes of mind take place within the time portrayed in the passage (cf. Isa 52:13-15).

<sup>252</sup> Cf. Bruggemann, *Isaiah 40-66*, 142; Schultz, 1184. *Contra* Blenkinsopp, *Isaiah 40-66*, 349.

<sup>253</sup> Dumbrell, "Role," 107-110; Oswalt, *Isaiah 1-39*, 51; Smith, *Isaiah 40-66*, 431.

<sup>254</sup> Hermisson, "Fourth Servant Song," 21-22.

### Exegetical Survey of Isaiah 52:13-53:12

We now turn to the exegetical survey of Isaiah 52:13-53:12 with particular focus in this section on the wounding-healing metaphor and its attendant themes.

52:13-15 - Introduction: The humiliation and exaltation of the Servant.

Isaiah 52:13 begins with “behold” (הִנֵּה), asserting that the Servant of Isaiah 42:1 will succeed (יִשְׁכַּל) in God’s plan.<sup>255</sup> As a result, the Servant “will be exalted and be lifted up and be very great” (יָרִים וְנִשָּׂא וְנִבְהַ מְאֹד), receiving honour that is due only to God himself in our other wounding-healing texts (Isa 6:1; 57:15).<sup>256</sup>

Isaiah 52:14-15 explain further how the servant moved from humiliation to exaltation: just as they were horrified (for he was terribly disfigured), so they will be amazed because of the Servant’s work.<sup>257</sup> This was because they had not heard or seen. We now turn to the details.

The expression “many” (רַבִּים) refers to the nations of Isaiah 52:15, especially when taken in contrast with “my people” (Isa 53:8) and “all of us” (Isa 53:6).<sup>258</sup> The many nations are appalled (שָׁמְמוּ) because of the ruination (מִשְׁחָת) of the Servant.<sup>259</sup>

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<sup>255</sup> Westermann, *Isaiah 40-66*, 255; Webb, 209; Edward J. Young, *The Book of Isaiah*, Vol. 3 (Grand Rapids, MI.: Eerdmans, 1972), 355; Koole, *Isaiah*, Vol 2, 264.

<sup>256</sup> Dekker, “The High and Lofty One,” 486; Herbert M. Wolff, “The relationship between Isaiah’s final Servant Song (Isa 52:13-53:12) and chapters 1-6” in *A Tribute to Gleason Archer*, eds Walter C. Kaiser and Ronald F. Youngblood (Chicago, IL.: Moody Press, 1986): 254.

<sup>257</sup> The structure is the following. Isa 52:14a-protasis, Isa 52:15b- apodosis, Isa 52:14b-interjection. Isa 52:13b- the reason for Isa 52:15a. Westermann, *Isaiah 40-66*, 258; Koole, *Isaiah*, Vol 2, 272; Delitzsch, *Prophecies of Isaiah*, Vol 2, 282; Oswalt, *Isaiah 40-66*, kindle. On this construction, cf. Gen 41:1; Deut 28:63. GKC, 499.

<sup>258</sup> Clines, *I, He, We & They*, 32; Goldingay and Payne, 295; Koole, *Isaiah*, Vol 2, 272. *Contra* Paul House, *Old Testament Theology* (Downers Grove, IL.: IVP, 1998), 290; McKenzie, *Isaiah 40-66*, 131; Rignell “Isa. LII 13-LIII,” 89; Baltzer, 399.

<sup>259</sup> The consonants of מִשְׁחָת can support destruction (Isa 38:17) or anointing (Lev 21:12), but ruination fits the parallel better. So LXX; BDB, 1008; CDCH, 249. 1Qsa has מִשְׁחָתִי and

Indeed, his appearance is no longer of human form, although it should be born in mind this is poetry and so should not be read literally.<sup>260</sup>

Just as they marveled at his destruction, so also many will marvel as he “sprinkles” (נִזְרָה) many nations.<sup>261</sup> The Servant is purifying others (Ps 51:9), most likely from sin.<sup>262</sup> This connects well with 52:11, which assumes those returning from exile have been purified.<sup>263</sup> This is the cultic purity needed in Isaiah 6:5 and 1:10-15. The second cola speaks of kings showing “restraint, respect, submission” (Ps 107:42; Job 5:16) before the Servant, for he has brought them low.<sup>264</sup>

In earlier wounding-healing passages (Isa 1:7-8; 6:11-13), the nations were viewed as oppressors (i.e., those wounding). However, in this passage, in concert with the hopes of Isaiah 19:16-25 and 30:23-24, the Servant will bring freedom from invasion and bondage of the nations (52:1, 2, 4) and return from exile (52:8).<sup>265</sup> The devouring sword (Isa 1:19-20; 6:13-13) of God’s judgment has passed and his reign is being restored.<sup>266</sup>

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is followed by Gentry (“Atonement,” 27-28) and Goldingay (*The Theology of the Book of Isaiah*, 72).

<sup>260</sup> Payne, “Language,” 134. Similarly, Clines, *I, We, He & They*, 27. Commentators that see the servant as a Davidic figure often see a foil of David in 1 Sam 16:12-13. E.g., Goldingay and Payne, 291; Oswalt, *Isaiah 40-66*, kindle.

<sup>261</sup> The LXX’ has θαυμάσονται and many have followed it, but sprinkle (נִזְרָה) is the verb used and it can be used without עַל to denote the object (Lev 4:6, 17) and the liquid sprinkled need not always appear if it can be assumed from context (Exod 29:21; Lev 14:17). Cf. Gentry, “Atonement,” 27; Edward J. Young, “The Interpretation Of נִזְרָה In Isaiah 52:15” *Westminster Theological Journal* 03:2 (May 1941): 132; Goldingay and Payne, 295; De Waard, 194.

<sup>262</sup> Lev 16:14,15,19. Экатериновский, 172; Segond 21; Victor P. Hamilton, “נִזְרָה,” *NIDOTTE*, 69.

<sup>263</sup> Webb, 209.

<sup>264</sup> Cf. Job 29:9; Goldingay and Payne, 296; Koole, *Isaiah*, Vol 2, 273. In Isaiah, “kings” (מְלָכִים) always refers to gentile kings (Isa 41:2; 45:1; 49:7; 49:23).

<sup>265</sup> Dekker, “The High and Lofty One,” 489; Kim, 245; Koole, *Isaiah*, Vol 2, 259.

<sup>266</sup> Dumbrell, “Role,” 159; Dekker, “The High and Lofty One,” 489.

The kings were amazed because, “what had not been reported to them, they saw” (אֲשֶׁר לֹא-סִפְּרָ לָהֶם רָאוּ) and “what they had not heard, they understood” (אֲשֶׁר לֹא-שָׁמְעוּ הִתְבּוֹנְנוּ). These phrases envision the mission of Servant in a way that brings knowledge of God and his plans beyond Israel (49:6).<sup>267</sup> Seeing, hearing and understanding are the things that Israel has not been able to do (cf. Isa 1:2-4; 53:1) as result of God hardening them (Isa 6:10-13), ensuring their wounding and preventing their healing.<sup>268</sup> However, in the end the Servant will restore the knowledge of God (Isa 52:6; יִרְעֵ עַמִּי שְׂמִי; Isa 30:20-21; 19:21), so that even the nations experience this knowledge.<sup>269</sup>

In summary of Isaiah 52:13-15, we may say that the successful completion of the Servant’s mission will bring about a reversal: the nations will be transformed from oppressors to co-worshippers when the Servant purifies them and is exalted.

53:1-3 - The life and suffering of the servant.

Isaiah 53:1-3 narrates the life and suffering of the Servant. Verse 1 forms a conceptual chiasm with Isaiah 52:13 describing the unbelief the Servant met in Israel.<sup>270</sup> The prophet longs for Israel to respond with faith (הֵאֱמִין; cf. Isa 1:21, 26) although they had not (41:26; 42:19; 44:18).<sup>271</sup> The meaning of “what he has heard” (שָׁמוּעָה; cf. 1 Sam 2:24; 2 Sam 4:4), when taken in parallel with “the arm of Yahweh”

<sup>267</sup> Cf. Koole, *Isaiah*, Vol 2, 274.

<sup>268</sup> Dekker, “The High and Lofty One,” 482; Goldingay and Payne, 279-280. *Contra* North, 235. In Isaiah, the only collocations of the verbs “hear” and “understand” are Isa 6:9-10 and 52:15. The only collocations of “see” and “understand” are Isa 6:9-10, 44:18, and 52:15.

<sup>269</sup> Goldingay and Payne, 296. Perhaps it is the usual application of these terms to Israel that encourages Childs (413) to error in seeing Israel as the subject of these verbs.

<sup>270</sup> Childs, 413. Where the first person is used elsewhere, it is on the lips of the author. Cf. Isa 16:6; 24:16; 42:24; 40:6-8; 64:4-5. Delitzsch (*Prophecies of Isaiah*, Vol 2, 286), Oswalt (*Isaiah 40-66*, kindle), Webb (210), Goldingay and Payne (296), Gentry (“Atonement,” 31), Kim (246), Hermisson (“Fourth Servant Song,” 30), and seemingly Clines (*I, We, He & They*, 30) argue for a penitent-believing remnant. *Contra* Blenkinsopp, *Isaiah 40-55*, 349; Baltzer, 402.

<sup>271</sup> Koole, *Isaiah*, Vol 2, 274-275. GKC (476) takes אֲנִי as “O that...!”

(וַיִּזְרַע יְהוָה), denotes the message of God's action to judge and save (Isaiah 52:10; Ps 89:11, 14, 22), surprisingly made manifest in the suffering Servant (52:7-10).<sup>272</sup>

Isaiah 53:2 moves from Israel's unbelief to a description of the Servant. Although often understood negatively, a struggling shoot (שָׁרֵשׁ) out of dry ground (Isa 35:1; 41:8; מֵאֲרֵץ צִיָּה) is perhaps better taken as a comment on the difficulty from which the Servant arose and his lack of pretension.<sup>273</sup> This happened under Yahweh's (לְפָנָיו) superintendence and protection.<sup>274</sup> Shoot and root (שָׁרֵשׁ) also echo the Davidic promises of Isaiah 11:1,10.<sup>275</sup> However, Isaiah 53:2, harkening back to the imagery of 52:14, speaks of his lack of remarkable appearance (Gen 39:6), likely a foil of David. (1 Sam 16:7; 17:42).<sup>276</sup>

To be sure, Isaiah 53:3 goes a significant step further, beginning to detail the Servant's sufferings, binding this section to verses 4-6.<sup>277</sup> From the common observer's perspective, he was "despised" (נִבְזָה; Isa 49:7) and "rejected by men" (וַחֲרַל אִישִׁים; cf. Job 19:13-14; Ezek 3:27).<sup>278</sup> From God's perspective, he was

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<sup>272</sup> See especially H. L. Ginsberg, "The Arm of Yhwh in Isaiah 51-63 and the Text of Isa 53:10-11," *Journal of Biblical Literature* 77 (1958): 152-156; Webb, 209; Abernethy, kindle, ch. 2; McKenzie, 133; Bruggemann, *Isaiah 40-66*, 144; Koole, *Isaiah*, Vol 2, 252; Bergey, "Rhetorical Role," 183; Экатериновский, 179. The term "reveal" (גָּלָה) fits well with the salvation motif (Isa 40:5; 56:1).

<sup>273</sup> Webb, 211; Афансеев, 109. *Contra* McKenzie, 131; Kissane, *The Book of Isaiah*, Vol 2, 185. There may be a case of double entendre here with the LXX translating "tender shoot" (יִזְק) as "child" (παιδίον). Cf. Hos 14:6[7]. CDCH, 155; Лапухин, 334.

<sup>274</sup> Yahweh's saving work is often portrayed as happening "before him" (Isa 40:10, 62:11) and so the text is fine as it stands. Rightly Goldingay and Payne, 299. *Contra* BHS; Clines, *I, We, He & They*, 16.

<sup>275</sup> Gentry, "Atonement," 32. Goldingay and Payne (280) see a contrast between Isa 11:1 and 53:2.

<sup>276</sup> North, 237; Goldingay, *The Theology of the Book of Isaiah*, 141; Webb, 211; Oswalt, *Isaiah 40-66*, kindle.

<sup>277</sup> Cf. Sorrows and grief appear in both Isa 55:3 and Isa 53:4. Bergey, "Rhetorical Role," 180.

<sup>278</sup> Webb, 211. Used in conjunction with נִבְזָה, a passive meaning for חָרַל is likely and the Servant ceasing from people does not fit well with him being stricken by them (Isa 50:4,6). Cf.



familiar with “sorrows” (וּמִכְאָבִינִו) and “grief” (חֲלָיִינוּ).<sup>279</sup> The third cola (וּכְמִסְתָּר פָּנִים) likely means “As one from whom God hid his face.”<sup>280</sup> This picks up the theme of divine disfavour and divine responsiveness that we have seen elsewhere: when God heals Israel in Isaiah 30:19-20, God promises that he will not hide himself any more, as he had in the past (Isa 1:15; 6:10-13). God had hid his face from Israel (Isa 54:8), but now, because he has hidden his face from the Servant, he will show everlasting love to Israel (cf. Isa 54:8; 57:17).<sup>281</sup>

Moreover, “grief” (חֲלָיִינוּ; perhaps better translated sickness) ties this passage directly to wounding-healing metaphor in Isaiah 1:5.<sup>282</sup> God had inflicted sorrow on Israel because of their rebellion and God was afflicting the servant with the same grief, not because of his rebellion, but because of Israel’s.<sup>283</sup>

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BDB, 293; Smith, *Isaiah 40-66*, 446. *Contra* Goldingay and Payne, 301; Symmachus’ LXX; Лапухин, 335; North, 237.

<sup>279</sup> Both “man of sorrows” (אִישׁ מִכְאָבֹתָ) and “acquainted with sickness” (וַיִּדְוַע חֲלָיִי) should be taken in the same sense. On the meaning of וַיִּדְוַע, cf. Blenkinsopp, *Isaiah 40-55*, 349. On the grammar of this cola, cf. GKC, 417; Koole, *Isaiah*, Vol 2, 284-286; Muroaka, 137, 620.

<sup>280</sup> The vast majority of commentators take וּכְמִסְתָּר פָּנִים to refer to men hiding their faces from the Servant (e.g., Koole, *Isaiah*, Vol 2, 286), as the Servant does not hide his face from them (50:6). In support of God hiding his face from the Servant, it should be said that every other usage of the “self-concealment” motif in Isaiah refers to God’s withdrawal of himself from his people (8:17; 54:8; 57:17; 59:2; 64:6). The fact that face is plural is not determinative (cf. Isa 59:2; הִסְתִּירוּ פָּנֵים). Moreover, Isa 57:17, a wounding-healing text that will be examined in the next chapter, has the same collocation of striking (cf. Isa 53:4) and hiding of face. This in no way contradicts God’s assurances of vindication (*contra* Smith [*Isaiah 40-66*], 446) any more than God turning his face from Israel contradicts Israel’s eventual restoration. Neither should the comparative “as” (כְּ) be taken as problematic for this view (so Koole, *Isaiah*, Vol 2, 286) for there is nothing improbable about the idea, “As one experiencing divine disfavor...” The Targum also takes the approach advocated here (I owe this reference to Smith, *Isaiah 40-66*, 447).

<sup>281</sup> Dekker, “The High and Lofty One,” 482.

<sup>282</sup> In Isaiah, the term only appears in Isa 1:5; 38:9; 53:3-4. Gentry (“Atonement,” 32) argues that the description of Israel in 1:5-6 has been transferred to the Servant. Cf. Wolff, “Relationship,” 253.

<sup>283</sup> חֲלָיִי can mean anything from a fall (2 Kings 1:2) to an arrow wound (1 King 22:34), but from context here denotes serious injury. D. F. Payne, “The Servant of the Lord: Language and Interpretation,” *Evangelical Quarterly* 43.3 (July-September 1971): 135.

In summary of verses 1-3, one can say that the unremarkable nature of the Servant and his mission (Isa 53:2) has met with unbelief (Isa 53:1) and scorn from fellow Israelites (Isa 52:3), as he was receiving the same divine disfavour, sickness and sorrow (Isa 52:3) that Israel had (Isa 1:5-6)<sup>284</sup>

53:4-6 - The meaning of the Servant's suffering.

These verses not only explain further the suffering of the Servant and its meaning, but also contain the only mention of the wounding-healing metaphor in Isaiah 52:13-53:12.

The first two colas of verse four are parallel statements of fact, while the third and fourth colas, which are also parallel, express the previous understanding that the “we” had of the Servant's suffering.<sup>285</sup> Verses 4 begins with an ironic contrast (אֲנִי): Israel

undervalued the Servant, but he was bearing their sorrows.<sup>286</sup> What it means to “bear sickness” (וְנָשָׂא... חַלְיֵנוּ) and “bear sorrow” (וּמְכַאֲבֵינוּ סְבָלָם) has received

considerable attention in the scholarly literature and the expressions “he bore our

guilt” (Isa 53:11b; וְעֹנֵתָם הוּא יִסְבֵּל) and “he bore the sin of many” (Isa 53:12b; וְהוּא

חָטְאֵי רַבִּים נָשָׂא) should also be included here, for they are mutually interpretive.<sup>287</sup> To

begin with, the pronominal suffixes on the sin words in Isaiah 53:4 make clear that he is not bearing his own sin/sickness and the close grammatical parallel with

Lamentations 5:7 (סְבָל) and Exodus 34:7 should inform our understanding.<sup>288</sup> Thus,

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<sup>284</sup> Many versions (1Qsa, LXX, Syriac, Targum) have a qal active participle, but the meaning seems to be the same.

<sup>285</sup> Alexander, 294.

<sup>286</sup> Cf. BDB, 38; IBHS, 671; Koole, *Isaiah*, Vol 2, 288. *Contra* North, 238. Sickness is also fronted in this clause to sharpen the contrast between Israel's understanding and reality. Muroaka, 548.

<sup>287</sup> Victor Hamilton, “נָשָׂא,” *NIDOTTE*, 163. The LXX shows that it understood the servant as sin-bearing by translating sickness as τὰς ἀμαρτίας in Isa 53:4. Koole, *Isaiah*, Vol 2, 290.

<sup>288</sup> In terms of Hebrew expressions, one can forgive transgression (יָשָׁא לְפִשְׁעֵכֶם) Exod 23:21); bear one's own guilt/sin (עֹנֵה תִשָּׂא, Lev 7:18); bear guilt for someone else representatively (לְשֵׂאת אֶת־עֲוֹן) Lev 10:17); bear the guilt of another by suffering for it (נָשָׂא...בְּעֵינָי) Ezek 18:19; (עֹנֵתֵיהֶם...סְבָלְנוּ Lam 5:7) or forgive guilt (נָשָׂא עֲוֹן) Exod 34:7). Cf. J. Alan Groves, “Atonement

it seems clear that the Servant bears the consequences of others' sin (not the sin itself) so as to bring forgiveness, much like the goat on the day of atonement (Lev 16:21-22).<sup>289</sup> This builds upon the last section where we noted the close connection of "sickness" with Isaiah 1:5, where God had inflicted consequences of sin on Israel. The Servant bears the consequences that were due Israel for their rebellion.<sup>290</sup> Because the cult of Israel (e.g., Lev 1:1-9) and the life of Moses (Exod 32:30-35) provide a possible background of this innovation on the substitutionary idea, these new things (Isa 42:9; 43:19; 48:6; 66:22) are only new in degree and not kind.<sup>291</sup>

However, these sin-bearing actions were totally misunderstood by the "we." They, considering him smitten (נִגְיַע), stricken by God (מִכָּה אֱלֹהִים) and afflicted (מְעַנָּה), held to the theology of Job's friends (e.g., Job 8:1-14).<sup>292</sup> The language of suffering is probably somewhat stereotyped, borrowed from the Psalms (Ps 38:12; 39:11).<sup>293</sup> The

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in Isaiah 53" in *The Glory of the Atonement*, eds. Charles E. Hill and Frank A. James III (Downers Grove, IL.: IVP, 2004), 70.

<sup>289</sup> Delitzsch, *Prophecies of Isaiah*, Vol 2, 291; Лапухин, 334; Groves, 78-79; Kim, 247; Gordon Wenham, *Leviticus*, NICOT (Grand Rapids, MI.: Eerdmans, 1976), 227-230. Clements (Isaiah 53 and the Restoration of Israel, 184) also cites the prophetic hope of such cleansing (Ezek 16:63; 36:25).

<sup>290</sup> Wolff, "Relationship," 353; Young, *The Book of Isaiah*, Vol. 2, 334; Ronald Youngblood, "סבל," *NIDOTTE*, 221-222; Hermisson, "Fourth Servant Song," 30; Goldingay and Payne, 306. Lam 5:7 shows people can bear the consequence of others' sin and this grammatical construction is identical to the usage in Isaiah 53:4,11. Thus, the *grammar* of Isaiah 53:4,11 shows that סבל can be substitutionary and the *context* (53:5, 6, 10) confirms that it is so. *Contra* Whybray, 31-66.

<sup>291</sup> Hermann Spieckermann, "The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament" in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, eds. Bernard Janowski and Peter Stuhlmacher. trans. Daniel P. Bailey (Grand Rapids, MI.: Eerdmans, 2004), 14; House, *Old Testament Theology*, 291; Webb, 212; Groves, 70. *Contra* Whybray, 65. Some commentators argue that the Servant's suffering comes only from a divine source (Koole, *Isaiah*, Vol 2, 253) others from only a human source (Goldingay, *The Theology of the Book of Isaiah*, 72). However, both human and divine sources are present (cf. Isa 49:7; 50:6; 53:5, 10).

<sup>292</sup> Blenkinsopp, *Isaiah 40-55*, 352; Westermann, *Isaiah 40-66*, 263. "Smitten by God" (מִכָּה אֱלֹהִים) is a causal genitive "by God" (Muroaka, 338) rather than a superlative and should inform the other two passive constructions in this cola. Smith, *Isaiah 40-66*, 450. נִגְיַע is used in a different sense in Isaiah 6:7. On the grammar, cf. GKC, 372.

<sup>293</sup> Blenkinsopp, *Isaiah 40-55*, 352. Of course, strike (נִגְיַע) can refer to leprosy (2 Kings 15:5, 2 Chron 26:20), but the usage is much broader and without other contextual factors, it is unwise to limit "strike" to this meaning as North (239) does. Cf. Koole, *Isaiah*, Vol 2, 291; Goldingay and Payne, 305.

collocation of the terms stricken (מִכָּה) and sickness (חֲלָיִינוּ) in verse 5 is also significant, for elsewhere these terms only appear together in Isaiah 1:5-6.<sup>294</sup> When this collocation is combined with the sin-bearing statements of verse 4a, it is even clearer that the prophet is intentionally using the language of Isaiah 1:5-6 to interpret the meaning of the sin-bearing of the Servant.<sup>295</sup>

Verse 5 brings us even more clearly to the meaning of the Servant's suffering and also to the use of the wounding-healing metaphor. In terms of structure, Verse 5 begins with an emphatic pronoun identifying the Servant as the object of suffering in the first two cola, which parallel one another. This verse also contrasts the truth with the misconceptions of the Servant's suffering in verse 4. The third and fourth colas of verse 5 are also parallel in meaning, but an inversion of the pronominal suffixes which are affixed to the prepositions stresses the Servant's suffering (עָלֵינוּ) was for "our" benefit (לָנוּ).<sup>296</sup>

The terms "our transgression" (מִפְּשָׁעֵינוּ) and "our guilt" (מִעֲוֹנוֹתֵינוּ) always speak of Israel's guilty standing before God (50:1; 53:5 59:2) and the first person here has an air of confession, with the prophet among the confessors.<sup>297</sup> The Servant is pierced (מַחֲלָל), a reality that often results in death (Isa 51:9; Job 26:13) and is related to the

<sup>294</sup> Wolff, "Relationship," 253.

<sup>295</sup> Westermann, *Isaiah 40-66*, 263; Hermisson, "Fourth Servant Song," 30; Wolff, "Relationship," 253; Young, *The Book of Isaiah*, Vol 2, 344. Экатериновский (185), with reference to the Servant's suffering, writes "It is clear that sinners needed to be cleansed by pain and by this to pay the debt of the justice of God" (my translation).

<sup>296</sup> רָפָא with לְ denotes the object of the passive verb. For the 3rd singular verb without an expressed subject as passive, see IBHS, 384. The כִּי, although taken by some to denote substitution, probably denotes instrument. IBHS, 210; HALOT, 1273; Smith, *Isaiah 40-66*, 451. *Contra* Childs, 415; Motyer, 431. Oswalt (*Isaiah 40-66*, kindle) still argues for substitution, but wisely does not depend on grammar to do so.

<sup>297</sup> Blenkinsopp, *Isaiah 40-55*, 353.

sickness (חֲלָיִנוּ) of the previous verse and Isaiah 1:5.<sup>298</sup> This sickness was inflicted by God because (a causal מִן) of Israel's guilt (עֲוֹן; cf. Isa 1:4; 6:7).<sup>299</sup> When taken together, crushing (מִדְּכָא) and pierced (מִזְחָלֵל) seem to denote violence.<sup>300</sup>

The parallel nature of “punishment” (מוֹסָר) and “wound” (חֲבֵרָת) in the third and fourth cola ensure they should be taken with a similar sense.<sup>301</sup> That is, they are from God and their result or purpose is peace/healing.<sup>302</sup> “Punishment” generally has a remedial sense to it (Isa 26:16), but not always (cf. 1 Kings 12:11; Deut 22:18, Jer 10:24; 30:14; Psalm 94:10).<sup>303</sup> It also fits well with the correction of the disobedient sons of God in Isaiah 1:2-4. Likewise, “wound” (חֲבֵרָת) appears only here and Isaiah 1:6.<sup>304</sup> These collocations suggest strongly that the Servant is understood to be bearing the justice that Israel should have borne, because of their disobedience.

When justice is complete, healing (נִרְפָּא-לָנוּ) and peace (שְׁלוֹמֵנוּ) can happen, which was the thing sought in Isaiah 1:6 (וְלֹא חֲבָשִׁי).<sup>305</sup> Indeed, holistic restoration for Israel is closely linked with forgiveness of sin (Isa 33:24).<sup>306</sup> Peace and healing are often used together to point toward a comprehensive and cumulative health (e.g., Jer 33:6, 8:11).<sup>307</sup> In the context of the wounding-healing metaphor in Isaiah, this restoration was out of reach for Israel because of their hardness of heart (פִּי-יִרְאָה; Isa 6:10-13).

<sup>298</sup> Cf. Zech 12:10. Young, *The Second Book of Isaiah*, Vol 2, 347.

<sup>299</sup> The LXX has διὰ + the accusative. Koole, *Isaiah*, Vol 2, 293. North, 239. For this usage, cf. CDCH, 227.

<sup>300</sup> Webb, 211.

<sup>301</sup> IBHS, 146. GKC, 417. Smith, *Isaiah 40-66*, 451. Of course, Jer 10:19, Mic 1:8-9 refer to prophets who bear the wounds of their people, but in a very different context than that which is described here. Cf. *Dictionary of Biblical Imagery*, s.v. “WOUNDS.”

<sup>302</sup> Delitzsch, *Prophecies of Isaiah*, Vol 2, 293.

<sup>303</sup> Koole, *Isaiah*, Vol 2, 294. Oswalt, *Isaiah 40-66*, kindle. Лапухин, 338. *Contra* North, 240. Экатериновский, 188.

<sup>304</sup> Wolff, “Relationship,” 253. Goldingay and Payne, 308. Oswalt, *Isaiah 40-66*, kindle.

<sup>305</sup> Oswalt, *Isaiah 40-66*, kindle. The parallel usage of חָבַשׁ with רָפָא (Isa 30:26) shows that in contexts of healing, the verbs are very similar in meaning.

<sup>306</sup> Brown, *Israel's Divine Healer*, 198.

<sup>307</sup> Koole, *Isaiah*, Vol 2, 295; North, 240.

Moreover, the healing and peace of Isaiah 53:5 should be understood as the enacting of promises given in Isaiah 52-54: a kingdom of peace (שָׁלוֹם; Isa 52:7) and a covenant of “peace” (שְׁלוֹמוֹ; Isa 54:10, 13) because wrath has been removed (Isa 54:7-8).<sup>308</sup>

With this in mind, we can say that the realities spoken of in Isaiah 52-54 point towards the healings which were prophesied in Isaiah 19:22 (וְרָפְאוּ) and 30:26 (וְרָפְאוּ), as well as the reversal of God’s judgment in Isaiah 1:1-9 and 6:10-13. God heals the wounds of his making by wounding the Servant instead. However, as noted earlier in the discussion on Isaiah 52:15, the renewal brought by the Servant in Isaiah 52-54 is not just a land or city made new; it is a people made new with repentance and conversion as well (Isa 6:10; 19:21-22; 30:20-21; 52:6).<sup>309</sup> In this way, the Servant enacts a covenant of eternal blessing and salvation for God’s people which is based on God’s promise, realities which find their ultimate fulfillment in Isaiah 65-66.<sup>310</sup>

Verse 6 begins with an emphatic “all of us” (כָּלֵנוּ) which contrasts strongly with the Servant of verse 5.<sup>311</sup> Israel wanders (Isa 47:15; 63:17) her own way (לְדַרְכֶיהָ) like sheep (Isa 13:4; 63:11), which were notoriously stupid and wayward.<sup>312</sup> However,

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<sup>308</sup> Brown, *Israel’s Divine Healer*, 197; Motyer, 431. *Contra* Young, *The Book of Isaiah*, Vol 2, 348-349. Perhaps Kissane, *The Book of Isaiah*, Vol 2, 186.

<sup>309</sup> Koole, *Isaiah*, Vol 2, 296; Ланухин, 338. Whybray notes that in Isa 6:10, healing is based on repentance, but that this is reversed in Isaiah 53. This is exactly the inversion spoken of in Isa 19:21.

<sup>310</sup> Philip J. Nel, “שָׁלוֹם,” *NIDOTTE*, 132; Gentry, “Atonement,” 33. In this way, discussions about whether the Servant came to bring literal healing or spiritual healing are subsumed under a more holistic restoration of all of creation.

<sup>311</sup> In Isaiah, “all of us” (כָּלֵנוּ) is only used in contexts where Israel’s sin is lamented (Isa 59:11; 64:5). Koole, *Isaiah*, Vol 2, 297.

<sup>312</sup> *Dictionary of Biblical Imagery*, s.v. “SHEEP.”

Yahweh, rather than punishing Israel for her sin, has graciously placed this guilt (הִפְנוֹיַע בּוֹ אֶת עֲוֹן) on the Servant.<sup>313</sup>

In summary, in verses 4-6, despite generally being misunderstood by his contemporaries, the Servant actually bore the guilt which Israel should have born for their lack of acknowledgement of God. This was something Yahweh himself placed on the Servant in order to bring healing to Israel. Healing begins with the appeasement of divine wrath, but goes further to fulfill the promises of Isaiah 52-54.

53:7-9 - The voluntary death of the Servant.

Although the portrayal of the Servant in Isaiah 53:1-6 involved considerable suffering, the Servant's death only becomes clear in Isaiah 53:7-9. In terms of outline, verse 7 describes the voluntary nature of the Servant's death, verse 8 further describes the death in its injustice and verse 9 highlights the Servant's innocence despite appearances.

Verse 7 details further the affliction of the Servant which was described in verses 3-4. "Oppressed" (נִגְשָׁ) and "Afflicted" (נִעְנְדָה) likely refer to divine affliction.<sup>314</sup> In response, the Servant was silent like a sheep, not protesting or resisting (Ezek 33:22; Ps 39:10; Ps 38:14), a fact repeated twice for emphasis.<sup>315</sup> Parallels of this passage with the near death experience of Jeremiah (Jer 11:19) should make clear that it really does

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<sup>313</sup> Koole, *Isaiah*, Vol 2, 298; Smith, *Isaiah 40-66*, 452; Spiekermann, 7; Blenkinsopp, *Isaiah 40-55*, 353. פָּנַע in the qal conjugation has the meaning of coming upon or attacking (Gen 28:11; Numbers 35:19,21) with אֶת denoting the object. פָּנַע with a direct object marker is common, but means a meeting of people. פָּנַע in the hiphil conjugation with a direct object and אֶת denoting the person on which the things must fall is syntactically unique in the Hebrew Bible, but still makes the best sense. Cf. CDHC, 353; BDB, 803.

<sup>314</sup> The similarity to Isaiah 53:3-4 makes this likely, as do the passive verbs. Koole, *Isaiah*, Vol 2, 299; *Contra* BDB, 620; North, 240; Goldingay and Payne, 309.

<sup>315</sup> *Dictionary of Biblical Imagery*, s.v. "SHEEP;" Westermann, *Isaiah 40-66*, 264. BHS would remove the second usage, but all the ancient versions retain it. Koole, *Isaiah*, Vol 2, 302.

refer to death.<sup>316</sup> Although it is possible that there is an allusion here to the sacrificial system, it is not clear.<sup>317</sup>

Isaiah 53:8 continues to describe the Servant's death. If "justice" (מִשְׁפָּט) means right judgment, as it usually does in Isaiah (Isa 40:27; 41:1; 49:4), then both appearances of "from" (מִן) should be taken in a privative sense: "taken without protection (מִעֲצָר) and trial (מִשְׁפָּט)."<sup>318</sup> The next cola is also a comment on the injustice that the Servant suffered. It is probably best to take "His generation" (וְאֵת־דֹרֹוֹ) as the direct object of "Who considers.." (מִי שֶׁיִּשְׁקָח; cf. Ps 143:5), but with a meaning for generation such as "destiny" or "community" (so HPΠ), perhaps with a Davidic background.<sup>319</sup> The Servant and his legacy, despite being the revelation of God's saving plan, has been ignored, as in Isaiah 53:1. However, the Servant has not just been ignored, for "the land of the living" is the place where mortals live (Job 28:13) and to be taken from it is to go to destruction/sheol (Ps 53:7; Ezek 32:23, 25, 32). Of course, this could be stereotypical suffering language, but the combination of the violent suffering of the Servant (Isa 53:4-6) and the mention of the grave (Isa 53:9) and being "cut off" (נִגְזָר; Ezek 37:11; Ps 88:5) would seem to point toward a more literal interpretation.<sup>320</sup> The final cola further explains further: "he was afflicted for the

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<sup>316</sup> Rightly, Blenkinsopp, *Isaiah 40-55*, 353.

<sup>317</sup> Rightly, Smith, *Isaiah 40-66*, 448; Koole, *Isaiah*, Vol 2. *Contra* Oswalt, *Isaiah 40-66*, kindle. Abernethy, kindle, ch.4; Афансеев, 110. *Contra* Jeremy Schipper, "Interpreting the Lamb Imagery in Isaiah 53," *Journal of Biblical Literature* no. 2 (2013): 318-322.

<sup>318</sup> מִן is fairly flexible in meaning (cf. Ps 107:39; 1 Sam 9:17) and so the corresponding "from justice" (מִן־מִשְׁפָּט) must set the tone for the whole line. Cf. Koole, *Isaiah*, Vol 2, 304; Goldingay and Payne, 312; Лапухин, 341.

<sup>319</sup> Gentry, "Atonement," 34; Koole, *Isaiah*, Vol 2, 308; Лапухин, 341; Clines, *I, We, He & They*, 18. The LXX has: τὴν γενεὰν αὐτοῦ τίς διηγῆσεται. Of course, the direct object marker can be taken as a marker of the nominative (cf. e.g., Childs [416]; ESV; NIV; Second 21), but that is something of a last resort. Cf. Goldingay and Payne, 313.

<sup>320</sup> Koole, *Isaiah*, Vol 2, 308. McKenzie, 135. *Contra* Clines, *I, We, He & They*, 28. LXX: αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.



transgression of my people” (מִפְּשָׁע עַמִּי נָגַע לְמוֹ). The Servant was dealt a death blow for the sin of Israel, as shown in Isaiah 53:4-5.<sup>321</sup>

Verse 9 brings the section detailing the Servant’s death to a close, highlighting his innocence.<sup>322</sup> The parallel nature of wicked and the rich with reference to the Servant’s burial is negative and echoes other such descriptions (Jer 5:26-28; Mic 6:2). Moreover, to be shamed by not being buried with one’s family (2 Sam 4:11) shows the completion of the judgment upon the Servant. Likewise, the two final cola denote complete innocence, in contrast to Israel (Isa 6:7; 59:6; 60:18), despite the worst of appearances.<sup>323</sup>

In summary, the Servant’s death was voluntary (53:7). He had an unjust trial and his death was not considered significant by Israel, although it was for their transgressions (53:8). Finally, he was buried with the wicked, despite the fact that he himself had not sinned in word or deed (53:9).

53:10-12 - The vindication of the servant by God.

In the final stanza of Isaiah 53, verses 10-12, Yahweh speaks a fitting conclusion regarding the Servant’s vindication.<sup>324</sup> These verses, although cryptic, do seem to complete a progression from life (53:2) to suffering (53:3-6) and into death (53:7-9) with a dramatic reversal in the end, the focus being on vindication rather than

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<sup>321</sup> The LXX adds a *taw* to לְמוֹ to make it read “to death” cf. GKC, 301, n.3; Gentry, “Atonement,” 34; Hermisson, “Fourth Servant Song,” 30. However, the MT reads well as is (so ESV; NIV; Segond 21; HP1) and to follow the LXX, נָגַע must be revocalized as a verb. Cf. Koole, *Isaiah*, Vol 2, 310.

<sup>322</sup> The MT has “in his deaths” (בְּמִתָּיו), which is translated as a singular by the NIV, ESV (cf. Ezek 28:8) whereas 1Qsa reads “his tomb” (בּוֹמֶתוֹ). cf. Gentry, “Atonement,” 34; Clines, *I, He, We & They*, 20; Segond 21; Goldingay and Payne, 317.

<sup>323</sup> The force of עַל is better understood as concessive rather than causal. ESV; NIV; Segond 21; BDB, 758; GCK, 499.

<sup>324</sup> North, 242.

resurrection. With regard to life after death, we must acknowledge the limits of what is said and what is left unexplained.<sup>325</sup>

Verse 10 is in the form of a chiasm: (A) God's purpose (וַיְהִי־נְדָה חַפְּזֵיךָ) - (B) The Servant's sin-offering (אֲשָׁם) - (B) The Servant's renewed life (וַיִּרְעַץ יִצְרָיִךְ יָמַיִם) - (A) God's purpose (וַיְהִי־נְדָה חַפְּזֵיךָ).<sup>326</sup> Because the Servant offered up his life in obedience to God's plan, he will receive a blessing.<sup>327</sup> Although Yahweh did not desire (חַפְּזֵיךָ) Israel's sacrifices in Isaiah 1:11 because they were corrupted by idolatry, Yahweh willed (חַפְּזֵיךָ) to crush the Servant and pierce him.<sup>328</sup> He wanted the Servant's sacrifice.<sup>329</sup> With the Servant's death conceived of as in the future in Isaiah 52:13-53:12, the best translation is probably "If the Servant's soul will offer a guilt-offering (אֲשָׁם תִּשְׁמַח אֱלֹהִים)..."<sup>330</sup> A guilt offering (only used here in Isaiah) is to make reparation for the offended honour of Yahweh (1 Sam 6:13).<sup>331</sup> God had rejected Israel's sacrifices (Isa 1:10-15), Isaiah has been cleansed by sacrifice (Isa 6:1-9) and Egypt would renew sacrifice (Isa 19:16-25), but here it is the guilt-offering

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<sup>325</sup> Motyer, 209-210, 218-220; North, 242; Oswalt, *Isaiah 40-66*, kindle. Koole (*Isaiah*, Vol 2, 326) cites Psalm 16, 17, 49 and 73 as necessary background for the question. McKenzie (132, 135) and Blenkinsopp (*Isaiah 40-55*, 355) understand the resurrection communally.

<sup>326</sup> Baltzer, 420.

<sup>327</sup> Bergey, "Rhetorical Role," 185.

<sup>328</sup> Wolff, "Relationship," 254. On חַפְּזֵיךָ cf. Goldingay and Payne, 318-319. For discussion of the wounding terminology and their constructions as words, cf. GKC, 206-207; Koole, *Isaiah*, Vol 2, 320; Gentry, "Atonement," 35; Koole, *Isaiah*, Vol 2, 318-319; De Waard, 196.

<sup>329</sup> North, 243. The interrogative אִם expects a negative reply (BDB, 50) and so it is best taken as a real conditional. Cf. Ps 104:28. IBHS, 636-637; Segond 21. This is not far from the concessive (CDCH, 22. cf. NIV).

<sup>330</sup> The verb תִּשְׁמַח is best rendered "if his soul sets a guilt-offering" (cf. ESV; Clines, *I, He, We & They*, 21) for there is no clear 2nd person subject in context and other interpretations depend on unlikely Canaanite or Ugaritic parallels. Cf. Gentry, "Atonement," 36; Baltzer, 420; Goldingay and Payne, 320; Delitzsch, *Prophecies of Isaiah*, Vol 2, 305.

<sup>331</sup> Webb, 213; North, 243; Eugene Carpenter and Michael Grisanti, "אֲשָׁם," *NIDOTTE*, 554; Koole, *Isaiah*, Vol 2, 320. Supporting a cultic reading, cf. Blenkinsopp, *Isaiah 40-55*, 351; Kissane, *The Book of Isaiah*, Vol 2, 190; Delitzsch, *Prophecies of Isaiah*, Vol 2, 305. Clements ("Isaiah 53 and the Restoration of Israel," 184) argues that without the temple there could be no sacrifice and so no atonement and, thus, the Servant fulfills this role.

of the Servant that will bring Israel back to Jerusalem to restore the temple (52:7-12, esp. 11) and bring a definitive cleansing (52:15).

If the servant does this, he will “see his seed” (וַיִּרְאֶה זָרַע; cf. Gen 48:11) and his days will be lengthened.<sup>332</sup> This spiritual heritage is the pledge of God in Isaiah 6:13 to keep a holy people (וְזָרַע קָדָשׁ) for himself, despite Israel’s wickedness (Isa 1:4; זָרַע מְרֵעִים).<sup>333</sup> Likewise, the seed of the Servant, that is, “the many” of the nations (52:12-15) and the “lost sheep” (53:6) of Israel, will settle the city of God again (Isa 54:3, וַיִּזְרְעוּ).<sup>334</sup> Moreover, the Servant will “have length of days” (יִאֲרִיךְ יָמָיו), a blessing often (Deut 4:40; 5:33; Exod 20:12) attached to the land. Whether this length of days applies to the Servant or to his seed, the idea is one of a life under God’s favour because of what the Servant has done, especially in the context of Isaiah 52:9-12 and Isaiah 54:1-3, 11-14.<sup>335</sup> The Servant’s ministry has, from the wounding in Isaiah 1:7-8 and Isaiah 6:10-13, brought the restoration, healing and blessing of Isaiah 30:23-25.

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<sup>332</sup> *Contra* Ginsberg, “Arm of Yahweh,” 156. Rignell, “Isa. LII 13-LIII,” 91.

<sup>333</sup> Gentry, “Atonement,” 37. BDB (282-283) defines seed: a group of people marked by a “moral quality.” So also Koole, *Isaiah*, Vol 2, 323-324. Gen 3:15, Isa 61:9; Isa 6:13; Ezra 9:2; Dan 9:1; Est 3:10; Prov 11:21 are possible examples of this meaning, although many of them do not lose sight of biological Israel. So also, the Targum. Goldingay and Payne, 321. North (243) is hesitant about this meaning here, but does allow it in 6:13.

<sup>334</sup> Koole, *Isaiah*, Vol 2, 324; House, *Old Testament Theology*, 291.

<sup>335</sup> For applying the clause to the Servant, which is more likely in light of 54:10, cf. Koole, *Isaiah*, Vol 2, 325. For the opposite approach, cf. Kissane, *The Book of Isaiah*, Vol 2, 190.

Verse 11 continues to explain that because of the Servant's distress (Isa 10:1; 59:4; מְעַמְּלֵל), he will be vindicated.<sup>336</sup> First of all, he will see (יִרְאֶה).<sup>337</sup> Second, and as a result of seeing, He will also be satisfied (יִשְׂבֶּע).<sup>338</sup>

In bearing sin, the righteous Servant establishes the many as not guilty (יִצְדִיק), as the verb means elsewhere in Isaiah (5:23; 50:8).<sup>339</sup> The "many" here should be taken as the gentiles of Isaiah 52:13-15.<sup>340</sup> This happens "by his knowledge" (ESV, NIV), yet another allusion to his successful completion of Yahweh's plan (Isa 52:13).<sup>341</sup>

Both verses 10-12 and and Isaiah 52:13-53:12 are brought to a close by verse 12 which explain the Servant's reward and how he receives it. Verse 12 explains that the Servant's reward is the consequence (לְכֹן) of his sin-bearing mission.<sup>342</sup> Although the Servant's reward can be interpreted as his taking the many/numerous (עֲצוּמִים; cf. Ps 35:18) as his inheritance/plunder, it is better understood as the Servant sharing his inheritance or plunder with the nations.<sup>343</sup> The image is that of a victorious King (Exod

<sup>336</sup> Goldingay and Payne, 323. Gentry, "Atonement," 37.

<sup>337</sup> 1Qsa and LXX has "light" (אור) as the object of "see" and this is a common idiom (Job 3:16; Ps 49:19; Isa 50:10) and widely accepted here (cf. HP1; Segond 21; North, 242; Baltzer, 423). Nevertheless, the change seems to be the simplifying a problem (cf. Payne, "Language," 140) and "see" appears without an object elsewhere in Isaiah (Isa 6:9-10; 8:3; 21:3; Goldingay and Payne, 323).

<sup>338</sup> For the meaning of the sequence of verbs, cf. GKC, 1910.

<sup>339</sup> BDB, 511; Kissane, *The Book of Isaiah*, Vol 2, 191; Bruggemann, *Isaiah 40-66*, 148; Koole, *Isaiah*, Vol 2, 333. The use of the hiphil conjugation with צדק has a forensic transitive meaning "declare innocent," not transformative (so North, 244) or intransitive (so Clines, *I, He, We and They*, 22). cf. Webb, 213. To justify/acquit the righteous is an idiom (e.g., Deut 25:1) and this is the way the LXX interprets this verse. However, this understanding goes against the whole thrust of Isaiah 53 (Goldingay and Payne, 326). On the lamed denoting object, cf. IBHS, 210.

<sup>340</sup> Gentry, "Atonement," 37; Clines, *I, He, We & They*, 22; Oswalt, *Isaiah 40-66*, kindle. On the construction, "The Righteous One, My Servant" cf. Isa 10:30, 23:12; Delitzsch, *Prophecies of Isaiah*, 309; IBHS, 223.

<sup>341</sup> Webb, 213. Prov 3:20 shows that בְּדַעְתּוֹ should be understood as "by his knowledge."

<sup>342</sup> Koole, *Isaiah*, Vol 2, 336; Goldingay and Payne, 328.

<sup>343</sup> אֶחָלַק לּוֹ בְּרַבִּים וְאֶת־עֲצוּמִים יִחַלַּק שָׁלַל חֶלֶק. חֶלֶק can be used with the direct object of what is divided (Gen 49:7, 49:27, Josh 19: 51, etc.). חֶלֶק can be used with a direct object

15:9; Josh 22:18), echoing Isa 52:13-15.<sup>344</sup> Both despite his suffering (52:14) and because of his suffering (Isa 53:11-12), the Servant will be honoured.

He is honoured because he poured out his soul to death (הִעָרָה לְמוֹת נַפְשׁוֹ), which can be stereotypical language (Ps 141:8) but the context indicates otherwise.<sup>345</sup> He “allowed himself be reckoned with the transgressors” (וְאֶת־פְּשָׁעִים נִמְנָה), bearing their sin.<sup>346</sup> Moreover, the Servant makes intercession for sinners (וְלַפְּשָׁעִים יִפְגִּיעַ), as a mediator/intervenor (Isa 59:16; Jer 15:11; Jer 36:25).<sup>347</sup> This fits very well with the divine commissioning of the Servant elsewhere for Israel’s sake (Isa 49:6).<sup>348</sup>

Verses 10-12 act as more detailed complement of Isaiah 52:13-15 and summarizes well the meaning of Isaiah 52:13-53:12. The Servant will be a spoil-dividing, victorious king because of his self-offering and sin-bearing. The servant has intervened in the fate of transgressors and accomplished Yahweh’s will.

In summary of Isaiah 52:13-53:12 as a whole, we can see that the Servant suffered and died (Isa 53:7-9), shunned by his fellow Israelites (Isa 53:2). Yet his suffering was not for his own sin or involuntary (Isa 53:12); it was Yahweh placing the transgressions of Israel (and apparently of the nations) on him (Isa 53:6) so that he might justify the many (53:11). In terms of divine responsiveness, God hid his face from the Servant (Isa 53:3) so he might show favour to his people (Is 54:8). When the

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(denoting what is apportioned) plus אֶת to denote whom it is shared with (Prov 16:19). כִּי can modify how the apportioning is done (Job 31:17; Dan 11:39). Thus, the 2nd usage of חֵלֶק in this passage coincides with precedent of Prov 16:19 but the first does not. However, if we follow the general syntax of חֵלֶק in the piel, כִּי should not be taken as the object of the verb, but rather as denoting where the portion will be (cf. Gen 29:7). This also makes good sense of the parallel structure. Cf. Kissane, *The Book of Isaiah*, Vol 2, 191. Oswalt, *Isaiah 40-66*, kindle.

<sup>344</sup> Goldingay and Payne, 328. Webb, 213. Афансеев, 111.

<sup>345</sup> So Goldingay and Payne, 329. *Contra* Clines, *I, We, He & They*, 148.

<sup>346</sup> Clines, *I, He, We & They*, 22.

<sup>347</sup> Cf. Michael A Gristanti, “פִּגְעַי,” *NIDOTTE*, 575. Payne, “Language,” 142. Oswalt, *Isaiah 40-66*, kindle. On the variants here, cf. De Waard, 197.

<sup>348</sup> Jeremiah is prohibited from such intercession (Jer 7:16). Spieckermann, “Conception,” 11

Servant completed this guilt-offering, the desired will of Yahweh (53:10), it brought the great cleansing (52:15) that would allow Israel to participate rightly in cultic worship again. Thus, he was greatly honoured by Yahweh (52:13), honoured by the kings of nations and sharing the spoil of his victory with them (53:12). Moreover, because of the Servant's exaltation, Israel as well as the nations will know/understand Yahweh (52:15). In this way, a true seed of God is preserved (53:10), a servant that would resettle Jerusalem, as portrayed in Isaiah chapter 54. All this falls under the rubric of healing: by the Servant's wounds reconciliation with God and renewal of Israel will come about (53:5). This is the needed peace and restoration and it flows from the punishment of the Servant.

*The Wounding-Healing Metaphor in Isaiah 53 in the Context of Isaiah.*

Throughout the exegetical survey, attention has been given to not only the wounding healing metaphor but also how the Servant in Isaiah 52:13-53:12 brought to fruition many of the themes of Isaiah 52-54, themes which were attendant to the wounding-healing metaphor elsewhere in Isaiah. With the exegetical survey now complete, this final section will collect these themes into a unified whole, noting the development of the wounding-healing metaphor in connection with its previous usage in Isaiah 1-39.

There can be no doubt that central to both Isaiah 52:13-53:12 and Isaiah 1:2-21 is the problem of sin. They share several terms: rebellion (Isa 1:2; 53:12, פִּשְׁעִים), sin (Isa 1:2, 18; 53:12, חַטָּא), and iniquity (Isa 1:2; 53:5, עֲוֹן). More than that, they share the perspective that this sin has brought divine disfavour and wounding on Israel, similar to what Isaiah himself faced (Isa 6:5, 7; עֲוֹנֵי וְחַטָּאתֵי). This is the sin and guilt that the Servant had come to bear in their place, taking their wounds (Isa 53:11-12).

This sin, guilt and wounding is fundamentally rooted in a lack of knowledge (לֹא יָדַע) and understanding (לֹא הִתְבּוֹנֵן) of God, as portrayed in Isaiah 1:2. Despite God's call for Israel to listen (Isa 1:10; שְׁמַעוּ...הֲאִזְנִינוּ), they did not, for God through Isaiah had hardened them from listening, knowledge and healing (Isa 6:10; פְּנֵי-יִרְאָה בְּעֵינָיו). Therefore, when the prophet speaks of hope, knowledge of God is central (Isa 19:21; וְיָדַעוּ; Isa 30:20-21; וְהָיוּ עֵינֵיהֶם רְאוּת...וְאִזְנֵיהֶם וְהָיוּ עֵינֵיהֶם). The Servant brings knowledge of God to the nations (Isa 52:15; הִשְׁמַעְנָה) and Israel (Isa 52:8; רְאוּ...שְׁמַע...הִתְבּוֹנְנוּ; וְיָדַע עַמִּי שְׁמִי). Thus, the vision for the knowledge of God includes former oppressors.

As God preserved knowledge, God also preserves a seed/people for himself. Israel has been a people of iniquity (Isa 1:4; עֲוֹן זָרַע), but, despite discipline, God would preserve a holy seed (Isa 6:13; זָרַע קֹדֶשׁ) for himself and he did this through the Servant (Isa 53:10; זָרַע). It is a healed and holy seed, a new people that would return and repopulate Jerusalem (Isa 54:3; וְזָרַעַד).

Jerusalem had become desolate (Isa 1:7; 6:11; שְׁמֵמָה) because of her sin, like a barren woman (שׁוֹמְמָה; Isa 54:1-2), ruined (חָרְבֹתָ; Isa 52:9) by the sword (חֶרֶב; Isa 1:20). She had been surrounded by her enemies (Isa 1:7-8, 6:10-13; 30:17), but now she would spread out and rule nations (Isa 54:3, הִרְחִיבִי; Isa 30:23-24, הִרְחַב).

Although she had been uninhabited (יֹשֵׁב; Isa 6:11) by God's wounding, God would fill her again (יֹשֵׁב; Isa 30:19) through his Servant (יֹשִׁיבוּ; Isa 54:3). Indeed, the covenant background of the expression "he will lengthen his days," (Isa 53:10; Deut

4:40; 32:47) seems to imply just such a return from exile with the Servant at the head (Isa 52:12), reappropriating the land (53:12). All the earth will see the salvation (יְשׁוּעָה; Isa 52:7,10) that Yahweh had promised (ישׁע; Isa 19:20; 30:15).

This restoration implies that Israel's sin had been cleansed. Isaiah 1:11-15 envisioned the futility of all Israel's offerings. They were unclean Israel (Isa 6:5; טִמְאָה). Yahweh had atoned for Isaiah (Isa 6:7; וְסָר עֲוֹנֶךָ וְחָטְאתְךָ תִּכַּפֵּר) and he would cleanse the nations through the sprinkling Servant (Isa 53:15; יִיָּדֶה) who bears away the sins of many (וְהוּא חָטְאֵי רַבִּים נִשָּׂא; cf. Lev 10:17).<sup>349</sup> This happens by the Servant offering his life as a guilt-offering (Isa 53:10; אֲשָׁם). Indeed, this cleanses Jerusalem (Isa 52:1; טִמְאָה) and its returning inhabitants (52:11; טִמְאָה) from defilement.

This healing is concurrent with a change in divine attitude toward Israel. God would not respond to a sinful Israel's prayers (Isa 1:15) and instead would harden them (Isa 6:10-13). Isaiah 19:22 anticipates God will allow himself to be entreated when Egypt cries to him (Isa 19:20), a reality also anticipated in in Isaiah 30:19. In culmination, because Yahweh hides his face from the Servant (וּכְמֹסֶתֶר פָּנָיו; Isa 53:3), he will no longer hide his face from Israel (Isa 54:8; פָּנָי דֹּסֵתֶיךָ תִּי). Israel and the many will experience healing and favour through Yahweh hiding his face from his Servant.

All these themes find their unity in the wounding-healing metaphor. Israel's wounds were not bound up (Isa 1:6; וְלֹא הִבְשַׁמְנוּ) from Yahweh's discipline and Isaiah's

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<sup>349</sup> Impurity (טִמְאָה) can be sprinkled away. Cf. Num 19:19. As noted above, the grammatical parallel with Lev 10:17 is not exact, but it fits the priestly context well, and its result was atonement (לְכַפֵּר), as in Isaiah's case (Isa 6:7).



commission ensured Israel would not be healed (Isa 6:10; פִּן־יִרְאֶה). Yet there was hope of healing when Israel would be bound up (Isa 30:26; תִּבְשׂ יְהוָה אֶת־שִׁבְרֵךְ) and healed (Isa 30:26; יִרְפָּא). This healing would also be for the nations (Isa 19:22; יִרְפּוּא וְיָשׁוּבוּ) so that they would turn to God. This healing would happen when the Servant came (נִרְפָּא־לָנוּ). He would bring peace (שְׁלוֹמֵנוּ), God's right order, back to Israel and the nations (Isa 53:5). Moreover, it is by the Servant's wounds (Isa 53:5; וּבִתְבַרְתּוֹ) and his bearing of sickness (Isa 53:4-5; קָלִי) that Israel would be freed from her wounds (Isa 1:6; תִּבּוּרָהּ) and sickness (Isa 1:5; לְקָלִי). The Servant had brought healing by means of Yahweh placing Israel's guilt on him.

### *Conclusion*

This chapter has sought to probe the wounding-healing metaphor in the context of Isaiah 52:13-53:12 as well as trace the attendant metaphors that were present in Isaiah 1-39. More specifically, in obedience to the will of Yahweh, the Servant had taken upon himself the suffering of Israel in order to bring healing. In this healing, the Servant brought to fruition many of the attendant themes (knowledge of God, divine responsiveness, a holy seed, cultic cleansing, repopulation of Israel and freedom from oppressing nations) from our study in previous chapters. With this perspective, we now turn to the final section of Isaiah (chapters 55-66) to understand how these chapters complete the portrait of the wounding-healing metaphor in Isaiah.

## Chapter 4

### *Healing Words*

#### *An Examination of the Wounding-Healing Metaphor in Isaiah 56-66*

Having surveyed the Isaianic development of the wounding-healing metaphor in chapters 1-39, which predicted both judgment and hope, and Isaiah 40-55, which presented the healing mission of the Servant, this chapter focuses on the metaphor and its attendant themes (knowledge of God, divine responsiveness, a holy seed, cultic cleansing, repopulation of Israel and freedom from oppressing nations) in chapters 56-66. We will begin with exploring the metaphor in Isaiah 57:14-21 and then turn to Isaiah 61:1-9. In closing, we will reflect on how these passages develop the metaphor and its themes as they have been used in previous sections of Isaiah.

#### The Wounding-Healing Metaphor in Isaiah 57:14-21

This section begins with some remarks about the context of Isaiah 57:14-21 as well as the structure of the passage. We then examine the usage of the wounding-healing metaphor in Isaiah 57:14-21, following the attendant metaphors that have appeared with the metaphor in its previous uses in Isaiah 1-55.

#### *The Theological and Literary Context of Isaiah 57:14-21*<sup>350</sup>

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<sup>350</sup> The fact that the restoration of the physical temple seems to be in view (Isa 56) and that the term “way” (יָדָוּ; Isa 56:9-12; 57:10, 14-21; 58:2) functions on both a literal and metaphoric level (cf. Hudyard Y. Muskita, *Justice, Cult and Salvation in Isaiah 56-59: A Literary-Theological Study*. PhD diss. [Andrews University, 2016], 118) seems to point toward a returning from exile audience. S. W. Flynn, “Where is YHWH in Isaiah 57, 14-15,” *Biblica* 87 (2006): 366. For a survey of views, cf. A. J. Everson, “Isaiah, The Book of,” *EDB*, 651-652; John Skinner, *The Book of the Prophet Isaiah Chapters XL-LXVI* (Cambridge: Cambridge University Press, 1906), 159; John Oswalt, “Who Were the Addressees of Isaiah 40-66,” *Bibliotheca Sacra* 169 (January-March 2012): 33-47; Jan Leunis Koole, *Isaiah*, Vol 3,

Isaiah chapter 57 is part of a large, even if somewhat rough, chiasm which encompasses all of chapters 56-66 and climaxes in the eschatological hopes of chapters 60-62.<sup>351</sup> In its more immediate context, it fits well with both chapter 56 and chapter 58, which focus on how, if Israel would turn from injustice to Yahweh, God would deliver.<sup>352</sup> In the more immediate context, just as 57:3-13 begins with the judgment of the wicked and ends with a promise to the righteous at the end of the passage, so Isaiah 57:14-21 begins with promises to the righteous and ends with judgment upon the wicked (Isa 57:20-21).<sup>353</sup> In terms of genre, the oracle is a proclamation of salvation.<sup>354</sup> The structure is uncomplicated.<sup>355</sup>

Call to Prepare (57:14)<sup>356</sup>

Divine Salvation (57:15-19)

Punishment of the Wicked (57:20-21)

*Call to Prepare (57:14)*

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Historical Commentary on the Old Testament, trans. Anthony P. Runia (Leuven: Peeters, 2002), 94; Smith, *Isaiah 40-66*, 562-563; J. Barton Payne, "Eighth Century Israelitish Background of Isaiah 40-66: Part III," *Westminster Theological Journal* 30:2 (May 1968): 185-202.

<sup>351</sup> Cf. Oswalt, *Isaiah 40-66*, kindle.

<sup>352</sup> Israel is both called to act (cf. Isa 55) and promised that Yahweh will act in such a way as to make them righteous. Oswalt, *Isaiah 40-66*, kindle; Motyer, 469; Rendtorff, 195; House, *Old Testament Theology*, 295. *Contra* Jacob Stromberg, "An Inner-Isaianic Reading of Isaiah 61:1-3" in *Interpreting Isaiah: Issues and Approaches*, eds. David G. Firth and H.G.M Williamson (Downers Grove, IL.: IVP, 2009), 261-271.

<sup>353</sup> Koole, *Isaiah*, Vol 3, 92.

<sup>354</sup> Smith, *Isaiah 40-66*, 560; Oswalt, *Isaiah 40-66*, kindle; Koole, *Isaiah*, Vol 3, 92. *Contra* Watts, *Isaiah 34-66*, 834.

<sup>355</sup> Cf. Smith, *Isaiah 40-66*, 560.

<sup>356</sup> The imperatives of Isa 57:14 set it apart from what comes before, *contra* the *samek* of the MT. Cf. BHS; Koole, *Isaiah*, Vol 3, 91; Delitzsch, *Prophecies of Isaiah*, Vol 2, 348.

This passage begins with a word from Yahweh.<sup>357</sup> The double imperative to build up (בְּבִנְיָתוֹ), suggests a people who are returning physically and spiritually to God.<sup>358</sup> “Prepare the way” explains what building up means, echoing Isaiah 40:1-4, but here it is “my people” (עַמִּי; Isa 1:3, 19:25; 53:8), rather than God (Isa 40:3), who are returning (בְּרִדָּה; Isa 30:21). Indeed, they are to remove every stumbling block (מִכְשׁוֹל), which is anything which would prevent their dwelling with him (Isa 40:3; 57:13).<sup>359</sup> Yahweh himself is no longer a stumbling stone (Isa 8:14) because he is no longer hiding his face (Isa 8:17; 57:17) from them.<sup>360</sup>

#### *Divine Salvation (Isaiah 57:15-19)*

The reason (כִּי) for the preparation is that a Holy God will dwell among his people. In verse 15, God is high and lifted up (רָם וְנִשָּׂא), a collocation that is closely connected with the wounding-healing metaphor (Isa 6:1; 53:13). The mention of holiness (קִדְוֹשׁ) in verse 15 is also reminiscent of Isaiah 6:3 and it is difficult to conceive of the dwelling of God apart from the temple, the very place Israel had trampled (Isa 1:12).<sup>361</sup> However, God also (adversative וְ) dwells (שָׁכַן) with the crushed/crushed of heart (לֵב נִדְכָּאִים/נִדְכָּא) and those of downcast spirit (וְנִשְׁפָּל־רוּחַ).<sup>362</sup> The parallel usage of the crushed and the downcast of spirit shows their meanings overlap

<sup>357</sup> “And he said” (וַיֹּאמֶר) should likely be taken as both original in its difficulty (*contra* BHS, cf. Isa 38:15, 65:18) and as a reference to Yahweh (so Watts, *Isaiah 34-66*, 833; Koole, *Isaiah*, Vol 3, 93; Skinner, 349), as the smooth transition to Isaiah 57:15 demands this.

<sup>358</sup> IBHS (570) takes the imperative as strictly emotive/poetic, without specific referent.

<sup>359</sup> Smith, *Isaiah 40-66*, 563; Flynn, “YHWH,” 363; Koole, *Isaiah*, Vol 3, 95.

<sup>360</sup> Oswalt, *Isaiah 40-66*, kindle.

<sup>361</sup> Skinner, 160; Koole, *Isaiah*, Vol 3, 96; Smith, *Isaiah 40-66*, 563; cf. esp. Dekker, “The High and Lofty One,” 476.

<sup>362</sup> Oswalt, *Isaiah 40-66*, kindle. *Contra* Skinner, 160. On the contrast, cf. Curtis Fitzgerald, *A Rhetorical Analysis of Isaiah 56-66*, PhD diss. (Dallas Theological Seminary, 2003), 146.

greatly.<sup>363</sup> The context does not seem narrow the crushing to one particular cause (e.g., Isa 3:15; Ps 89:11; Isa 53: 5,10) but rather that they are lowly simply as a result of the judgment (רִיב) of God in Isaiah 57:16, echoing the distressed of heart (וְכָל־לֵב־דָּוָה) in Isaiah 1:5.<sup>364</sup> Those who would bow in humility in Isaiah could dwell in the divine presence even as Isaiah had (Isa 6:5-7). To be sure, now this judgment will be undone by Yahweh himself (cf. Isa 30:29; 61:1) as he dwells among them for the purpose of (*lamed*+infinitive) giving them new life, which begins with their spiritual condition and extends to all of their existence (Isa 38:15; 55:3).<sup>365</sup>

Verse 16 continues the argument. God will not contend (אָרִיב) nor be angry (אֶקְצֹף) forever with Israel (cf. Ps 103:8-9).<sup>366</sup> The reason is that God, the Sovereign Creator, will not destroy the very humans that he has made (Isa 45:12, 48:3).<sup>367</sup>

Verse 18 continues to clarify why God is angry and the consequences of that anger. Because of the guilt which resulted from Israel's unjust gain (בִּעְוֹן בְּצִעֲוֹ; Isa 56:9-57:13), Yahweh became angry (cf. Isa 1:3-4).<sup>368</sup> This anger resulted in God striking (וְאָכַדְתִּי) Israel and hiding his face (הִסְתַּתֵּר). This echoes earlier wounding-healing texts where God had struck (cf. Isa 1:5, 53:4; Deut 9:7-10) his

<sup>363</sup> Motyer, 476; Waltke, *Old Testament Theology*, 227; M. V. Van Pelt, W. C. Kaiser, Jr. and D. I. Block, רִיב, *NIDOTTE*, 1075.

<sup>364</sup> Boda, 213-214; Экатериновский, 252; Watts, *Isaiah 34-66*, 86.

<sup>365</sup> Dekker, "The High and Lofty One," 479; Oswalt, *Isaiah 40-66*, kindle; Delitzsch, *Prophecies of Isaiah*, Vol 2, 350.

<sup>366</sup> Smith, *Isaiah 40-66*, 564.

<sup>367</sup> Perishing before God's judgment seems to be the correct understanding (rather than following the LXX [πνεῦμα...παρ' ἐμοῦ ἐξελύσεται]), as does, e.g., Watts, *Isaiah 34-66*, 835) for the closest referent for spirit is the previous verse and "faint" is the regular meaning for עָטַף. cf. Koole, *Isaiah*, Vol 3, 100; CDCH, 321; CHALOT, 271; BDB, 742.

<sup>368</sup> Delitzsch, *Prophecies of Isaiah*, Vol 2, 352; Muskita, 127. The LXX has βραχύ τι for בְּצִעֲוֹ but the usage of "gain" in 56:11 shows the word is at home in this context and need not be amended. Cf. Koole, *Isaiah*, Vol 3, 102.

people and hid his face (Isa 8:17; 53:3; 54:8; Deut 31:17).<sup>369</sup> Verse 17 continues the description of Israel: Israel has gone “the way of their heart” (בְּדַרְךְוּ לְבָבוֹ; Prov 14:12, 1:2), which echoes Isaiah 53:6 (לְדַרְכֵיכֶם).<sup>370</sup> They have, like in Isaiah 1:5 and 6:9-10, backslidden (שׁוֹבָב) despite God’s discipline.<sup>371</sup>

The transition between verse 17 and verse 18 is from discipline to grace. God sees (רָאִיתִי; Isa 41:28) their ways (Jer 2:23; Ezek 14:22) and acts. God’s response is to heal (וְאָרַפְאֶהוּ) and to guide (וְאֲנַחֲהוּ) them, reversing the hardening and wounding of Isaiah 6:9-10.<sup>372</sup> “Heal” links this text with Isaiah 19:25; 30:26 and 53:5 as well.<sup>373</sup> Based on context, healing here must at least include restoration from the striking and forgiveness of the guilt that is its cause.<sup>374</sup> In addition, when “heal” is used in conjunction with “guide” (נַחֲה) it probably has a regenerative element about it.<sup>375</sup> God will lead his people in his ways again when he heals them (Isa 30:21; 58:8).<sup>376</sup>

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<sup>369</sup> Mutsika, 127 n.115. Watts (*Isaiah 34-66*, 835) defines hiding of face as unanswered prayer and worship that does not benefit, both themes which are in accord with the wounding-healing metaphor as expressed in Isaiah 1:2-21.

<sup>370</sup> Eugene Merrill, “לֵב,” *NIDOTTE*, 990; Koole, *Isaiah*, Vol 3, 104; Dekker, “The High and Lofty One,” 482.

<sup>371</sup> BDB, 1000; Watts, *Isaiah 34-66*, 835; Koole, *Isaiah*, Vol 3, 104; Oswalt, *Isaiah 40-66*, kindle; Delitzsch, *Prophecies of Isaiah*, Vol 2, 352. *Contra* Skinner, 161.

<sup>372</sup> Watts, *Isaiah 34-66*, 835. Alexander, 351. Skinner, 130. The MT (נַחֲה) need not be changed to “rest” (נוּחַ). Cf. John S. Kselman, “A Note on w^nhhw in Isa 57:18,” *Catholic Bible Quarterly* Vol. 43, No. 4 (October, 1981): 540; Koole, *Isaiah*, Vol 3, 106.

<sup>373</sup> Dekker, “The High and Lofty One,” 481.

<sup>374</sup> Smith (*Isaiah 40-66*, 566) sees a connection with Isa 30:26 in terms of vocabulary.

<sup>375</sup> BDB, 950; Motyer, 477. Kselman, “Note,” 539-542) notes that healing and guiding (57:18) are the answer to striking and backsliding (57:17).

<sup>376</sup> Leading can refer to the the wilderness wanderings (Exod 13:17, 21) or a return to Zion (Neh 9:12; Ps 77:20), but a more general reference to God’s guidance seems likely (cf. Isa 30:21). Cf. Eugene Merrill, נַחֲה, *NIDOTTE*, 76. LXX.

The final cola of this verse promises that God will give comfort (וַאֲשַׁלֵּם גְּחִמָּיִם לּוֹ) to those who mourn (וְלֹאֲבֵלִיּוֹ).<sup>377</sup> This should probably be understood as restoration for (שָׁלֵם) the past striking, restoring the lowly spirits and crushed hearts.<sup>378</sup> Comfort denotes God's restored kindness to Israel and his rule over them (Isa 40:1; 49:13; 51:3; 52:9) and links this passage to Isaiah 61:1-3.<sup>379</sup>

Isaiah 57:19 brings to a close the promises of this passage, beginning with the assertion that Yahweh, the Creator (בּוֹרֵא; cf. Isa 40:26-28; 41:20; 43:1; 48:7; 65:18) of redemption, will create the fruit of lips (שִׁפְתָיִם), praise to Yahweh (Hos 14:2), rather than the defilement of the unclean lips of the past (Isa 6:5).<sup>380</sup> This is the promised remnant of Isaiah 6:13 and it will be concurrent with God's new covenant of peace (cf. Isa 9:5; 52:7; 54:10; 60:12,17).<sup>381</sup> Intratextually, peace (שָׁלוֹם) and heal (רפא), which denote reconciliation with God leading to holistic restoration, only appear together in Isaiah 53:5 and in this verse, strongly supporting the idea that the healing spoken of here comes through the Servant.<sup>382</sup> This peace is for all, near and far (קָרוֹב and רְחוֹק; cf. Isa 52:13-15, 53:12).<sup>383</sup>

<sup>377</sup> Oswalt, *Isaiah 40-66*, kindle; Koole, *Isaiah*, Vol 3, 107; BHS needlessly takes "to him (לוֹ)" as a transposition, although a lamed is often used to denote the recipient of שָׁלֵם in the piel. Cf. CHALOT, 373; BDB, 1022. The mourners are epexegetical (cf. ESV; NIV).

<sup>378</sup> Smith, *Isaiah 40-66*, 566; CHALOT, 373; CDCH, 465; Koole, *Isaiah*, Vol 3, 106.

<sup>379</sup> The need for forgiveness shows this group is not the righteous remnant. *Contra* Smith, *Isaiah 40-66*, 566; Goldingay, *The Theology of the Book of Isaiah*, 131-138; Oswalt, *Isaiah 40-66*, kindle.

<sup>380</sup> Most (e.g. CHALOT, 230) rightly follow the qere (נִיב) here.

<sup>381</sup> Koole, *Isaiah*, Vol 3, 109. Peace denotes the work accomplished not the message proclaimed. Cf. Delitzsch, *Prophecies of Isaiah*, Vol. 2, 353.

<sup>382</sup> Dekker, "The High and Lofty One," 481; Muskita, 133; Oswalt, *Isaiah 40-66*, kindle.

<sup>383</sup> Cf. Koole, *Isaiah*, Vol 3, 110. רְחוֹק can be taken as the diaspora (e.g., Isa 22:3, Watts, *Isaiah 34-66*, 835) or the gentiles (e.g., Isa 5:26, Motyer, 477).

Verses 15-19 have highlighted the grace of Holy Yahweh to dwell with his broken people. As Creator, he will act to heal the wounding and the waywardness of Israel, curtailing his judgment. This is forgiveness and regeneration, leading to shalom with Yahweh and praise in Israel, fitting well with the wounding-healing metaphor in Isaiah.<sup>384</sup>

#### *Punishment of the Wicked (57:20-21)*

The final verses of this unit are in sharp contrast with what has come before, with the wicked being tossed and without rest (שָׁקֵט).<sup>385</sup> God is actively stirring the sea (Isa 51:5), depriving the wicked of shalom (Isa 32:17; 48:22).<sup>386</sup> Thus, those who choose not to be reconciled do not share in the eschatological salvation of Yahweh.<sup>387</sup> God continues to contend with them.

#### *Conclusion: The Wounding Healing Metaphor in Isaiah 57:14-21*

Isaiah 57:14-21 is both a development and a focusing of the wounding-healing metaphor. New is the fact that God will relent from contending/striking in discipline (cf. Isaiah 1:5-6) and would heal them instead of hardening them (cf. Isa 6:9-10). God will no longer hide face (Isa 57:17), as when he had hid his eyes from Israel's prayers (Isa 1:15). Moreover, the guiding of God (Isa 57:18) is similar to the knowledge of God in Isaiah 30:20-21 and a reversal of the hardening in Isaiah 6:9-10. This is healing and peace, emerging from the shalom of the Servant (Isa 53:3-5). God would create a renewed people of praise for himself (Isa 57:19), a people who would again inherit the land (57:13). However, other than echoes to the scene of Isaiah 6, the renewed cultic worship seen in other wounding-healing passages is absent as is the destruction and

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<sup>384</sup> So Oswalt (*Isaiah 40-66*, kindle), citing Isa 1:5-6; 6:10; 19:22; 30:26; 53:5.

<sup>385</sup> On the grammar of הַשָּׁקֵט לֹא יִוָּלֵד, cf. Muroaka, 391; GKC, 340.

<sup>386</sup> That is, the wicked are not affecting others but being affected. Koole, *Isaiah*, Vol 3, 109, 111.

<sup>387</sup> Muskita, 137, 141. Oswalt, *Isaiah 40-66*, kindle.



rehabilitation theme. Likewise, the “hear-see-understand-know” vocabulary of Isaiah 6:9-10 has changed into guidance.

### *The Wounding-Healing Metaphor in Isaiah 61:1-9*

Having examined Isaiah 57:14-21, this section will examine the final usage of our metaphor in Isaiah 61:1-9. Prior to examining the passage itself, we will explore the context, genre and structure of Isaiah 61:1-9 as well as the identity of the Speaker in the passage.

#### *Context, Genre and Structure*

Isaiah 56:1-59:21 and Isaiah 63:1-66:24 form a chiasm of which Isaiah chapters 60-62 form the central and climactic unit.<sup>388</sup> Isaiah 61:1-9 itself falls between two visions of Israel’s communal restoration (60:1-12; 62:6-9) and the worship of the nations (60:13-16, 62:1-5) brought about by Yahweh’s righteous acts (60:17, 21; 61:10-11; 62:1-2).<sup>389</sup>

Isaiah 61:1-9 resembles a salvation oracle, but has prophetic elements and some similarities to the Servant songs and call narratives (cf. Mic 3:8).<sup>390</sup> The structure of Isaiah 61:1-9 can be outlined as follows.<sup>391</sup>

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<sup>388</sup> Oswalt, *Isaiah 40-66*, kindle; Gregory C. Bradley, “The Postexilic Exile in Third Isaiah: Isaiah 61:1-3 in Light of Second Temple Hermeneutics,” *Journal of Biblical Literature* No. 3 (2007): 492. *Contra* Julian Morgenstern, “Isaiah 61,” *Hebrew Union College Annual* (1969): 109.

<sup>389</sup> John Goldingay, *A Critical and Exegetical Commentary on Isaiah 56-66*, ICC (London: T&T Clark, 2014), 292; Donal E. Gowan, “Isaiah 61:1-3, 10-11,” *Interpretation* 35 (1981): 405; John Oswalt, “Isaiah 60-62: The Glory of Israel” in *The Holy One of Israel*. ed. John N Oswalt (London: James Clarke & Co, 2014): 159; Koole, *Isaiah*, Vol 3, 266.

<sup>390</sup> Cf. Koole, *Isaiah*, Part Vol 3, 267; Gowan, “Isaiah 61:1-3, 10-11,” 406.

<sup>391</sup> Verses 1-3 clearly belong together, but verse four could be taken with what precedes or what follows. Carol J. Dempsey, “From Desolation to Delight: The Transformative Vision of Isaiah 60-62” in *The Desert Will Bloom: Poetic Visions in Isaiah*, eds. A Joseph Everson and Hyun Chui Paul Kim (Atlanta, GA.: Society of Biblical Literature, 2009), 225, 227; Motyer, 499, 502; Goldingay, *Isaiah 56-66*, 289, 203. Sameks mark out Isa 61:1-9 in the MT.

Divine Message from Speaker (61:1-4)

Divine Promises to the People (61:5-9)

*The Speaker in Isaiah 61:1-9*<sup>392</sup>

Different identities for the Speaker of Isaiah 61:1-9 have been proposed.<sup>393</sup> Some take the figure to be the Servant (cf. Isaiah 49:1-6), noting common themes: the Spirit (רוּחַ; Isa 42:1; 61:1), commissioning (שָׁלַח; Isa 6:8; 61:1), comfort for mourning (אָבָל; Isa 42:7, 61:3), removing blindness (פָּקַח; Isa 42:7; 61:1), the time of acceptance (רַצְוֵן; Isa 49:8, 61:2) and the release of prisoners (אָסַר; Isa 49:9; 61:1).<sup>394</sup> Others see someone (e.g., Trito-Isaiah, an anonymous prophet or Isaiah, Isa 48:16) who will bring to fulfillment to Isaiah 40-55.<sup>395</sup> Despite allusions here to the Servant and Cyrus, the work of the Speaker is different: bringing God's eschatological salvation by speaking it.<sup>396</sup> Proclaiming here almost means "summon into existence."<sup>397</sup> In this way, the timing and the task do not fit an unnamed prophet.

There are also strong connections with the Messianic king of Isaiah 9-11. They share the Spirit being upon (עָלָה) them (11:2; 61:1), a mission of justice (11:3-3; 61:1-3), a global impact (11:2; 61:9), bringing splendor to Israel (11:10; 61:3), coming for the

<sup>392</sup> We refer to the "I" of Isaiah 61:1-9 as "the Speaker" throughout.

<sup>393</sup> Watts' scheme (*Isaiah 34-66*, 302, 305) that presents several different figures is overly subtle without sufficient textual indicators.

<sup>394</sup> Cf. W. W. Cannon, "Isaiah 61:1-3 An ebed-Jahweh poem," *ZAW* 47: 287; Oswalt, *Isaiah 40-66*, kindle; Stromberg, "Inner-Isaianic," 265-277. *Contra* Morgenstern, "Isaiah 61," 109.

<sup>395</sup> Kim, 279; Kissane, *The Book of Isaiah*, Vol 2, 274; Bradley, "Postexilic," 477; Cannon, "ebed-Jahweh," 288. A Levitical visionary group as the referent of the Speaker should be rejected for the evidence for Isa 61:1-9 as a liturgy is weak. Cf. Goldingay, *Isaiah 40-66*, 284, 289.

<sup>396</sup> Cf. Ps 147:3; Isa 30:26. Smith, *Isaiah 40-66*, 631; Gowan, "Isaiah 61:1-3, 10-11," 406; Oswalt, "Isaiah 60-62," 158; Koole, *Isaiah*, Vol 3, 273. *Contra* Everson, "Isaiah, The Book of," in *EDB*, 652. The illocutionary force of the Speaker's words is that he is committing himself to act and bringing about changes through his words. Cf. Bradley, "Postexilic," 494; Kevin Vanhoozer, *Is There A Meaning in This Text?* (Grand Rapids, MI.: Zondervan, 1998), 209-213.

<sup>397</sup> Westermann, *Isaiah 40-66*, 366. Jeremiah's claims (Jer 1:10) are somewhat different as are his connections with eschatology. Cf. Koole, *Isaiah*, Vol 3, 271.

downtrodden (11:4; 61:1) and bringing Israel's restoration (11:11-12; 61:3-4).<sup>398</sup> Moreover, the proclamation of freedom is a royal prerogative (Jer 34:8,15).<sup>399</sup> Finally, anointing (מָשַׁח) with the Spirit (רוּחַ) is Davidic (1 Sam 16:13).<sup>400</sup> And yet the passage seems to focus on proclamation more than ruling in distinction to Isaiah 9 and 11.

Finally, a growing number of scholars see a composite (Messianic) figure, drawing together the traditions of the Servant of Isaiah 40-55 and the kingly traits of Isaiah 9-11, as well as completing the unfinished restoration of Cyrus.<sup>401</sup> This understanding makes the most of the strengths of all the positions without trying to minimize other themes.

#### *Divine Message from Speaker (61:1-4)*

Isa 61:1. In BHS Isaiah 61:1 is arranged in six parallel cola, with the first two cola describing the Servant's commissioning while the following four colas use infinitives to describe the purpose of the Speaker's anointing, a series which continues until the beginning of verse three.<sup>402</sup> In the first colon, the Speaker is empowered and authorized by the Spirit of the Sovereign Lord (Isa 11:1-2; 42:1), which ensures that he will be able to complete his mission (cf. Ezek 2:2; Mic 3:8).<sup>403</sup> The second colon explains why Yahweh has commissioned/anointed (מָשַׁח; 1 Sam 16:13) the speaker for the task.<sup>404</sup>

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<sup>398</sup> Walton, "The Imagery of the Substitute King," 742; Robert B. Chisolm, Jr., "The Christological Fulfillment of Isaiah's Servant Songs," *Bibliotheca Sacra* 163:652 (2006), 401.

<sup>399</sup> Chisolm, "Christological Fulfillment," 402.

<sup>400</sup> So many Jewish interpreters. Dempsey, 225; Лапухин, 385.

<sup>401</sup> Cf. Williamson, *Variations on a Theme*, 186-188; Webb, 234; House, *Old Testament Theology*, 295; H. A. J. Kruger, "Isaiah 61:1-3(4-9)10-11 Transfer of privileges, an 'identikit' of the servant of the Lord?" *HTS* Vol 58, No. 4 (2002): 1556-1561. Abernethy, *kindle*, ch. 4.

<sup>402</sup> Westermann, *Isaiah 40-66*, 365; Goldingay, *Isaiah 55-66*, 298.

<sup>403</sup> Cf. 1 Sam 11:6; 19:20. Webb, 233; Koole, *Isaiah*, Vol 3, 269.

<sup>404</sup> John N. Oswalt, מָשַׁח, *NIDOTTE*, 1125; Oswalt, *Isaiah 40-66*, *kindle*; Koole, *Isaiah*, Vol 3, 269. Anointing denotes that a person (prophet, Ps 105:15; priest, Exod 28:41; king, 1 Sam 16:13) has been given divine strength for whatever task is in view.

The mission that the Speaker has been commissioned for is one of “bringing good news” (לְבַשֵּׁר), the redemption, victory and kingdom of Yahweh (Isa 40:9; 52:7; 60:6).<sup>405</sup> In Isaiah 40-55, the coming of the kingdom was being proclaimed, now the Speaker is to “proclaim” (לְקַרֵּא) that the kingdom has come.<sup>406</sup>

The recipients of this message are the poor (עֲנָוִים). Already, “the poor” was an established label for those who were humbled through anguish (1 Sam 1:11; Job 30:16) and so put their faith in God (Ps 25:18; Isa 29:19).<sup>407</sup> They, along with the other audiences of the speaker, are roughly synonymous with brokenhearted (לְנִשְׁבְּרֵי-לֵב), as can be seen from their parallel usage.<sup>408</sup> Thus, the Speaker brings good news of the kingdom to those who are suffering under the continuing holistic effects of God’s discipline (cf. Isa 57:15).<sup>409</sup>

The Speaker is sent (cf. 48:6) to bind up the brokenhearted (לְחַבֵּשׁ לְנִשְׁבְּרֵי-לֵב), which should be understood as healing (cf. Ezek 36:16; Hos 6:1).<sup>410</sup> Breaking (שִׁבַּר) is what happens under God’s discipline (Isa 30:13-14) and results in a broken spirit (Isa 65:14; Isa 1:5; וְכָל-לֵב-לֵבָב דָּוָה). Thus, in binding up, the Speaker echoes and fulfill

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<sup>405</sup> Oswalt, *Isaiah 40-66*, kindle; Smith, *Isaiah 40-66*, 634; Abernethy, kindle, ch. 4.

<sup>406</sup> Westermann, *Isaiah 40-66*, 366; Koole, *Isaiah*, Vol 3, 271; E. J. Young, *The Book of Isaiah*, Vol 3 (Grand Rapids, MI.: Eerdmans, 1972), 458.

<sup>407</sup> Cf. Paul Wegner, “עָנָו,” *NIDOTTE*, 450-451. The poor should also not be understood exclusively as the righteous, economically poor or returning exiles, for again this has to be imported rather than it emerging from the context. Oswalt, *Isaiah 40-66*, kindle; Geerhard Von Rad, *Old Testament Theology*, Vol. 1, trans. Chr. Kaiser Verlag (Edinburgh: Oliver and Boyd, 1962), 401; Koole, *Isaiah*, Vol 3, 265.

<sup>408</sup> Motyer, 500; Goldingay, *Isaiah 55-66*, 298.

<sup>409</sup> Watts, *Isaiah 34-66*, 302; Miscall, 139; Goldingay, *Isaiah 55-66*, 299.

<sup>410</sup> For חָבַשׁ with לְ to denote the direct object, cf. Ezek 34:4. Oswalt, *Isaiah 40-66*, kindle.

the eschatological promise of Isaiah 30:26 (תְּכַשׁ יְהוָה אֶת־שָׂבָר), fulfilling the need of Isaiah 1:6.<sup>411</sup> The Speaker proclaims the healing the Servant procured (Isa 53:5-6).

Isaiah 61:1 continues expressing the purpose of the Speaker's commissioning: to "proclaim freedom for the captives" (לְקַרְא לְשָׁבוּיִם דְּרוּר), the restoration of Israel (Isa 40:2-3). Although this references the Jubilee (Lev 25:10; Jer 34:8, 15, 17; Ezek 34:14), it is probably better to take the Jubilee in an inclusive and figurative way meaning something like, "release from what binds them" or "justice," echoing strongly the mission of the Servant (Isa 49:9).<sup>412</sup>

The Speaker will also, cryptically, "open" (פָּקַח־קוֹיָח).<sup>413</sup> Although placed in parallel with the freeing of prisoners, this is a reference to Speaker opening the eyes of prisoners that cannot see. The Speaker would open the blind eyes of the captives (cf. Isa 35:5; 37:17; 42:7, 20), giving spiritual sight (Isa 35:5), as the Servant did (Isa 42:7).<sup>414</sup> Within this framework, it is difficult to avoid the prospect that the Speaker is undoing the deafening (יִשְׁמַע) and blinding (פִּי־יִרְאֶה) of Isaiah which resulted from

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<sup>411</sup> Miscall, 139; Koole, *Isaiah*, Vol 3, 272; Motyer, 500; Oswalt, *Isaiah 40-66*, kindle. HPΠ and Ланухин (385) translate "heal" here. Smith (*Isaiah 40-66*, 635) speaks of blessing Israel, defeating enemies and healing wounds as the meaning of binding up.

<sup>412</sup> "Prisoners" (וּלְאִסְוִירִים) is never used of debt slavery (Gen 39:20; Judg 15:10; Ps 146:7; Isa 22:3; 49:9; Jer 40:1). Oswalt, *Isaiah 40-66*, kindle; Watts, *Isaiah 34-66*, 303; Smith, *Isaiah 40-66*, 635; Abernethy, kindle, ch. 4; Koole, *Isaiah*, Vol 3, 272; Williamson, *Variations on a Theme*, 185; Goldingay, *Isaiah 55-66*, 300; Christopher J. H. Wright, *The Mission of God* (Downers Grove, IL.: IVP, 2006), 301.

<sup>413</sup> GKC (235) takes (פָּקַח) as dittography. Muroaka (157) argues that it is a form of the *p'aj'aj'* conjugation. 1Qsa maintains the text unchanged, the LXX simplifies to τυφλοῖς ἀνάβλεψιν. The Targum has "uncover/reveal light."

<sup>414</sup> CHALOT, 296; BDB, 824; CDCH, 364. This verb is used 20 times in the OT. Once it takes ears as its object (Isa 42:20), once God is said to פָּקַח the blind (Ps 146:8), but every other usage has eyes as the object. Rightly, Goldingay, *Isaiah 55-66*, 301; Koole, *Isaiah*, Vol 3, 273; Cannon, "ebed-Jahweh," 287.

Isaiah's hardening ministry (Isa 6:10-13; cf. 42:18-20). By giving understanding, he is binding up the wounds caused by judgement.<sup>415</sup>

Isa 61:2-3a. Verse 2 continues to describe the Speaker's mission with the proclamation (קרא) of "the year of favour/acceptance" (שְׁנַת־רְצוֹן). This is the time of acceptance of sacrifice (Isa 60:7), mercy (Isa 60:10) and the salvation of the Servant (Isa 49:8-9), when God will answer his people.<sup>416</sup> This favour is a reversal of Isaiah 6:11-13.<sup>417</sup> However, it will also be a "day of vengeance" (יְיוֹם נַקָּם; Isa 11:4; 63:4) from Yahweh, the righteous warrior king.<sup>418</sup> This is the jubilee of the previous verse and the culmination of earlier "day of the Yahweh" references (e.g., Isa 19:23, 24; Isa 30:26).<sup>419</sup>

Within this framework, Yahweh will comfort those who mourn (לְנַחֵם כָּל־אֲבֵלִים).<sup>420</sup>

This verse and Isaiah 57:18 (נַחֲמִים לוֹ וְלֵאבְלָיו) are the only places where comfort (נַחֵם) and mourn (אָבַל) appear together and so should be taken as mutually interpretive.<sup>421</sup> Thus, the comforting of mourners/being bound up should be taken as a consequence of God relenting from anger, healing, guiding and setting things right in Zion (Isa 60:20), likely through the mission of the Servant (Isa 52-54).<sup>422</sup> This is for

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<sup>415</sup> Westermann, *Isaiah 40-66*, 365. Goldingay, *Isaiah 56-66*, 293; Evans, *To See and Not Perceive*, 46.

<sup>416</sup> Abernethy, *kindle*, ch. 4; Koole, *Isaiah*, Vol 3, 273; Motyer, 500; Goldingay, *Isaiah 55-66*, 301.

<sup>417</sup> Watts, *Isaiah 34-66*, 303.

<sup>418</sup> The day/year contrast is meaningless (cf. Job 36:11; Psalm 39:5).

<sup>419</sup> Oswalt, *Isaiah 40-66*, *kindle*; Westermann, *Isaiah 40-66*, 367; Abernethy, *kindle*, ch. 4; Oswalt, *Isaiah 40-66*, *kindle*; Watts, *Isaiah 34-66*, 303. Koole, *Isaiah*, Vol 3, 274. Goldingay, *Isaiah 55-66*, 302.

<sup>420</sup> For discussion about the awkward לְשִׁימִים and לְתַתֵּן in this verse, cf. Josh 7:19. Goldingay, *Isaiah 55-66*, 304. The LXX, BHS and HPΠ simply delete the difficulty.

<sup>421</sup> Isa 22:4 has a similar idea but different vocabulary.

<sup>422</sup> Smith, *Isaiah 40-66*, 635; Koole, *Isaiah*, Vol 3, 274-275; Motyer, 500; Oswalt, *Isaiah 40-66*, *kindle*. Goldingay, *Isaiah 55-66*, 304.

those who mourn over Zion (לְאַבְלֵי צִיּוֹן), fulfilling Isaiah 30:19.<sup>423</sup> God, as he brings his kingdom (Isa 52:7-8) and restores Israel (Isa 44:23, 55:5; 60:7), will appoint a headdress of joy (פְּאֵר; cf. Isa 61:10) and splendor.

Isa 61:3b-4. This verse continues the mission of the Speaker: he will bring oil (שֶׁמֶן) (שִׁשׁוֹן), a mark of God's provision and the joy of restoration (Isa 35:10, 51:3, 11), instead of (תַּחַת) mourning (אֲבֵל).<sup>424</sup> He will also replace a flickering (פְּקֹהָה) spirit with praise (תְּהִלָּה; Isa 48:9; 60:6, 18; 61:11), fulfilling the mission of the Servant (Isa 42:3-4).<sup>425</sup>

Indeed, Israel "will be called Oaks of Righteousness" (וְקָרָא לָהֶם אֵילֵי הַצְּדִקָּה).<sup>426</sup>

There is an echo of Isaiah 1:26 (וְקָרָא לָדָּ עֵיר הַצְּדִקָּה), with the oak (cf. Isa 1:29) being transformed from a symbol of idolatry and destruction (cf. 6:13) to God's transforming work.<sup>427</sup> They are "a planting of the Lord for praise" (מִטַּע יְהוָה לְהִתְפַּאֵר; Isa 61:3; 60:21), transformation that is "the work of [his] hands" (Isa 60:21).<sup>428</sup> God transforms the idolatrous (Isa 1:26,29) and wounded (1:5-8) Israel to a righteous people of praise.

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<sup>423</sup> The genitive after אֲבֵלֵי always specifies the thing that is mourned for (Gen 27:4; Deut 34:8). Koole, *Isaiah*, Vol 3, 276.

<sup>424</sup> *Dictionary of Biblical Imagery*, s.v. "OIL;" Smith, *Isaiah 40-66*, 636; Motyer, 501; Abernethy, kindle, ch. 4; Kissane, *The Book of Isaiah*, Vol 2, 275.

<sup>425</sup> Oswalt, *Isaiah 40-66*, kindle; Motyer, 501.

<sup>426</sup> Oswalt, *Isaiah 40-66*, kindle; Лопухин, 386; Miscall, 139.

<sup>427</sup> Koole, *Isaiah*, Vol 3, 278; Motyer, 501; Oswalt, *Isaiah 40-66*, kindle; Morgenstern ("Isaiah 61," 113) sees the connection with Isaiah 1:26.

<sup>428</sup> Watts, *Isaiah 34-66*, 303.

Verse 4 transitions from the Speaker's proclamation to the restored state that will result from it.<sup>429</sup> The made-righteous oaks will rebuild (וּבְנִי) cities (Isa 58:12, 60:10; 65:21), as God redeems.<sup>430</sup> Through the Servant's work (Isa 52:9), the repair of ruins (הַרְבֵּוֹת) and desolated cities (עָרֵי הָרָב) reverses the urban ruination of Isaiah 1:7-8; 6:11. Likewise, ruins (שְׁמֹמֶת) from God's wounding justice (cf. Isa 1:7; 6:11) would be made new and inhabited, again echoing the Servant's mission (54:1-3) and fulfilling Isaiah 30:19.<sup>431</sup> Through the Speaker, this is God's sovereign renewal (Isa 42:9; 43:19; 62:2; וְהָדַשׁ), the return from exile and the new heavens and new earth (65:17; 66:22).<sup>432</sup>

#### *Divine Promises to the People (61:5-9)*

The second section of this discourse is focused more specifically on the consequences of the Speaker's mission for Israel and the nations, connecting with the attendant metaphors of our study at several points.

Isaiah 61:5-6. These verses reflect on Israel's status and the nations' status in relationship to Israel. Foreigners (זָרִים), rather than oppressing Israel (Isa 1:7) will stand and shepherd (רָעָה) Israel's flock (Isa 61:5), fulfilling the agricultural (רָעָה) healing of Israel in Isaiah 30:23.<sup>433</sup> The picture is not one of slavery (cf. Isa 56:3-6)

<sup>429</sup> Oswalt, *Isaiah 40-66*, kindle; Young, *The Book of Isaiah*, vol 3, 461; Similarly, Westermann, *Isaiah 40-66*, 369; Smith, *Isaiah 40-66*, 637.

<sup>430</sup> Goldingay, *Isaiah 55-66*, 307; Westermann, *Isaiah 40-66*, 370; Koole, *Isaiah*, Vol 3, 279.

<sup>431</sup> Oswalt, *Isaiah 40-66*, kindle; Miscall, 139; Motyer, 501.

<sup>432</sup> Smith, *Isaiah 40-66*, 637; Stromberg, "Inner-Isaianic," 265; Webb, 275; Kissane, *The Book of Isaiah*, Vol 2, 275.

<sup>433</sup> Oswalt, *Isaiah 40-66*, kindle.



but safety (Isa 11:7; 14:30; 62:8), especially as foreigners are bringing their glory in pilgrimage to a rebuilt Jerusalem (Isa 60:10) in the next verse.<sup>434</sup>

Verse 6 completes the picture with Israel now being called priests of Yahweh ( כֹּהֲנֵי ) (יְהוָה). This new calling (קרא; Isa 60:18, 62:2-4) points toward a new cult/priesthood (cf. Isa 66:21) which is the transformation of the false worship of Isaiah 1:11-15 (cf. Isa 19:19-22).<sup>435</sup> Israel will become the kingdom of priests to the nations they should have been (Exod 19:5-6; Isa 60:7).<sup>436</sup> Indeed, in reversal of God's wounding, Israel will no longer be devoured by the sword of foreigners (Isa 1:7,20; תָּרַב תְּאֶכְלוּ זָרִים אֶכְלִים) but in safety and joy will eat "the wealth of nations" (חֵיל גּוֹיִם; Isa 60: 5, 11) and the good of the land (Isa 1:19-20; טוֹב הָאָרֶץ תֹּאכְלוּ). In that new day, Israel will boast in "the glory" (וּבְכְבוֹדָם; Isa 60:13; 66:12) of the nations, who share and worship with Israel.<sup>437</sup> Healing here is expressed as a renewed cult before before God in a new Jerusalem while they enjoy God's goodness in the land alongside the nations.

Isaiah 61:7-8. These verses further show God's restoration and his reason for doing so. Verse 7 continues the "instead of" (תַּחַת) theme (61:3), contrasting Israel's shame and disgrace from idolatry (Isa 45:16; 54:4-5) with a double portion (בְּשֵׁנָה) or inheritance (חֵלֶק) in the land, returning them the inheritance (וַיִּרְשׁוּ; Isa 42:3) that they

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<sup>434</sup> Cf. "serving" (לְשָׂרְתוֹ) in Isaiah 56:6. Motyer, 502; Smith, *Isaiah 40-66*, 118; Wright, *The Mission of God*, 487; Goldingay, *Isaiah 55-66*, 308-309.

<sup>435</sup> Smith, *Isaiah 40-66*, 638 n.366.

<sup>436</sup> Oswalt, *Isaiah 40-66*, kindle; Wright, *The Mission of God*, 487; Smith, *Isaiah 40-66*, 638; Лапухин, 388; Morgenstern, "Isaiah 61," 119. The idea that Israel are the priests and the nations the Levites goes beyond the text (cf. Isa 66:21).

<sup>437</sup> BHS proposes תָּמַר for אָמַר but the MT is intelligible and the usage is known. Cf. Smith, *Isaiah 40-66*, 638; CDCH, 25; BDB, 56.

had lost through God's striking discipline (Isa 1:7; 6:12).<sup>438</sup> This joy (רִנָּן) and comfort (נַחֵם) comes from the Servant (Isa 52:9; 54:1) and his repossession of the land (Isa 53:10-12).

Verse 8 gives the ground for verse 7: "I, Yahweh, love justice" (כִּי אֲנִי יְהוָה אֲהַבֵּב) (מִשְׁפָּט), which is similar to the thought of Isaiah 30:18 (כִּי-אֶלֹהֵי מִשְׁפָּט יְהוָה), but again Isaiah 61:1-9 is the fulfillment.<sup>439</sup> This love is in contrast to Yahweh's hatred for robbery (שָׁנָא נָזַל) by burnt-offering (בְּעוֹלָה).<sup>440</sup> This view of sacrifice and violence fits well with the background of Isaiah 1:10-15.<sup>441</sup>

Verse 8 continues: because of justice, Yahweh will "in faithfulness" (בְּאֵמֶת; Isa 16:5; 38:3) appoint (Isa 22:22; 45:3) a reward/recompense (פְּעֻלָּתָם; Isa 40:10) for his people.<sup>442</sup> Thus, through the Speaker, Yahweh makes an eternal covenant (וּבְרִית עוֹלָם), fulfilling the Servant's ministry (Isa 42:6; 49:8; Isa 54:10; Isa 55:3) and reversing the covenant lawsuit of Isaiah 1:2-20.<sup>443</sup>

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<sup>438</sup> Cf. Deut 21:7; Num 18:20; Deut 18:1. Oswalt, *Isaiah 40-66*, kindle; Watts, *Isaiah 34-66*, 304; Motyer, 503; Westermann, *Isaiah 40-66*, 370; Webb, 276; Kissane, *The Book of Isaiah*, Vol 2, 276; Gregory, 485.

<sup>439</sup> Oswalt, *Isaiah 40-66*, kindle; Webb, 236.

<sup>440</sup> Although it is difficult to picture robbery apart from wickedness and it requires revocalizing, most read this as wickedness (e.g., Smith, *Isaiah 40-66*, 640). The burnt-offering view is made more likely by Isa 40:16 as well as the use of the preposition (בְּ) (De Waard, 207). The Vulgate also preserves this reading. Kissane, *The Book of Isaiah*, Vol 2, 276; Motyer, 503.

<sup>441</sup> Oswalt (*Isaiah 40-66*, kindle) recognizes this logic but follows the rendering of the LXX.

<sup>442</sup> Oswalt, *Isaiah 40-66*, kindle; Stromberg, "Inner-Isaianic," 263; Motyer, 503.

<sup>443</sup> Westerman, *Isaiah 40-66*, 370; Kissane, *The Book of Isaiah*, 276; Miscall, 193; Paul R. Williamson, *Sealed with an Oath*, NSBT (Downers Grove, IL.: IVP, 2007), 161-162; Smith, *Isaiah 40-66*, 640-641; Eugene Carpenter, "כְּרִית," *NIDOTTE*, 730; BDB, 503-504.

Isaiah 61:9. The final verse of this section draws to a conclusion verses 1-8, focusing on Israel's seed (זֵרְעָם). This promised remnant seed (Isa 6:13), which will replace Israel's wicked seed (Isa 1:2-4), is given to the Servant (Isa 53:10; 54:3) and will inhabit Jerusalem.<sup>444</sup> They will be blessed by Yahweh (בֵּרַךְ יְהוָה), be part of the new creation (Isa 65:23; cf. 19:25) and the fulfillment of the Abrahamic covenant (Gen 12:1-3; Isa 19:16-25).<sup>445</sup> The nations will “know” (וְנוֹרְעוּ; Isa 1:3; 6:9; 19:21; 52:6) and “see” (וְרָאוּהֶם; Isa 6:9-10; 30:20; 52:15) the seed. Thus, in recognizing God's blessing on Israel, the nations recover the spiritual perception (Isa 19:16-41:20; 53:15), the knowledge of God which Israel lacked in Isaiah 1:2-4.<sup>446</sup>

*Conclusion: The Wounding Healing Metaphor in Isaiah 61:1-9*

In this passage, the Speaker makes a reality many of the hopes previously expressed both in the work of the Servant (Isa 42:1-9; 52:13-53:12) and other healing passages (Isa 19:16-25; 30:18-26). The healing begins by “binding up (חִבַּשׁ) the brokenhearted (לְנֹשְׁבְרֵי-לֵב), an echo of Isaiah 30:26, much needed in light of God's discipline (Isa 1:5-6; 57:15). This healing would comfort those who had mourned over Zion (אֶבְלָה; Isa 61:3; cf. Isa 30:19). They would rebuild ruins (Isa 61:4; חָרְבָה; שָׁמָם) caused by God's discipline (Isa 1:7-8; 6:11-13). Moreover, in contrast to the abused cultic system of the past (Isa 1:10-15), Israel would be priests (כֹּהֲנִים; Isa 61:6; cf. 52:11). This new priesthood would be the new “seed” (זֵרְעָה) of God (Isa 61:9) instead of the wicked seed of Israel (Isa 1:2-4). Earlier God's people had closed eyes and hearts that lacked

<sup>444</sup> Young, *The Book of Isaiah*, Vol 3, 464; Smith, *Isaiah 40-66*, 641; Motyer, *The Prophecy of Isaiah*, 493; Oswalt, *Isaiah 40-66*, kindle.

<sup>445</sup> Watts, *Isaiah 34-66*, 304; Smith, *Isaiah 40-66*, 641; Oswalt, *Isaiah 40-66*, kindle.

<sup>446</sup> Morgenstern, “Isaiah 61,” 115; Smith, *Isaiah 40-66*, 641; Williamson, *Sealed with an Oath*, 162; Webb, 236.

understanding and knowledge (Isa 1:2-3; 6:9-10), but the Speaker would open spiritual eyes (פִּקְקוּ; Isa 61:1; cf. Isa 42:7) and cause the nations to “know” (יָדַעַ) and “see” (רָאָה) God’s work (Isa 61:9), bringing knowledge of God. Previously, the nations had devoured Israel (Isa 1:7, 20), but now they would serve in a renewed and peaceful Israel (Isa 61:4-6; 30:23-26), sharing food (אָכַל; Isa 61:6; 1:19) and tribute (Isa 61:6; Isa 19:18-25). This is healing in Isaiah 61.

### *The Wounding-Healing Metaphor in Isaiah 57:14-21 and 61:1-9 in Context*

Having analyzed both Isaiah 57:14-21 and Isaiah 61:1-9 in their respective contexts, it is now appropriate to relate these two passages to one another and to the portrait of the wounding-healing metaphor previously in Isaiah. Initially, it must be said that both of these passages have a different temporal framework than the other passages we have examined in the book of Isaiah. The passages in Isaiah 1-39 that we surveyed (Isa 1:2-20; 6:1-13; 19:16-25; 30:18-26) were either largely destruction-focused or rooted in eschatological hope. Isaiah 52:13-53:12 was future looking, although with a sense of nearness and of anticipation. However, Isaiah 57:14-21 offers a theological rationale for the brokenhearted to look forward to God’s renewing action now. More than this, the Speaker of Isaiah 61:1-9 announces that God’s time of redemption has come. In other words, Isaiah 57:18 promises comfort to those who mourn and in Isaiah 61:1 comfort is delivered.

With this in mind, Isaiah 57:14-21 and 61:1-9 develop the wounding-healing metaphor in similar ways to that which we saw in earlier chapters. Isaiah 57:16-18 recognizes God’s striking discipline of Israel, a theme from Isaiah 1:5-6 (cf. Isa 30:26). Isaiah 57:18 promises healing (רָפָא) and comfort (נַחֲמִים) from this wounding and Isaiah 61:1-2 presents God bringing comfort (נַחַם) and binding up (תָּבַשׂ) through the

Speaker, meeting the need of Isaiah 1:6 and 30:26. This healing (רפא) is through the wounding (נכה) of the Servant (Isa 53:4,6). “Binding up” in Isaiah 61:1 is very similar to the peace (שָׁלוֹם) which has been spoken of in other healing passages (Isa 52:7; 53:5; 57:21).

Closely connected with the removal of God’s striking anger is his responsiveness to Israel. In Isaiah 57:17, God is said to have hid his face (סתר) from Israel, even as he rejected their prayer (Isa 1:15) and hardened them in discipline (6:10-13). It is his restored favour (רָצוֹן) which the Speaker actualizes (Isa 61:2) and which the Servant has wrought (Isa 49:8), for Yahweh had hid his face (מִסְתַּר פָּנָיו) from the Servant (Isa 53:3). Isaiah 61:1-9 is the divine responsiveness anticipated in the healing of the day of the Lord (Isa 19:20,22; 30:19).

The healing metaphor also influences the cult. God did not accept (חפץ) Israel’s sacrifices (זִבְחֵי) and feasts (Isa 1:11) for Israel was unclean (טָמֵא) before Yahweh (Isa 6:5; 52:1). Isaiah himself is cleansed by God through a coal from the altar (מִזְבֵּחַ; Isa 6:6). However, part of the hope of the day of the Lord is right cultic worship, even if it is an altar in Egypt (Isa 19:19). Moving forward, when the Servant offered his soul as an guilt-offering (אֲשָׁם), God would accept it (חפץ; Isa 53:10) and this would make Israel an undefiled (טָמֵא אֶל-תִּטְּעֶנּוּ) priesthood (כֹּהֵן; Isa 61:6). The Holy One of Israel would again dwell (שָׁכַן) with them (Isa 57:15), the very thing that had previously been unthinkable (יִשָּׁב; Isa 6:1-3).<sup>447</sup>

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<sup>447</sup> Dwell (שָׁכַן; Isa 57:15) and dwell (יִשָּׁב) are repeatedly used with no distinguishable difference (Isa 13:20; 18:3; 32:16). cf. Psalm 68:17.

When God dwells with his people again, they will know him again. Isaiah 1:2-4 laments that Israel does not know (ידע) or understand (בין). The theme was then developed in Isaiah 6:9-10, where Israel's disobedience would lead Israel away from seeing (ראה), hearing (שמע), knowing (ידע) and understanding (בין). However, Isaiah 19:21 looks to the day of the Lord, a time when the nations will know (ידע) Yahweh. Likewise, Isaiah 30:20-21 presents an Israel that will see (ראה) and hear (שמע) again on the day of the Lord. These realities are accomplished by the Servant, who brings sight (ראה), hearing (שמע), understanding (בין) and knowledge (ידע) of Yahweh and his Servant to both Israel and the nations (Isa 52:6, 15). The Speaker's mission is similar, for by him Israel's spiritual eyes will be opened (61:1) and the nations will see (ראה) and know (ידע) God's blessing in Israel (Isa 61:9) .

In essence, these people who see constitute a new "seed." Israel had been a sinful seed (זרע; Isa 1:4) but Yahweh had mercifully promised a remnant-seed (Isa 1:9, 6:13) would remain after judgment. The Servant in his sin-bearing mission would "see his seed" (יראה זרע) in a new land (cf. Isa 41:8; 43:5; 44:3; 54:3) and the Speaker came to make this holy seed a reality (Isa 61:5; cf. Isa 57:18).

The renewed holy seed would dwell in a renewed and holy home: a healed rural and urban Israel. Isaiah 1:7, in explaining the wounds of Israel says, "Your country (ארץ) is desolate (שממה), your cities (עיר) burned with fire" (NIV). Isaiah 6:11 continues the picture, where the cities (עיר) are ruined and without inhabitant (ישב) and the fields (אדמה) and land (ארץ) are ruined (שממה). In contrast, Isaiah 19:18 shows Egyptian

cities (עִיר) worshiping Yahweh in their own land (אֶרֶץ) in the future. Isaiah 30:19 envisions the resettling (יָשַׁב) of Jerusalem and Isaiah 30:23-26 envisions a complete renewal of the land (אֶרֶץ מְדִינָה) for both human and beast. Isaiah 52:13-53:12 is prefaced by Isaiah 52:1-11, which speaks of the the redemption of “Jerusalem, the holy city” (52:1), whose ruins (חֲרָבוֹת) will be restored (Isa 52:9). Isaiah 53:10-11 presents the Servant leading the way home from exile and portioning out the land as a result of his guilt-offering. Isaiah 54 describes the results of this restoration as the “repopulation of desolate cities” (וְעָרִים נְשֻׁמֹת יוֹשִׁיבוּ; Isa 54:3) and “possessing” the land again (Isa 54:3). Finally, in Isaiah 61:4, ancient ruins (חֲרָבוֹת עוֹלָם) and places long devastated (שְׁמֹמֹת רְאֻשָׁנִים) in their cities (עִיר) will be renewed by the Speaker. However, not only will things be rebuilt, there will be agricultural security (Isa 61:5) and abundance (Isa 61:6) in their land (בְּאֶרֶץ; Isa 61:7).

Significantly, this renewal is connected with the healing of the nations. In Isaiah 1:5-7, it is the nations (זָרִים) who are being used by Yahweh to oppress Israel.<sup>448</sup> Isaiah 6:10-13 fails to mention the nations in its description of Israel’s destruction, but the similarity in description and content makes it clear that the nations are again the destroyers. It is with this background that the striking and healing of Egypt in Isaiah 19:16-25 is explained in the same terms as the renewal of Israel: right cultic worship (19:19), knowledge of God (19:21) and freedom from oppressors (19:20). Egypt will undergo the same process as Israel and become a true part of the people of God (19:24-35). Isaiah 30:18-26 rehearses a similar scene. Israel has been bruised (30:26) and given war rations (30:20), but God would restore them in such a way that hostility with the nations would end and safety and security would reign (30:23-24). When we

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<sup>448</sup> זָרִים only appears four times in Isaiah (Isa 1:7; 25:2,5; 61:5).

turn our focus to Isaiah 52:13-53:12, through the Servant, God bears his arm in the sight of the nations (הַגּוֹיִם; Isa 52:10), causing them to recognize his Servant and be cleansed by him (הַגּוֹיִם; 53:15). Isaiah 61:1-9 brings all of this to a fitting climax, where the Speaker changes the oppression of the nations (זָרִים) into service (61:5) and their plundering into pilgrimage (גּוֹיִם; Isa 61:6), fulfilling the promises given to Abraham (Isa 61:9; Gen 13:1-3).



## Chapter 5

### *Conclusion: Undoing Evil*

This final chapter will synthesize and reflect on the usage of the wounding-healing metaphor as we have seen it in Isaiah. The first section will seek to demonstrate the narrative in which the metaphor is used, to highlight the identity and roles of the main characters and to explain the chronological development of the metaphor within the book of Isaiah. The second section will seek to briefly restate the themes that Isaiah has tied to the wounding-healing metaphor, placing their story in the context of the wounding-healing metaphor. The third and final section will give brief attention to how the wounding-healing metaphor is developed by the early Christian movement.

### *Telling the Story*

When all the uses of the wounding-healing metaphor are taken together, it is apparent that an underlying narrative directs their usage. To analyze the narrative, we will use a structuralist approach.<sup>449</sup>

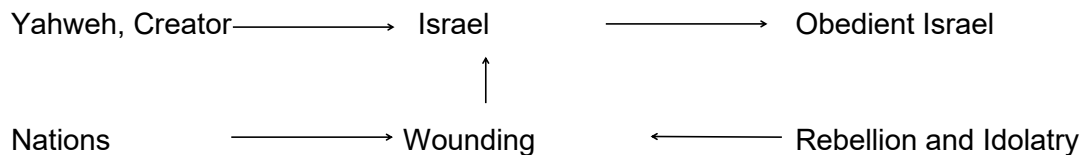
The opening setting of the wounding-healing metaphor can be shown like this.



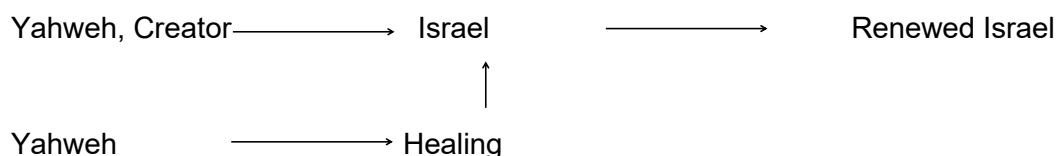
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<sup>449</sup> For the argument that Isaiah is a narrative, see my assumptions in chapter 1. On the structuralist analysis of narrative, cf. Tremper Longman III, "Literary Approaches to the Bible" in *Foundations of Contemporary Interpretation*, ed. Moises Silva (Grand Rapids, MI.: Zondervan, 1996), 112-118; Thistleton, 486-498; N. T. Wright, *The New Testament and the People of God* (London: SPCK, 1992), 69-77, 220-225, 382-383, 389-390. The tool I will use here (actantial analysis) is that of Greimas. My portrayal of Israel's history has been influenced by that of N. T. Wright's work referenced in this note.

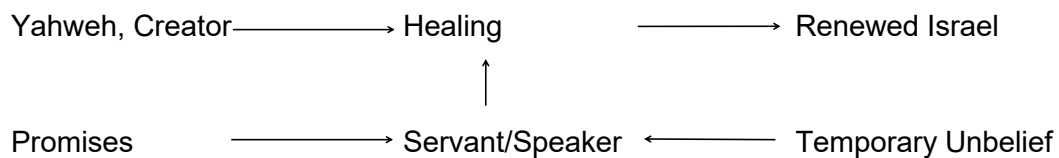
God has created the earth in order that he might rule over it with humans as vice-regents (Gen 1-2). This world went badly wrong because of human rebellion (Gen 3-11). After the rebellion, Abraham (Gen 12-21) and then Israel (Exod 19-24) had been commissioned to model God's rule in relationship with him and been given the Law and the Sacrificial system to help them do so. However, rebellious idolatry was always tempting God's people. As demonstrated in Isaiah 1:2-20 and Isaiah 6:1-13, Israel had failed at this calling, succumbing to idolatry. This leads us to the next stage, God's wounding discipline upon Israel



This rebellion led Yahweh to take action to restore an obedient Israel to himself. Isaiah 1:2-8, Isaiah 30:20 and 57:17 make clear that Yahweh is using the invasion of foreign nations to do so. However, Isaiah 6:10-13 goes a step further in this analysis, for Isaiah's preaching of repentance is actually the means by which Israel becomes more resistant to God's call (cf. Isa 57:17), continuing in their idolatry and bringing the full judgment of God upon Israel. This leads to a hope that God himself will go beyond discipline in order to change the situation (Isa 1:9; 6:13).



In this hope, there can be no opposition for God himself will act in mercy toward Israel (Isa 1:9; 30:18), healing beyond the wounding. It will be a renewed people of God (Isa 6:13). They will be forgiven for their past deeds and they will be taught by God (Isa 30:20-21) and abandon their idolatry (Isa 30:22) as part of the total restoration of creation (Isa 30:25-26). Within the context of Isaiah as a whole, Isaiah 1-39 has narrated the wounding of Israel and also the future hope that God will heal. However, throughout the book of Isaiah, God uses intermediaries to accomplish his purposes and it is to these we now turn.

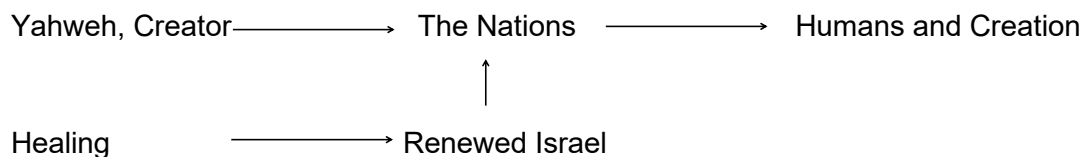


When we move into Isaiah 40-55, the Servant (Isa 42:1-9) is the key figure in portraying the future healing of Israel. He serves God for Israel's good, despite rejection (Isa 49:1-7; Isa 50:1-9). In the end, the promised Servant will die, suffering the consequences of Israel's rebellion and idolatry (Isa 53:3) although he himself is innocent (Isa 53:6). This will in turn bring about Israel's healing (Isa 53:3-4) and the Servant's vindication (Isa 53:10-12). However, the Servant's death is only the means by which the healing will happen and not its full realization.

When we turn to the final section of Isaiah, Isaiah 56-66, the realization of the healing comes into view. The Speaker brings to fruition the healing which had been made possible by the Servant's death, binding up the brokenhearted (Isa 61:1). The Speaker brings the reversal of God's wounding, reversing the destruction (Isa 61:4), making Israel righteous (Isa 61:3) and bringing God's renewed people near to him

again (Isa 61:5). In the context of Isaiah 55-66, this must be viewed as the heart of the new creation.

Yet within this context stands Isaiah 57:14-21. This passage holds out restoration to Israel based on God's character (Isa 57:14-15), yet with a recognition that God will heal in the future (Isa 57:18), forsaking judgment and leading his people in his ways (Isa 57:16). Until the healing is actualized and complete, unbelief in the coming Speaker is a dangerous possibility, and so Israel is exhorted to participate through faith. Yet, even in the midst of danger, Israel's renewal also has profound implications for the nations.



Yahweh is not only the God of Israel, he is the God of the nations also. Thus, through Israel's healing, the nations will be healed. Isaiah 19:22 makes clear that, just as Israel had been disciplined and then healed, so too would Egypt. And yet this renewal of Egypt is predicated on a renewal of Israel (Isa 19:17-18). Rather than the nations being the rod of God's justice, they too will be healed. This is clarified in the later chapters of Isaiah. The Servant is the means of healing for Israel, but this healing will also bring about new knowledge of God for the nations (Isa 52:15). More than this, when the Speaker brings healing to Israel, Israel will become priests (Isa 61:6) and the the nations will be co-worshippers with Israel, fulfilling the promises to Abraham (Gen 12:1-13; Isa 61:9). This is the underlying narrative of the wounding-healing metaphor in Isaiah.

### *The Main Themes: Filling in the Content of the Metaphor*

Isaiah's wounding-healing metaphor is a flexible way to speak about both God's discipline and restoration in Israel and among the nations. However, as we have seen throughout our study, the metaphor is also often used in association with a collection of other themes. Although not every passage carries every theme, there is a unity to the treatment of the themes that appear with the wounding-healing metaphor. In summation, the themes are noted below with the relevant passages from our study.

#### *The Condition of the Land: Destruction and Renewal*

*Isa 1:2-20; 6:1-13; 30:18-26; 52:13-53:12; 61:1-9*

It is perhaps no surprise that God's wounding was often further described in terms of urban and rural desolation and destruction. Likewise, the coming healing was often characterized by rebuilding, agricultural abundance and safety.

#### *The Divine Posture: From Wrath to Responsiveness*

*Isa 1:2-20; 19:16-26; 30:18-26; 52:13-53:12; 57:14-21*

In discipline God had hidden his face from Israel and refused to answer their prayers. However, God would heal, removing his wrath, showing his kindness and answering prayer.

#### *Knowledge of God: From Ignorance to Understanding*

*Isa 1:2-20; 19:16-25; 30:18-26; 52:13-53:12; 61:1-9*

Israel's wounding had been caused by their exchange of the knowledge of living God for idolatry and ignorance and so God confirmed them in their ignorance. However, when God would heal, he would cause people to spiritually see and hear again so they could know and understand him.

*Cultic Worship: From Defilement to Purity*

*Isa 1:2-20; 6:1-13; 19:16-25; 52:13-53:12; 61:1-9*

Israel's meaningless and paganized worship was rejected by God. Nevertheless, God would heal them, purifying Israel so they could serve him again in his temple through sacrifice.

*The People of God: From Pollution to Remnant*

*Isa 1:2-20; 6:1-13; 52:13-53:12; 61:1-9*

God's people were morally decayed. Through the coming judgment, God would preserve a remnant for himself who would be holy because they had been made righteous.

*The Nations: From Oppressors to Co-worshippers*

*Isa 1:2-20; 19:16-25; 52:13-53:12; 61:1-9*

Initially, the nations were God's tool by which he disciplined Israel. However, when God would heal Israel, he would also heal the nations so that they would become part of the worshiping community.

These themes have acted as the fabric by which both wounding and healing can be manifested and explained. They demonstrate the real-world meaning of the metaphor.

*Finishing the Story: Early Christianity and the Wounding Healing-Metaphor*

Having examined the themes of the wounding-healing metaphor, we now give brief attention to how later Christian interpreters understood these same wounding-healing texts. To be sure, nowhere do the writings of the New Testament reflect extensively on the wounding-healing metaphor, but the New Testament authors do draw on the wounding-healing texts of Isaiah in significant ways which resound with their meaning in Isaiah as described in our study. We will briefly examine four passages: Luke 4:18

(Isa 61:1-2); Mark 4:12 (Isa 6:9-10); Matthew 8:17 (Isa 53:4); Ephesians 2: 17 (Isa 57:19).

Luke 4:18 (Isa 61:1-2). According to the Gospel of Luke, Jesus spoke Isaiah 61:1 shortly after his temptation and near the beginning of his ministry. He quotes a combination of Isaiah 61:1 and Isaiah 58:6, but conspicuously, “to bind up the brokenhearted” (ιάσασθαι τοὺς συντετριμμένους τὴν καρδίαν) is omitted.<sup>450</sup> This is probably due to the summary nature of the passage, for Jesus surely would not have read Isaiah 58 and 61 at the same moment.<sup>451</sup> Significantly, Isaiah 61:1 is echoed in several of the beatitudes later in Luke (6:20-21), for in the kingdom Jesus brought release to “the Lord’s poor, broken-hearted, grief-stricken people.”<sup>452</sup> When this is further combined with Jesus’ proclamation of the kingdom to the poor and healing of the sick in Luke 7:21, a picture of Jesus bringing the eschatological renewal of the kingdom of God (Isa 61:1-9) emerges.<sup>453</sup>

Mark 4:12 (Isa 6:9-10). In Mark 4:1-9, Jesus is sharing the parable of the sower and in Mark 4:12 he is explaining the purpose of his speaking in the parables to the twelve disciples: hardening so that healing will not result. Mark has drawn the sense of his quotation from Isaiah 6:9, but the text is closer to the Targum.<sup>454</sup> Significantly, he has replaced healing (ἰάομαι) with forgiveness (ἀφίημι), complementing the healing metaphor in Isaiah chapter 6 well, especially as Isaiah has just been forgiven in context (Isa 6:7). Within the context of Jesus’ ministry, the quote is being used to allude to a people who still refused to listen to God because God has hardened their

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<sup>450</sup>  $\kappa$  B D L all omit the phrase and the omission receives a rating of [A] in UBS 4. The manuscripts that include the phrase tend to be Byzantine, although there are a few Alexandrian minuscules.

<sup>451</sup> Darrell Bock, *Luke 1:1-9:50*, BECNT (Grand Rapids, MI.: Baker, 1994), 405.

<sup>452</sup> G. R. Beasley-Murray, *Jesus and the Kingdom of God* (Grand Rapids, MI.: Eerdmans, 1986), 88, 160-161.

<sup>453</sup> Herman J. Ridderbos, *The Coming of the Kingdom* (Phillipsburg, NJ.: Presbyterian and Reformed, 1962), 106.

<sup>454</sup> James R. Edwards, *The Gospel According to Mark* (Grand Rapids, MI.: Eerdmans, 2002) 132.

hearts. This contrasts with “he who has ears to hear” (Mark 4:9), that is, those who had been given understanding of Jesus (Mark 4:11) and to whom the kingdom makes sense. This is the remnant that Isaiah predicts (Isa 36:26).<sup>455</sup> These will turn to God and be forgiven.

Matthew 8:17 (Isa 53:4). In context, Jesus has been healing many people and casting out demons. This is said to fulfill (πληρώω) Isaiah 53:4. Fulfillment is an important theme in Matthew (e.g., Matt 1:23; 3:5, 15, 23, 4:14) for asserting Jesus’ identity. The text follows the MT roughly rather than the spiritualized LXX. On a surface level, Matthew 8:17 does not seem to use Isaiah 53:4 in a logical way. In context, Jesus is in no way bearing or receiving their sicknesses.<sup>456</sup> He is healing. However, when the broader context of Isaiah 53:4 is taken into account, a clearer link with Jesus’ healing actions can be made: Jesus’ mission is the sin-bearing mission of the Servant and the healing which will remove the discipline of God and bring renewal.<sup>457</sup> Jesus’ healings are a pledge of this reality, the kingdom of peace through the cross (cf. Matt 11:2-5; Isa 52:7).<sup>458</sup>

Ephesians 2:17 (Isa 57:19). Ephesians 2:17 falls within Paul’s description of the reconciling work of Christ. Christ came “proclaiming peace to those who are far and those who are near,” a phrase which fairly closely follows the LXX, although also borrowing “proclaim” from Isaiah 52:7.<sup>459</sup> In the context, Paul is speaking about the peace which Christ brought between the Jews and the Gentiles through his death on

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<sup>455</sup> N. T. Wright, *Jesus and the Victory of God* (Minneapolis, MN.: Fortress), 234-235.

<sup>456</sup> λαμβάνω (BDAG, 583) and βαστάζω (BDAG, 171) cannot really be taken to mean heal. They could mean remove sickness, but even this sits awkwardly with what Jesus is doing.

<sup>457</sup> D.A. Carson, “Matthew” in *The Expositors Bible Commentary* (Grand Rapids, MI.: Zondervan), 244. Ridderbos, *The Coming of the Kingdom*, 165. Likewise 1 Peter 2:23-24.

<sup>458</sup> Cf. Craig Blomberg, “Matthew” in *Commentary on the New Testament Use of the Old Testament*, eds. Greg Beale and D. A. Carson (Grand Rapids, MI.: Baker, 2007), 33.

<sup>459</sup> Peter T. O’Brien, *The Letter to the Ephesians*, PNTC (Grand Rapids, MI.: Eerdmans, 1999), 206.



the cross (Eph 2:16), so that he might build them into a spiritual dwelling for himself, a new covenant people.<sup>460</sup> This fits well the Isaianic context of Isaiah 52:17 which focuses on foreigners being joined to Israel's cult (Isa 56:1-8) and the righteous possessing Zion (Isa 57:13). The peace with God and reconciliation of the nations described by Paul is the fulfillment of Isaiah's healing. In Paul's language and Isaiah's logic, God has relented from anger and built a spiritual dwelling among his people through the Messiah's death on the cross.

These examples taken from the New Testament have sought to lay out some of the interpretive strategies used in the early Christian movement to understand Isaianic texts that contain the wounding-healing metaphor. Although they do not consciously engage the metaphor itself, the New Testament usages do accord well with the meanings of the texts themselves, so long as the Christological presupposition is granted.

### *Conclusion*

This chapter has brought to conclusion our study on the wounding-healing metaphor in Isaiah. It began with a structural analysis of the narrative that lies behind the metaphor, then, by way of restatement, it noted significant themes that regularly appear as an explanation of the metaphor. Finally, it closed with some New Testament soundings regarding the usage of the texts which contain the wounding-healing metaphor, all of which clearly understand Jesus' sin-bearing Messianic mission to be at the center of the healing portrayed in Isaiah. Certainly, in light of the broken condition of our world, my conclusions can do no better than to echo theirs.

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<sup>460</sup> N. T. Wright, *Paul* (Minneapolis, MN.: Fortress, 2009), 116. I. H. Marshall, *New Testament Theology* (Downers Grove, IL.: IVP, 2004), 384.

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