



Exilic Isaiah's reuse of Isaiah chapter 6

Fredrik Arnstad

VID Specialized University

Stavanger

Master's Thesis

Master in Theology

Word Count: 23 743

Date: 13.05.22

Abstract

This thesis explores and discusses a selection of texts from the second part of the Book of Isaiah, that reuse key vocabulary from Isaiah 6, to answer the question *"How does the exilic prophet reuse the literary allusions from the first part of the Book of Isaiah?"*

For this I give a general overall understanding of the Book of Isaiah, as well as a literary research specific overview. For discussing reuse within the Book of Isaiah, I mainly use Benjamin Sommers four categories of reuse, allusion, influence, echo and exegesis, together with Ziva Ben-Porat's model for actualizing allusions, as I see allusions as the most prominent form of reuse. Hugh Williamson theory of the exilic prophet's gathering and reuse of older material from the prophet Isaiah is also central to the discussion of reuse.

Chapter 1 gives the introduction to the research done in the thesis, as well as an example illustrative case for reuse. Before the relevant research overview and literary theory is discussed in *Chapter 2*. That theory is then applied to a selection of texts in *Chapter 3*, to explore the reuse of material from Isa. 6. A systematizing discussion in *Chapter 4* then draws together the texts discussed to show a pattern in reuse for the exilic prophet. The conclusion then in *Chapter 5* is that the exilic prophet does reuse the material from Isa. 6 as four different themes for the exilic context. Those models are *Isaiah as a model*, *Creation is not the Creator*, *Confirm and reinterpret*, and the *Unrealised hope* from Isa. 6, as the way the exilic prophet relates to the older prophetic material from Isaiah of Jerusalem, but at the same time reuses it theologically towards the exilic community.

Keywords

The Book of Isaiah, Isaiah of Jerusalem, Exile, Deutero-Isaiah, Exilic prophet, Literary Reuse, Isaiah 6

Acknowledgement

The work on the Book of Isaiah has been at times challenging, as well as enlightening. Working with the prophet Isaiah as well as the exilic prophet's reinterpretation of his work has been educational both scholarly as well as the insights brought to speaking in difficult circumstances. The work on this thesis would not have been possible without the guidance and motivation from Knut Holter. He has been supportive in the work done, by recommending literature and helping focus the research, to help me research the literary allusions in the Book of Isaiah. Along Knut as a guide for this thesis I would like to thank both the school as well as the library for providing the literature, as well as a place to work at throughout the semester. To the extent I have had company during the work, I would also mention good talks and common breaks together with my classmates even if the talks have been about our separate theses, and not those not necessarily overlapping. Lastly a thank you for the support from my family, and especially the support I have received from my wife when I talk about what I have done and written today, despite her not knowing Hebrew, except from **אִישׁ** (Ish) [*man*], and **אִשָּׁה** (Isha) [*woman*], as those were two of the first glosses when I studied Hebrew the year we married.

Thank you to all of you.

Fredrik Arnstad

Contents

Acknowledgement	ii
1 Introduction	1
1.1 Case	1
1.2 Research Question	4
1.3 Method	5
2 Theory	6
2.1 Overall understanding of Isaiah	6
2.2 Research overview	7
2.3 Literary Theory	10
2.3.1 Forms of citation for older Biblical material	10
2.3.2 Allusion	11
2.3.3 Influence	15
2.3.4 Echo	15
2.3.5 Exegesis	16
2.3.6 Certainty	18
3 Analysis of the Material	18
3.1 Introduction to analysis	18
3.2 Isaiah 40:1-10	20
3.2.1 40:2	21
3.2.2 40:3	23
3.2.3 40:5	24
3.2.4 40:6	25
3.2.5 40:9-10	27
3.3 Isaiah 40:21-28	28
3.3.1 40:21	28
3.3.2 40:25	31

3.3.3	40:26	32
3.3.4	40:28	34
3.4	Isaiah 42:16-20	36
3.4.1	42:16	37
3.4.2	42:18-19	39
3.4.3	42:20	42
3.5	Isaiah 42:21-25	43
3.5.1	42:22	44
3.5.2	42:23	45
3.5.3	42:24	46
3.6	Isaiah 43:8-9	48
3.6.1	43:8	48
3.7	Isaiah 44:9	51
3.7.1	44:9	51
3.8	Isaiah 49:18-21	53
3.8.1	49:18	54
3.8.2	49:19	55
3.8.3	49:20	56
3.8.4	49:21	57
3.9	Isaiah 63:17	59
3.9.1	63:17	59
4	Discussion	61
4.1	Is this allusion or influence?	61
4.2	Isaiah as model	62
4.3	Creation is not the Creator	63
4.4	Confirm and reinterpret	65
4.5	Unrealised hope	66
5	Conclusion	67

1 Introduction

Isaiah is and has been for what we know been read and received as a whole book. Nevertheless, traditional historical-critical bible study has understood the Book of Isaiah as a book, not to be written by one single author, at a single point in time, but rather as written by multiple authors, each writing parts of the book, at multiple points throughout Israel's history. Still, in the last decades, there has been a renewed interest in the unity of the book, but without at the same time compromising with the traditional source focus of critical biblical research. Where the earlier discussions about the Book of Isaiah focused on questions of multiple authorship, the recent research is rather interested in questions of literary unity. This literary unity is what this thesis will explore, by comparing how the second half of the book (Isa. 40-66) reuses key vocabulary and imagery from the first part (Isa. 1-39).

1.1 Case

As an introductory illustrative example of this reuse I will briefly point out how Isaiah 62:4 uses some key vocabulary and images from Isa. 6. This serves a couple of important points for the further exploration of reuse within Isaiah. In Isa. 62:4, there are only two words that might be considered alluded words, and such a limited number of words is often not considered enough to be able to argue for a conscious borrowing. However, if we rather have an accumulation of the same words between two sources, then we can easier argue for a conscious allusion. Though, as my introductory case might show, even a few words can be argued as conscious allusions if they are sufficiently rare, or there otherwise is an accumulation of markers alluding to the source text, that might be themes, structures, or the current context of the verse.

Introduction to Isa. 62:4

This text is placed towards the end of the book of Isaiah, and is talking about the coming hope for Zion and its people in exile. The two possible word marks here are related to the devastation resulting from the judgment towards Judah in Isa. 6.

וְאָמַר עַד־מָתִי אֲדַגֵּי וְיֹאמַר עַד אֲשֶׁר אִם־שָׂאוּ עָרִים מֵאֵין יוֹשֵׁב וּבָתַיִם מֵאֵין אָדָם וְהִאֲדָמָה תִּשָּׂא שְׁמָמָה:	Isa. 6:11
וְרַחֵק יִהְיֶה אֶת־הָאָדָם וְרַבָּה הָעֲזוּבָה בְּקֶרֶב הָאָרֶץ:	Isa. 6:12
לֹא־יֹאמְרוּ לְךָ עוֹד עֲזוּבָה וְלֹא־רָצָךְ לֹא־יֹאמְרוּ עוֹד שְׁמָמָה כִּי לְךָ יִקְרָא חֶפְצֵי־בָהּ וְלֹא־רָצָךְ בְּעוֹלָה כִּי־חֶפֶץ יִהְיֶה בְּךָ וְאֶרְצְךָ תִּבְעַל:	Isa. 62:4

What is alluded to?

There are two word marks here, in Isa 62:4 *עֲזוּבָה* [to leave or forsake], and *שְׁמָמָה* [desolate]. Both of which are quite rare words, which strengthens the possibility of them alluding to Isa. 6.

עֲזוּבָה occurring 14 times as passive Qal participle,¹ where *שְׁמָמָה* occurs 57 times.² *עֲזוּבָה* and *שְׁמָמָה* together has three out of five cases within Isaiah.³ So these are more uncommon words, with a frequency within Isaiah. The sentences are paralleled with *לֹא־יֹאמְרוּ עוֹד* [Not longer being called, nifal], with a nifal imperfect, signaling passive or reflexive. The people and the land are not to be called, or call themselves desolate or forsaken. Contrary to this, in Isa. 6, this is the goal of the judgement message Isaiah is to bring to the people of Judah (Isa. 6:9-12).

1. Deut. 32:36; 1 Kings 14:10; 21:21; 2 Kings 9:8; 14:26; Is. 6:12; 10:14; 17:2, 9; 54:6; 60:15; 62:4; Jer. 4:29; Zeph. 2:4

2. For *שְׁמָמָה*. there I have not differentiated in the grammatical form, but rather focus on the word being used.

3. Isa. 6:11-12; 17:2-9; 62:4. Also one within Jeremiah and one in Zephaniah

Isa. 62:4 is poetic in structure. It is divided into three parts discussing, the previous, the current, and a summary. The two first parts parallel each other, *You should not longer be called the forsaken* (עזובה), *Your land should not longer be called the desolate* (שממה), each have their counterpart in *You shall be called*.

עזובה [*the forsaken*], is used in Isa. 62:4, but also in Isa. 6:11-12. In Isa. 62:4 there is a 2. person subject, *you*, where this *you* is the people of Jerusalem or parts of the people. In Isa. 6:12, the people are removed far away, and the land is what will become forsaken.⁴ For שממה [*desolate*], in 62:4, it appears last of the two marks, and the subject is *your land*. In 6:11, it is also addressed to the land, even if there are used different words for land, ארץ (62:4) and אדמה (6:11). Isa 6:11 has a wordplay on אדם אדמה, which might explain the choice of word.

How is it used?

There are then two words that here help to establish an allusion from 62:4 back to 6:11-12. Even if two words might be too few to establish an allusion, in this case, the words are uncommon, especially together. The texts are also thematically similar, discussing judgment in Isa. 6:11-12 and relating it to to the land and its people, a theme that indicated God's goal for Isaiah's prophecy. Isa. 62:4 turns this upside down. It does confirm the עזובה and שממה of the land and its people, but now something new is happening. The people and its land is now given a new name, *My delight/Married*, once again the people and the land belong to God, as God's people and God's land.

4. Could also be those in the land will be forsaken. "And many (is) the forsaken/being forsaken in the midst of the land."

1.2 Research Question

This case not a comprehensive analysis of the allusions between Isaiah 1-39 and 40-66, but might serve as an illustrative case for the exploration of allusions between the two parts, and then also as an illustrative case for the main task of this thesis, that is to answer the question, "How does the exilic prophet reuses the literary allusions from the first part of the Book of Isaiah?" It has been suggested by Williamson, that parts of 1-39 is also likely written by an editor later than Isaiah of Jerusalem.⁵ But nevertheless, there is a literary unity seen in the book, and the later parts have the earlier as a frame of reference for talking to and making sense of current events. In the following I am going to be using Isa. 6 as a base for exploring and discussing the allusions in the rest of Isaiah 40-66, since key vocabulary in Isa. 6, the call of Isaiah of Jerusalem is alluded to multiple times in the second part of the Book of Isaiah.⁶ As well as both recognising and discussing the possible allusions in the second part of Isaiah, the main objective will be in exploring how the second part of the Book of Isaiah reuses, and reinterprets the allusions from Isa. 6 in the exilic context. Important for this research is also the fact that Isa. 1-39, the first part of the Book of Isaiah, is broadly dated to the 8 century during the Assyrian period, where 40-66 is exilic and post exilic, during the Babylonian and Persian period, even if the division between the parts are not clear cut.⁷ Some sections within the first part of the Book of Isaiah is likely not pre-exilic, but the content of Isa. 6 is usually considered to be pre-exilic,⁸ and that is also a point I will base the following analysis and discussion on.

To summarize the goal of this thesis is to answer the research question,

5. H.G.M Williamson, *The book called Isaiah : Deutero-Isaiah's role in composition and redaction* (Oxford: Clarendon Press, 1994), 19–21.

6. Risto Nurmela, *The mouth of the Lord has spoken : inner-biblical allusions in Second and Third Isaiah*, Studies in Judaism (Lanham, Md: University Press of America, 2006), 81.

7. John J Collins, *Introduction to the Hebrew Bible and Deutero-Canonical books*, 3rd ed. (Minneapolis, Minn: Fortress Press, 2018), 335–337.

8. Williamson, *Book called Isaiah*, 30

"How does the exilic prophet reuse the literary allusions from the first part of the Book of Isaiah?" This will be done by discussing cases of possible allusions, as well as systematizing the way the older material is reused.

1.3 Method

With the example case illustrating a literary unity within the book of Isaiah and a research question based on this case, I will in this section discuss some methodological questions related to finding an answer. Here in chapter 1, I firstly give a preliminary discussion of Isaiah 6 allusions in Isaiah 40-66

Chapter 2 will discuss the theories that are relevant for the textual analysis of the following chapters 3 and 4. Section 2.1 will give a brief historical overview of some key contributors to our current understanding of the Book of Isaiah, exemplified by Döderlein and Duhm. This is to give the historical background for the literary understanding that I base this thesis on. Section 2.2 will discuss the contributions of some of these who will be my main interlocutors for this thesis, from Michael Fishbane and onward. This will serve as an introduction to the history of intertextual or inner-biblical research to the Book of Isaiah. Following that historical introduction I will look more closely at literary theory in section 2.3 mainly using Benjamin Sommer's theory of inner-biblical allusion and exegesis, as that gives some helpful categories to the analysis and discussion later in the thesis. That section gives a definition of his four categories, allusion (cf. 2.3.2), influence (cf. 2.3.3), echo (cf. 2.3.4), and lastly exegesis (cf. 2.3.5)

Chapter 3 will after a short introduction, chronologically analyse the selected texts from the second part of Isaiah. All analyses will contain a short introduction to the entire section of texts being discussed and a table of color-coded word marks, showing possible allusions back to Isa. 6. Every section of verses will if it contains a possible allusion be analysed on its own by listing the possible allusions as well as discussing how this allusion might have been

reused, before the entire section of texts being discussed again will be given a preliminary conclusion.

Chapter 4 will look closer at all the texts as a whole, and look at how the exilic prophet might be reusing the material from Isa. 6. This is to see whether there are any patterns in his⁹ way of creative interpretation.

In Chapter 5 I will finally draw together the above chapters summarize the work done and give a conclusion to the questions posed at the beginning of the thesis. *"How does the exilic prophet reuses the literary allusions from the first part of the Book of Isaiah?"*

2 Theory

2.1 Overall understanding of Isaiah

Our scholarly understanding of the book of Isaiah has gone through multiple steps in its research history. The current critical biblical consensus is that the complete book of Isaiah is not written by one author, and not at the same period in history. A couple of names from the early years of critical Isaiah research is Johann C. Döderlein and Bernhard Duhm. Johann C. Döderlein presented in 1788 firm arguments for Isaiah 40ff, not to be written by Isaiah of Jerusalem from the eighth century BC, and therefore not to be included within the first part of the Book of Isaiah, but rather they be dated to the sixth century. Then a century later Bernhard Duhm, in 1892, argued for a further division, of 56-66, as dated even later than the second part of Isaiah. The result then is, what today is fairly widely accepted. A three part Isaiah, 1-39 Proto-Isaiah, 40-55 Deutero-Isaiah, 56-66 Trito-Isaiah.¹⁰ Even if this broad

9. When I here use *he/him* as a personal pronoun for the exilic prophet, I am only following conventional language. The gender of the anonymous exilic prophet is not within the scope of this thesis.

10. Bernhard Duhm, *Das Buch Jesaja* [in ger], vol. Bd. 1, Göttinger Handkommentar zum Alten Testament (1) (Göttingen: Vandenhoeck & Ruprecht, 1892).

three parts division is not a rigid, not everything in 1-39 is pre-exilic, same goes for Deutero- and Trito-Isaiah.¹¹

The authorship of these parts has also been discussed. Some state that the whole of Deutero-Isaiah, is written by one author,¹² other disagree. And there is also the question of whether Deutero-Isaiah was an independent work, distinct from Proto-Isaiah, or more closely related to it.¹³ Trito-Isaiah is also discussed, to be a separate section, dated later than the first two parts of Isaiah is also questioned. This is largely due to there being different genres than prophecy in the third part. References to the temple, and post-exilic topics like inclusion of foreigners and the nature of the priesthood, are topics not thought to be relevant to an exilic community.¹⁴ As well as similarities to the literary style of Deutero and Trito-Isaiah.¹⁵

2.2 Research overview

This thesis relies on previous studies of inner-biblical allusion and exegesis, to explore how later parts of Isaiah reuse the pre-exilic earlier parts. Michael Fishbane (1985) is probably the first one who at a large scale systematizes inner-biblical allusions and exegesis. He proposes three categories of inner-biblical interpretation. His first category is legal exegesis, which is the reformulation of earlier law codes, to explain their meaning in new contexts.¹⁶ His second category is aggadic exegesis, which is a more independent work, utilizing the

11. Collins, *Introduction to the Hebrew Bible and Deutero-Canonical books*, 336–337.

12. R.E Clements, “Beyond Tradition-History: Deutero-Isaianic Development of First Isaiah’s Themes,” *Journal for the study of the Old Testament* (Thousand Oaks, CA) 10, no. 31 (1985): 95–96.

13. Benjamin D Sommer, *A prophet reads scripture : allusion in Isaiah 40-66*, Contraversions : Jews and other differences (Stanford, Calif: Stanford University Press, 1998), 188.

14. Sommer, 188.

15. Sommer, 189.

16. Michael A Fishbane, *Biblical interpretation in ancient Israel* (Oxford Oxfordshire : Clarendon Press ; Oxford University Press, 1985), Part Two, from page 91.

tradition to make new theological insights in new contexts.¹⁷ Thirdly he has the category that is called mantological exegesis, being ominous or oracular in scope and content, like exegesis of dreams, and visions in their own right.¹⁸

Hugh Williamson (1994) has also done a substantial study of *The Book Called Isaiah*. A central conclusion for him, that also serves as a point of departure for this thesis is that the exilic prophet was familiar with some form of the earlier prophet Isaiah, and both consciously and unconsciously used themes and images from the earlier prophet when bringing his message to the new exilic context.¹⁹

Patricia Kathleen Tull Willey (1997) also continues the work of intertextuality in Isaiah after Fishbane. Her emphasis on the complex web of intertextual links in communication prompts the question not of whether there is a reuse of former materials, but what material is reused.²⁰

Benjamin Sommer (1998) further defined the categories of Fishbane, by differentiating between inner-biblical allusions and exegesis, specifically in the Book of Isaiah. He discusses different forms of use of older biblical material, as explicit, implicit and inclusion, as well as presenting his own categories of reuse as allusion, influence, echo and exegesis. Then he applies this to the Book of Isaiah, and illustrated reuse from multiple different sources. Both Psalms and Jeremia, as well as the first part of Isaiah.²¹

Risto Nurmela (2006) discusses the verbal similarities between Second Isaiah (40-55) and the Hebrew Bible, as well as Third Isaiah (56-66) and the Hebrew Bible.²² He does not limit the possible reuse of second and/or third Isaiah's reuse of the prophet Isaiah but includes multiple sources as possible.

17. Fishbane, *Biblical interpretation*, Part Three, from page 281.

18. Fishbane, Part Four, from page 443.

19. Williamson, *Boook called Isaiah*, 94.

20. Patricia Kathleen Tull Willey, *Remember the former things : the recollection of previous texts in Isaiah 40-55*, vol. No. 161, Dissertation series (Society of Biblical Literature) (Atlanta, Ga: Scholars Press, 1997), 102.

21. Sommer, *Prophet Read Scripture*.

22. Nurmela, *Mouth of the Lord*, Introduction.

At the same time he does not exclude other parts of Isaiah, as they then become "parts of the Hebrew Bible" in his discussion.²³

There are also others that has worked more specifically with Isa. 6, compared to those previously mentioned, that has worked with the Book of Isaiah, or larger parts of it, in its entirety. Those who has done work on Isa. 6 is firstly Roland Ernst Clements (1985), he has done some work to show the importance of the first part of the Book of Isaiah, and among other texts the call narrative of Isaiah of Jerusalem, for the exilic part of the book.²⁴ Rolf Rendtorff (1989) has also made a brief study in how Isa. 6 relates to the rest of Isaiah.²⁵ Knut Holter (1996) has explored how the cities imagery from Isa. 6, is paralleled and reused in Isa. 40:1-8, with an emphasis on the end time from the prophecy of Isa. 6 by the "How long" saying in Isa. 6:11.²⁶

The Book of Isaiah, or maybe more correctly named, as Williamson named his book, "The Book Called Isaiah",²⁷ as a literary unity is what I in the following will be exploring. With the introductory case (cf. 1.1) as a starting point. I will be using literary theory presented in section 2.3, to analyze cases of allusions from within the Book of Isaiah, to key vocabulary pointing to the first part of the Book of Isaiah, and specifically Isaiah 6.

The redaction history of the book is complicated, and we do not know enough to finally conclude what is original, and what is written by later redactors. Even after the three-part division, of Proto, Deutero and Trito-Isaiah what is original and what is edited together later, when the book got its final form is difficult to conclude.²⁸ But based on the book as a literary unit, I will in the following work from the presumption that a later author have

23. Nurmela, *Mouth of the Lord*, Introduction.

24. Clements, "Beyond Tradition-History."

25. Rolf Rendtorff, "Jesaja 6 im Rahmen der Komposition des Jesajabuches," *The Book of Isaiah*, 1989, 73–82.

26. Knut Holter, "Zur Funktion der Städte Judas in Jesaja XL 9," *Vetus Testamentum* 46, no. 1 (1996): 119–121.

27. Williamson, *Book called Isaiah*.

28. Williamson, 116–117.

used the prophet Isaiah, Isaiah of Jerusalem, as a conscious source in his own writing, and look at the correspondence between Isa. 6, from the first part of the Book of Isaiah and the second part of the Book.²⁹ Even if there naturally is a complex web of intertextual links, and layers of influence, both conscious and unconscious on any form of communication.³⁰

2.3 Literary Theory

In the following, I will be discuss some relevant theories for inner-biblical allusion and exegesis. I will then use these as interpretive tools for discussing cases of reuse in the different illustrative cases presented in chapter 3. For this discussion I will for the most part be relying on Benjamin Sommer's book *A Prophet Reads Scripture: Allusions in Isaiah 40-66* as the main tool for categorizing the reuse of older biblical material.³¹ Though I am also using insights from Ziva Ben-Porat's stages model for actualizing literary allusions and allowing intertextual discussions between multiple textual sources.³²

2.3.1 Forms of citation for older Biblical material

The way of reusing older material might differ, depending on your purpose of writing. There are generally three ways of referring to older Biblical material: explicit citation, implicit reference, and inclusion. These ways of relating to the previous material can be seen in the different categories of Biblical reuse of older material that will be presented below, even if certain categories might more naturally use some of these.

Explicit citation in different ways cites the source, for example, כְּתוּב בַּתּוֹרָה

29. Williamson, *Boook called Isaiah*, 117.

30. Willey, *Remeber the Former Things*, 66–68.

31. Sommer, *Prophet Read Scripture*.

32. I exclusively explore literary textual allusions, as that is what is relevant for the book of Isaiah, but Ben-Porat's work extends further than strictly written sources. Ziva Ben-Porat, "The Poetics of Literary Allusion," *PTL: a Journal for Descriptive Poetics and Theory of Literature* 1 (1976): 105–128

(“written in the Torah“). The books or texts that are cited might not be available to us, but they nevertheless is explicitly cited

Implicit reference covers a large number of cases for Biblical reuse of older material. In these instances, the text being alluded to, is not mentioned by name, or any other obvious identifier. They are rather, pointed to implicit markers, that may be borrowed vocabulary or themes. But in this instance the reader is expected to be familiar with the older material, and being able connect the texts.

Lastly, there is *inclusions*. The effect of this is also greater if the reader is familiar with the older material. Even if large portions of verbatim older texts are included in the current text. The purpose of its inclusion might be to add, or remove certain, centrally important parts of the included text.³³

Now with how to relate to previous material. I will continue by discussing Sommer’s four categories of reuse of older material, Allusion, Influence, Echo and Exegesis, together with Ben-Porat’s model for actualizing literary allusions.

2.3.2 Allusion

Benjamin Sommer,³⁴ starts his discussion of allusion with a reference to Earl Miner’s commonly used definition: a “[t]acit reference to another literary work, to another art, to history to contemporary figures, or the like“³⁵ The drawback of such a definition as made clear by both Sommer and Ben-Porat, is its limited possibility to discuss or add to the understanding of the newer material.³⁶ In a general sense, an allusion might be defined as above, where it serves as an indirect hint towards another material. If we instead follow Ben-Porat, in

33. Sommer, *Prophet Read Scripture*, 20–22.

34. Sommer, 10.

35. Earl Miner, “Allusion,” in *The Princeton Handbook of Poetic Terms*. Ed. Alex Preminger, O. B. Hardison, and Frank J. Warnke, Princeton Legacy Library (Princeton University Press, 2014), s.v Allusion, 10-11.

36. Sommer, *Prophet Read Scripture*, 10–12; Ben-Porat, “Literary Allusion,” 107–108

differentiating between allusions, and literary allusions, we give a broader room for actualizing both textual contexts at once, and allow for discussion between the two source materials. Where the newer material is both independent of, and reliant on the source material for expanded meaning in the newer material. In this way, it is able to activate two textual materials at the same time, and allow for intertextual discussion between them.³⁷

Literary allusions concern the borrowing of words, phrases, and images from one textual material in another newer textual material. This is to add to, and expand the scope of meaning in the current textual material. The allusion has at least a double meaning, or double reference. Firstly it signifies something in the current textual material, like a description of a main character or a phrase used in a poem. Then on the other hand, that mark also refers to a source material external to the current material.³⁸ For example the description of the character, might be the same as another author of another work described his antagonist.

When discussing allusions, there is a need for a model in the recognition of an allusion. Sommer presents Ziva Ben-Porat's stages model.³⁹ To describe how a reader engages with the material to actualize the allusion, by moving through four stages, or potentially moving through four stages. Not all cases make all four stages relevant for discussion. The main point of recognizing the allusion is for the source material to be brought into the current material to add to the meaning of the current material. Before the source material, images and meanings can be brought in as a recourse to the reading of the current text, there is a need to recognize the marker, namely the word or phrase that is borrowed. *1) Marker:* An identifiable part of a text, be that words or phrases, as belonging to another text. The first stage is usually done together with the second. There is a semi-dependence between them, since

37. Ben-Porat, "Literary Allusion," 107–108.

38. Sommer, *Prophet Read Scripture*, 10–11.

39. Ben-Porat, "Literary Allusion," 105–128.

the recognition of a mark, is usually due to the reader identifying the source for that mark. 2) *Identification*: This is not just recognizing the marker in the text, but also recognizing, and evoking the source text, that the marker is alluding to. This evokes the source for the mark, and makes it available for further interpretation. There are occasions where the reader only recognizes the mark and not the source. This will usually be because the word has become an independent cultural phrase, disconnected from its original source of meaning. Next the evoked source concept can add to the interpretation of the current material. 3) *Interpretation*: When the mark is identified and the evoked text recognized. Then the evoked text might add to the interpretation of the current text. 4) *Evoked text*: Not only elements can be recognized but the whole of the evoked text can be brought into the current text to be discussed or add to the interpretation. Elements, images and parts of the evoked text are brought into the current text, to supplement, to critique or be critiqued in the current text.⁴⁰

Allusion is the most common way of using older biblical material. And contrary to exegesis that only try to explain older text or influence that reinterprets or replaces older material. Allusions borrow older material for their own use,⁴¹ and might also reverse the ideas of the older material by borrowing words and themes, but reframing or critiquing the older material.⁴²

Replacement of the older material is only a case for polemics or reinterpretations that discuss the same topic. Elsewhere it is similar to influence in that the strength of the new text becomes sharper when considered together with the older text.

Considering form, allusions might be both explicit and implicit citations. And since the new text in this case use the older material towards the new text actually recognizing the older source material, as described in the stages (cf.

40. Sommer, *Prophet Read Scripture*, 11–13.

41. Sommer, 29–30.

42. Sommer, 30.

2.3.2) adds to the understanding. There are also two possible subcategories of allusion in textual material. There is possible both to revise the content of a source material as well as write a polemic against it.⁴³

Revision

Revisions do not necessarily need to reject the older material, such as law texts. But it might revise some parts of the law and reject certain details. Deut 15:12-18 widens the law about releasing slaves after six years, to also cover female slaves as well as male slaves. So to a large degree the older material is replaced.⁴⁴ All the formal relationships of use (cf. 2.3.1) occur in revisions.⁴⁵

Since the older material is replaced, stage three and four are not as relevant for revision. Stage one and two are obvious for explicit citations, but dependent on the reader for implicit citations.⁴⁶

Polemic

Contrary to revision, polemic rejects to older material, and positions itself as the new text above the older text. Usually polemic is formally implicit citations. So that again the connection of older material being used needs to be done by the reader through marks. The stages are in polemical texts not as important, since the new text, in the authors view replaces the old. There really is no need to recognize the older material and bring the older material into discussion and interpretation of the current. At the same time, recognizing the older material serves to authorize the new text as different from the old. And knowing the difference between old and new, helps bring the new sharper into focus for the reader.⁴⁷

43. Sommer, *Prophet Read Scripture*, 30.

44. Sommer, 26.

45. Sommer, 26.

46. Sommer, 26.

47. Sommer, 28–29.

2.3.3 Influence

Influence has a broader and looser relationship between two specific texts than allusion. Since influence has more interest in the broader relationships between traditions and authors or periods, where imagery, themes and values are interconnected, but not necessarily word-to-word allusions between two texts.⁴⁸

Literary studies of influence have also been interested in tradition history, that is, how certain images or texts have been influenced by the tradition they partake in. This is not to say that they are uncritically approving of that tradition. Texts might also be discussing the burden of being tied to a tradition, or trying to establish their originality within their respective traditions.⁴⁹

In many ways the category of influence is wide, since it concerns cases of use of older material on the ground of common viewpoints or ideology, and not necessarily by verbatim retelling or word-to-word marks. These types of influences usually fall into two subcategories, revision and polemic that generally align with revision and polemic use of allusions, that already has been discussed. The difference is mainly the possibility to identify the source material as a text, rather than cultural influence.⁵⁰

2.3.4 Echo

If we start by again considering the stages for recognizing an allusion, an echo would follow the same patters for stage 1 and 2, but stage 3 and 4 would not apply. Echoes does identifying markeres of borrowed text, and then identifying the source of those markers, but the source material never adds to the interpretation of the new text. Where as allusions activated both texts at the

48. Sommer, *Prophet Read Scripture*, 14.

49. Sommer, 14–15.

50. Sommer discusses the subcategories of revision and polemic under influence and not allusion, but he also says that the subcategories appear in both of the main categories. Since allusions will be more central to this thesis I include both subcategories there.

same time, the activation of the source material is not relevant for an echo. It is simply a borrowing of popular words or images, but that does not add to the understanding of the new text.⁵¹

In such cases we are dealing with an *echo*, according to Sommer.⁵² We can recognize the borrowing but the source material does not add to the interpretation. It might only be used to draw attention to oneself, by using common catch-phrases, that originally does not have anything to do with the content of the current material.

Echoes might seem similar to allusions, but differs on the understanding of the new text. Where allusions depend on the source material to make its point clear, echoes does not. Still, formally the two are quite similar, in that both borrow important words, phrases or images from the source material. The distinction is still important, since Biblical text might borrow from an older text, without, explainig, critiquing or reapplying the source material.⁵³ Echoes are cases of reuse, but not change or reinterpretation.

2.3.5 Exegesis

Where allusion borrows words and images to reuse and reinterpret in its own material, exegesis borrows words and images, not for reuse, but simply for explanation, and continue to stay dependent on the older material, because it strictly speaking is not creating something new, only explaining, or clarifying something old. *Exegesis* is formally dependent on the older material.⁵⁴ This is a further definition of Fishbane's definition of exegesis. All of Fishbane's categories was labeled "exegesis", understood as some form of reuse of the older material. Sommer studied under Fishbane, and has since further defined the categories of reuse. Where he now understands exegesis as strictly that

51. Sommer, *Prophet Read Scripture*, 15–17.

52. Sommer, 15–17.

53. Sommer, 30–21.

54. Sommer, 17–18.

which gives an exegetical exposition to a previous text.⁵⁵

In the literature there is, both a wider and a narrower sense in which to understand exegesis, and inner-biblical exegesis. The wider sense understands inner-biblical exegesis as any case of a biblical text borrowing from another text. Similar to what I have presented as allusion previously (cf. 2.3.2). The narrow sense of the word rather restricts the occasions of exegesis to text that explains the meaning of an older text, not only alludes or borrows the authority of the older text. Most cases of this narrow sense of exegesis will on the question of form be citations, since the goal of the newer text is to explain the meaning of an older text. There are still deviations from that form of use. Scribal additions is one, where the scribes have clarified or commented the text. Citations is not necessary since the text, is the text being commented, i.e, the comment of *this is Moses* in Exod. 32:1.⁵⁶ The last case deviation from the cited exegesis, is uncited implicit reference. We can find the older text by the markers, but no other citation is given. This is often the case for using older Biblical material (cf. 2.3.1), but more common for allusions than for exegesis.

The stages in recognizing allusions come into play differently depending on, in what form the exegesis has. If the source text is uncited, the reader him- or herself needs to 1) recognize the markers and 2) evoke the source text. For cited exegesis this is not necessary, since the source is already identified. Stage three and four are not relevant for exegesis, since the meaning of the exegesis is to add to the understanding of the older source material.

Reuse and reinterpretation of material might make new statements that replaces the old source material. For exegesis this is not the case, since the current exegesis is dependent on the older material.⁵⁷

55. Sommer, *Prophet Read Scripture*, 17–18.

56. Sommer, 23.

57. Sommer, 23–24.

2.3.6 Certainty

When discussing and analysing the different cases of allusion the question of whether it is a proper conscious allusion on the author's part, needs to be established. However, this is a difficult issue because research has shown similarity between Isaiah and many other texts from the Old Testament, for example Psalms⁵⁸ and Jeremiah.⁵⁹ Therefore as a start, I will try to identify some illustrative cases of inner-Biblical reuse of the first part of Isaiah (1-39) within the second part (40-66). Identifying conscious reuse requires an accumulation of markers, either multiple words or rarer words, or possibly other thematic and structural markers that make Ben-Porat's four stages⁶⁰ possible when reading the different texts.

3 Analysis of the Material

3.1 Introduction to analysis

In the following I am going to be giving an analysis of selected texts to try to answer the question, "*How does the exilic prophet reuse the literary allusions from the first part of the Book of Isaiah?*"

Reading through the Book of Isaiah, there is a key vocabulary and imagery that has much in common with the call narrative of the prophet Isaiah in Isa. 6. I am definitely not the first one to see this as both Sommer,⁶¹ Williamson,⁶² Nurmela,⁶³ and Tull Willey,⁶⁴ in different ways discuss how these parts of Isaiah

58. Williamson, *Book called Isaiah*, 42.

59. Sommer, *Prophet Read Scripture*, 32–72.

60. Ben-Porat, "Literary Allusion," 105–128.

61. Sommer, *Prophet Read Scripture*, 315–331.

62. Williamson, *Book called Isaiah*.

63. Nurmela, *Mouth of the Lord*.

64. Willey, *Remember the Former Things*.

related to itself and other biblical texts. There is also Clements,⁶⁵ Rendtorff,⁶⁶ and Holter,⁶⁷ that have worked more specifically with Isa. 6. Through this analysis I will be exploring these literary allusions to Isa. 6, and systematize how the exilic prophet reuses the older material.

The selection of text used in this thesis has been selected to try to illustrate the reuse of older Isaiah text (1-39) in the earlier second part of Isaiah (40-66). A selection is taken from the table in Sommer's book,⁶⁸ As well as Nurmela,⁶⁹ and Clements.⁷⁰ On occasion I have also expanded their selections, if common words from Isaiah 6, is seen in the vicinity of the selection. If that verse also might add to the current discussion.

What I am going to be doing in the following is looking at these cases and go through the words that might be concious allusions back to Isaiah 6, with emphasis, but not exclusively, on words related blindness and deafness. As well as looking at how the second part of Isaiah (40-66) reuses these words and images in new ways. Each case will have a primary analysis of creative reuse, where as in a later chapter (cf. 4) the discussing of creative reuse of all the cases as a whole will be done, to try to systematize the way the exilic prophet reuses the older material.

Concerning the colors used in the overviews of hebrew textual allusions. I have used color-codes to show the relations between words and verses. Continuing in the analysis **Red** will be used for שמע [to hear] and אָזְנוֹ [ears], **Blue** for רָאָה [to see] and עֵינַי [eyes]. **Gray** for לֵבָב [heart], and **Green** will be used for יָדַע [to know] and בִּינָה [to discern]. Where as other words that might be of interest to the analysis, and further discussion will be colored **orange**. Other words might include word marks not covered by the previous colors, as well as

65. Clements, "Beyond Tradition-History."

66. Rendtorff, "Jesaja 6 im Rahmen der Komposition des Jesajabuches."

67. Holter, "Zur Funktion der Städte Judas in Jesaja XL 9."

68. Sommer, *Prophet Read Scripture*, 315–331.

69. Nurmela, *Mouth of the Lord*.

70. Clements, "Beyond Tradition-History."

semantically similar words that might be relevant for the analysis, but that are not in them self word marks from the source text. All of these will be colored the same **orange** color, regardless of whether the word alludes to the red, blue gray or green category.

3.2 Isaiah 40:1-10

Introduction

This section has multiple points of possible allusions back to Isa. 6, even if it isn't the hardening saying of not seeing and hearing that is the most frequent. What is more prominent is a discussion about the judgement of the exiles, as well as references to heart and God's glory. The text is speaking to the exilic community of God wanting to comfort them and lead them, but at the same time God's authority and might over creation is stated.

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:	Isa. 6:3
וַיִּנְעוּ אַמּוֹת הַסְּפִים מִקּוֹל הַקּוֹרָא וְהַבֵּית יִמְלֵא עֲשׂוֹן:	Isa. 6:4
וַיֹּאמֶר לָךְ וְאִמְרַת לְעַם הַזֶּה שְׁמַעוּ שְׁמוֹעַ וְאֶל־תִּבְיִנוּ וְרָאוּ רָאוּ וְאֶל־תִּדְעוּ:	Isa. 6:9
הַשְּׁמֹן לִב־הָעַם הַזֶּה וְאִזְנוֹ הַכֶּבֶד וְעֵינָיו הַשֶּׁעַ פִּן־יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמַע וּלְבָבוֹ יִבֶּן וְשָׁב וְרָפָא לוֹ:	Isa. 6:10
דַּבְּרוּ עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ כִּי מְלֵאָה צְבָאוֹת כִּי נִרְצָה עֲוֹנָהּ כִּי לָקַחְתָּ מִיַּד יְהוָה כַּפְלִים בְּכָל־חַטָּאתֶיהָ:	Isa. 40:2
קוֹל קוֹרָא בַּמִּדְבָּר פָּגוּ דְרֹד יְהוָה יִשְׁרוּ בְּעֵרְבָה מְסֻלָּה לְאֵלֵהֶינוּ	Isa. 40:3
וַנְּגַלֶּה כְּבוֹד יְהוָה וְרָאוּ כָּל־בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דָּבַר	Isa. 40:5
קוֹל אֹמֵר קְרָא וְאֹמֵר מֵה אֶקְרָא כָּל־הַבָּשָׂר חֲצִיר וְכָל־חֶסֶדוֹ כְּצִיץ הַשָּׂדֶה	Isa. 40:6
עַל־הַר־גְּבוּהָ עָלִי־לָךְ מִבְּשָׂרְתָּ צִיּוֹן הָרִימִי בַּפֶּחַ קוֹלְךָ מִבְּשָׂרְתָּ יְרוּשָׁלַם הָרִימִי אֶל־תִּירָאִי אִמְרִי לְעַרְבֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם	Isa. 40:9
הִנֵּה אֲדַנִּי יְהוָה בְּחִזֶּק יְבוֹא וְזָרְעוּ מְשֻׁלָּה לוֹ הִנֵּה שָׂכְרוּ אֶתוֹ וּפְעֻלָּתוֹ לְפָנָיו	Isa. 40:10

3.2.1 40:2

What is alluded to?

There are here one potential word mark alluding back to Isa. 6. לֵב [heart]. It is used twice in Isa. 6:10 to frame the "command of hardening"⁷¹

How is it used?

The speech is here importantly directed at Jerusalem, and Israel as God's people, rather than what we can see in Isaiah's call (Isa.6) where he was to

71. Hans Wildberger, *Isaiah 1-12*, vol. 1, Isaiah 1-39 : a commentary (Minneapolis: Fortress Press, 1991), 272.

speak to "this people".⁷² Concerning **לֵב**,⁷³ it is an important term in the wisdom tradition, and also the location of knowledge and the inner life of a human.⁷⁴ The knowledge that "this people" is said to be missing from the people, despite them having been able to both hear and see, and still not gain understanding.⁷⁵

Here in 40:2, what is to be spoken to *the heart* of Israel, the location of wisdom and understanding, is not as in Isa. 6, that the prophet's actions, will lead to further hardening of the peoples hearts, ears, and eyes, but instead that such trial, and judgement is now passed. Isa. 40 confirms the judgement that has been, but at the same time revises the prophecy. The confirmation and reuse might be to strengthen the authority of the exilic prophet's message. Even if such reuse needs to thread the balance between a too new response, and also responding to the contexts actual problems, and a too different response and in risk of rejection.⁷⁶ The exilic prophet, creatively reinterpreting the words anew, as words of hope for the exilic community. A connection can be made to Isa. 6:10b^b, "*and turn around and heal.*" In Isa. 6 the prophet is taken into the council of Adonai, and is given the difficult task, of proclaiming that his own people is to be judged, and by that proclamation, he will also bring further judgement on them, since they are not going to listen to what he says.⁷⁷ It seems implied in the text that if it was the case, that "this people" actually would hear, see, and understand, they would turn around and get healed (Isa. 6:10b^b). This is what is being brought up in 40:2 the possibility for the healing for the exilic community.

72. Clements, "Beyond Tradition-History," 105.

73. Francis Brown, S. R. Driver, and Charles A. Briggs, eds., *BDB Complete*, Accordance electronic, The Brown-Driver-Briggs Hebrew and English Lexicon (Oxford: Clarendon Press, 1906), sw. **לֵב**.

74. Wildberger, *Isaiah 1-12*, 272.

75. Wildberger, 272.

76. Willey, *Remember the Former Things*, 76.

77. Wildberger, *Isaiah 1-12*, 272.

3.2.2 40:3

What is alluded to?

There are here two words or one phrase that might allude back to Isaiah 6:4,8. If the vers is seen in isolation, that allusion is not in an of itself that strong, and it might be difficult to argue for a conscious allusion, since both קול and קורא are common words used together. And a relatively similar occurrence count in Genesis, Isaiah and the Psalms. Still with the accumulation of possible allusions in this section, Isa. 40:1-10, I see the conscious borrowing as probable. קול [voice], קורא [to call].

How is it used?

In Isa. 6:4, the voice is the Seraphim's praising God, an experience that struck fear into Isaiah, since he had unclean lips. The verb קורא can be translated call or proclaim. The Seraphim then proclaimed God as three times קדוש [holy]. Who this voice in Isa. 40:3 is, is not said, but the content of the message has recreational themes about it.

If this is an allusion and we reach stage 3 and 4 of Ben-Porat's model. We can tie together a wider range of images from Isa. 6. with what is here written in Isa. 40. 40:3-4 contains two sets of parallel verses the two first relate to "the road for God", and the two last to the recreation. In re-interpretive sense, the road and procession image provides consolidation to the exiled people of again placing God at their side, of him once again providing for his people Israel, and a forceful statement of Gods kingship and rule.⁷⁸

78. Walter Brueggemann, *An introduction to the Old Testament : the canon and Christian imagination* (Louisville, Ky: Westminster John Knox Press, 2003), 174.

3.2.3 40:5

What is alluded to?

We have an occasion of רָאֵי, [*to see*]. Another word that might help strengthen the allusion is כְּבוֹד [*glory*], alluding back to the Seraphim's "shout" in 6:3. There is also words relating to hearing, *mouth, words/speech*. But it is not the same words used in Isa. 6:9-10. And the allusion for these words פִּי יְהוָה דִּבֶּר [*The mouth of the Lord has spoken*], is rather an allusion to Isa. 1:20. Where it serves as a courtroom scene, accusing Israel.

How is it used?

If I start with רָאֵה, it can allude back to the hardening, *see but not understand*. In some ways the exilic prophet revises Isaiah of Jerusalem's message. Where Isaiah was told to bring about their hardening, to make the people not able to see and hear, so they would turn and be healed. The focus is now on the opposite. The Lord is proclaiming that his כְּבוֹד [*glory*] will be revealed and all flesh shall see it. The phrase that follows, *the mouth of the Lord has spoken*, has allusions only to Isa, at least with דִּבֶּר [*to speak*], as the verbal action. Isa. 1:20 and 58:14, also has that same phrase, each of them has a corresponding *Yahweh says*, framing the message. In Isa 40:5, the matching introduction comes in 40:1.⁷⁹ The mark does not allude back to Isaiah 6, and even if Isa. 1 is part of the first part of Isaiah, the dating of 1:18-20 is difficult. It might have been said by Isaiah of Jerusalem, but it is not possible to say with certainty when it originates from.⁸⁰

There are then only two possible word allusions back to Isa. 6 (רָאֵה, and כְּבוֹד). Two isolated marks is not necessarily enough, but the thematic similarity helps the conscious allusion. The destruction aspects in 40:3-4 creates new possibilities. If we suppose it is an conscious allusion and bring the entirety

79. Wildberger, *Isaiah 1-12*, 54.

80. Wildberger, 55.

of the alluded text, Isaiah chapter 6 into discussion with Isa. 40:1-10 the destruction of the alluded text 6:11-12, is seen as a possibility for creational hope through God's proclamation.

Another interesting reinterpreting of Isa. 6 relate to the marks noted for vers 5. Isa. 6 trembles in fear, for he has seen the God the King, and that he knows he can not join in the praise of God's holiness because he is threatened by the greatness of God.⁸¹ Where as here in Isa. 40:5 people are to see the glory of God. This will require a change in the people who is to see God, similar to Isaiah's experience with the coal from the altar (6:6).

3.2.4 40:6

What is alluded to?

40:6a alludes to multiple points in Isa. 6. Firstly in form it is similar to Isa. 6:8, of God calling Isaiah. With the structure of God saying, and a first person answering. The word marks are here firstly קול [voice], and אמר [to say, qal participle]. But also קרא [to call] marks a word in Isa. 6:4, similarly used in relation to קול.

How is it used?

Firstly קול אמר, alludes to Isa. 6:8 of God calling Isaiah. Who here in Isa. 40:6, is speaking in 1 person is not said, it may be the exilic prophet or Israel as a people. It could in the narrative be framed as the prophet Isaiah of Jerusalem, or his message saying it, even if he never said it. The answer received of what is to be called out, in some ways relate to Isaiah's experience from meeting God in the temple in Isa. 6. Both Isa. 6:1-7 and 40:6-8. show the difference between the creator God and created humans beings. There is no point for humans to set them selves up, and against God. God in his glory and holiness can breath at humans, to cause their downfall, but God's words [דבר], that

81. Wildberger, *Isaiah 1-12*, 268.

might also be translated as God's promise,⁸² stands firm. There is also an interesting word play in 40:7-8, they are parallel in structure, where both the grass and flowers dries up and withers by God's breath [רִיחַ], but God's word [דְּבַר] stands firm for eternity. These are both things that commonly comes from God's mouth. דְּבַר is also a versatile word, and can be translated as simply as "word", but also "promise" and "decision" or "judgement".⁸³ So in a way, both God's decisions and judgement, and his promises are reflected in these verses.

קָרָא is also present here, as a mark back to Isa. 6:3-4. The קָרָא of the Seraphim's קוֹל shook the foundations of the threshold to the temple, most likely the door post, or pivots.⁸⁴ The Seraphim's praise, or shout out [קָרָא], the glory and holiness of God. An experience so grand and fear inducing for Isaiah that he cries out in woe. In some ways the shout in Isa. 40. contains the same woe of Isa. 6:5, even if Isa. 40 ends in hope. It affirms Isaiah's experience of woe. Where as he understood and experienced the presence of God as heavy and fearsome. The audience of Isa. 40 need to be told of, or explained, what a proper relation to God is and looks like.

Isa. 40:1-10 here follows the atone and call pattern found in Isa. 6:5-8, that was originally applied to Isaiah of Jerusalem. Where he saw God, feared for his life in the presence of the holy glory of God. Being atoned for by the means of the burning coal of the altar, before he could proceed with his mission.⁸⁵ This time it is Jerusalem's heart (40:2), that is atoned for by the hand of God. In that it follows a similar pattern of voices calling, people seeing God's glory, and God calling out, since for the exilic prophet the atonement is something the people need and that only God can provide. In Isa. 6:6 it is the Seraphim, on behalf of God that atones for Isaiah and not for the people, where as in Isa. 40:2 it is the judgement for Jerusalem's heart.

82. Brown, Driver, and Briggs, *BDB Complete*, sw. דְּבַר.

83. Brown, Driver, and Briggs, sw. דְּבַר.

84. Wildberger, *Isaiah 1-12*, 268.

85. Wildberger, 270.

3.2.5 40:9-10

What is alluded to?

Here again we have קוֹל [voice] with the same allusions as in verse 6. And הִנֵּה [behold, often translated "see"] used in Isa. 6:7-8. But הִנֵּה is a very common word, and arguing for a word mark on it alone is problematic. Even so, together with the previous possible allusions to Isa. 6, it is still a possibility that this also maps on to the themes of Isa. 6. In 40:10, there is two occurrences of הִנֵּה.

How is it used?

What strengthens this as an allusion to Isaiah 6, is that here in Isa. 40, verse 2, 6, and 9 there is a messenger being tasked with talking on behalf of God, to the people. In vers 2 it is Jerusalem's heart and vers 9 is the cities of Judah. Vers 6 does not have specified a concrete target.

With the background of chapter 40, mapping on to much of the imagery of Isa. 6, with tasking a messenger, seeing God's glory and holiness, and destruction in flattening of hills and raising of valleys. Vers 9-10 conclude with the hope that is coming together with the glory and holiness of God.

Conclusion

An interesting point of this text's use of Isa. 6 imagery is the revision of the judgement "call" that the pre-exilic community experienced, by a new call. A call for the exilic community to see God. This text also contains multiple calls. Together with the call to see, there is also a call to prepare God's way in the desert. The exilic prophet uses the exile experience illustrated by Isa. 6, to firstly identify with the exilic community, as well as proclaim a hope, and a proper understanding of God as creator everlasting, compared to creation that is perishable, like grass.

3.3 Isaiah 40:21-28

Introduction

This section discusses the greatness of the creator by addressing, and querying what is likely the exilic people, helping them see what they ought to know. There are here word marks back to Isa. 6, concerning some of the key vocabulary about seeing, hearing, and knowing as well as holiness.

בשְׁנַת־מוֹת הַמֶּלֶךְ עֲזִיָּהוּ וְאָרָאָה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנֹשָׂא וְשׂוּלְיוֹ מִלְאִים אֶת־הַהִיכָל:	Isa. 6:1
וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:	Isa. 6:3
וַיֹּאמֶר לְךָ וְאִמְרַתְּ לְעַם הַזֶּה שְׁמְעוּ שְׁמוֹעַ וְאֶל־תִּבְיִנוּ וּרְאוּ רְאוּ וְאֶל־תִּדְעוּ:	Isa. 6:9
הַשָּׁמַיִם לִבְהֶעֱמֵם הַזֶּה וְאֲזַנָּיו הַכְּבֹד וְעֵינָיו הַשֹּׁעַ פְּזִירָאָה בְּעֵינָיו וּבְאֲזָנָיו יִשְׁמָע וּלְבָבוֹ יִבִּין וְשָׁב וּרְפָא לוֹ:	Isa. 6:10
הָלוֹא תִדְעוּ הָלוֹא תִשְׁמְעוּ הָלוֹא הִגַּד מְרֹאשׁ לְכֶם הָלוֹא הִבִּינְתֶם מוֹסְדוֹת הָאָרֶץ:	Isa. 40:21
וְאֶל־מִי תִדְמִינִי וְאֶשׂוּהָ יֹאמֶר קְדוֹשׁ:	Isa. 40:25
שְׂאוּ־מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֱלֹהֵי הַמוֹצֵיא בְּמִסְפָּר צְבָאִים לְכֹלֶם בְּשֵׁם יִקְרָא מֶרֶב אוֹנִים וְאֲמִיץ פֶּתַח אִישׁ לֹא נִעְדָּר: ס	Isa. 40:26
הָלוֹא יִדְעַתְּ אִם־לֹא שְׁמַעְתְּ אֱלֹהֵי עוֹלָם יְהוָה בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִיעָף וְלֹא יִיגַע אִין חֶקֶר לְתַבּוּנָתוֹ:	Isa. 40:28

3.3.1 40:21

What is alluded to?

In the four stages for actualizing allusions (cf. 2.3.2), the first task is to establish or recognise the marks. Here there are three marks, תִּדְעוּ [to know,

qal imperfect 2 plural], תִּשְׁמְעוּ [to hear, qal imperfect 2 plural], הִבִּינְתֶם [to understand, hif perfect 2 plural], and possibly a fourth mark הִגֵּד [to declare], that is not a direct word mark, but rather a similar word, but in a parallel formatted sentence as שמע.

Comparing the marks against the source text in Isa 6:9, here in 40:21 שמע corresponds to two occurrences of שמע in 6:9, שִׁמְעוּ שְׂמוֹעַ, the first occurrence in qal, imperativ, masculine, plural. The second occurrence is an qal infinitive absolute, strengthening the first imperativ occurrence. Isa. 40:21 has the form of a question, where as the source material is an command. In both instances it is addressed to a plural group. Isa. 6:9, לְעַם הַזֶּה [This people], being Judah and/or Jerusalem, since the vision happened in the temple (6:1). It has also been suggested that *this people* is strengthening the hardening part of Isaiah's message, since Israel no longer is called *my people* by God.⁸⁶ In 40:21, it is also Jerusalem and/or Judah that is likely the target of the plural (Is. 40:2,9)

Listening [שמע] is a fairly common word in the Hebrew Bible, even together with ידע, it occurs multiple times, but most prominently in Isaiah, with 30 occurrences. So on share numbers Isaiah is the likely allusion. Especially if it is also seen together with בין appearing as a verb together with ידע and שמע only on 6:9. Although in 6:9, בין appears in the second parallell 6:9b, there in relation to ראה.

ידע same as for the rest of the vers is addressed to a group, "you". It is the first of four הלווא [have not] sentences. ידע together with בין frames the beginning and the end of the verse. In the source text, בין is the word that is connected directly with שמע [hearing], and ראה [seeing] connects to ידע [understanding], where as in 40:21, ידע, is rather used together with hearing. In the current text, 40:21, there is no use of seeing to add to the argument for concious allusion to 6:9. And the argument being made in 40:21 is directed towards hearing. What the people have not understood is God as creator, and the examples presented in 40:22ff is related not to hearing, but to seeing

86. Clements, "Beyond Tradition-History," 105.

creation.

There is a progression in the הלוא sentences.

1. Know
2. Listen
3. Told
4. Understood

הַגִּיד, be told, is not used in 6:9, but its meaning is still connected with the theme of not listening. Since it is a common word, it can't stand by itself as a mark to Isa. 6:9, but it might function as a supplementary mark. Meaning it can strengthen the above marks, but not by itself serve as a mark. There is a similar allusion in Isa. 41:26. "Who declared (הַגִּיד) it from the beginning that we might know (וַיְנַדְּעָה)", and ending with the similarly worded, "none declared...proclaimed...heard".

41:26 also connects with the same theme as 40:21. This is different than Isa.6:9, but still might strengthen the allusions from 40:21 to 6:9.

How is it used

Isa. 6:9 speaks about seeing and hearing, without understanding, which is a theme commonly referred to as deafness and blindness,⁸⁷ or the "command of hardening" commonly called the hardening sayings in Isaiah.⁸⁸ In Isa. 6, human blindness is the message in the call narrative of Isaiah,⁸⁹ but this is also prominent in other parts of the prophet Isaiah (Isa. 29:18).⁹⁰ In its Isa. 6 context, it is being used to show the judgement that is coming. Isaiah who sees (6:1), hears (6:4,8) and understands (6:5), is to be used to tell Judah,

87. Clements, "Beyond Tradition-History," 101–102.

88. Wildberger, *Isaiah 1-12*, 272.

89. John Goldingay, *The message of Isaiah 40-55 : a literary-theological commentary* (London: T&T Clark, 2005), 179.

90. Nurmela, *Mouth of the Lord*, 81.

who has stubbornly refused to do those things, that God now confirms their blindness and deafness, and leaves them to the judgement that is coming.⁹¹

For 40:21, the hearing and understanding is firstly presented as a rhetorical question. Tying the hearing and understanding to God's might in creation. Showing both the might of God, as well as the insignificance humans make in relation to God. Vers 21 is then located in a section of chapter 40, that discusses idolatry, relating hearing mainly to spiritual concerns. The people of Judah does not see God as God, but rather makes their own gods as figures of wood and gold.

With the allusion to 6:9 established the next steps according to Ben-Porat's model is step 3 and, or 4.⁹² Where the source material can be brought into discussion with the current text. Isaiah, as the model did in fact see, and hear God, and by extension turned, and was healed (6:10). The people on the other hand did not, and was to be hardened, blinded and deafened. And the land would be lain to waste, but the judgement that is directed at Judah in 6:11-13 is now directed to the rulers of the earth, on the ground of God's greatness. The exilic prophet reinterprets the image of Isa. 6 to critique Israel's idolatry, and in a lot of ways restate or confirm the hardening, but this has now passed and the judgement is now over.

3.3.2 40:25

What is alluded to?

קֹדֶשׁ [the Holy One], has a possible word allusion back to Isa. 6:3.⁹³

91. 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): 179.

92. Sommer, *Prophet Read Scripture*, 12-13.

93. Goldingay, *Isaiah 40-55*, 58-59.

How is it used?

This vers seen in isolation is not necessarily an allusion, but might rather be an exegesis of the title **קְדוֹשׁ** [*the Holy One*].⁹⁴ If it rather than an allusion falls within the category of exegesis the mark does not need to be pointing to Isa. 6, but could be taken from any part of the OT, or elsewhere in Isaiah. Seen as **קְדוֹשׁ** is a common vocabulary in Isaiah, especially when used about God, we might consider that this too is a concious word mark alluding back to Isaiah 6 and the Seraphim's call. The Seraphim from the calling of Isaiah in chapter 6, call out to God as three times holy [**קְדוֹשׁ**]. In the call narrative, the utter majesty of God, is seen in comparison to the insignificance of a man like Isaiah. It demonstrates the difference, between God and creation. Even if this isolated verse, might be exegetical, rather than a theological reuse, in the bigger context, it might add to a creative reuse of the image of God from Isa. 6, to show the source of the judgment, as well as a theological reson behind the judgment.

3.3.3 40:26

How long the gap between possibly connected words might be is difficult to answer, and there probably is not a predefined answer to that question. I said previously, discussing 40:21, that it did not allude to seeing, which was the second part of the parallel in 6:9. It seems reasonable that at least within the current paragraph or pericope it is sufficient as a gap without much problem for the certainty of the allusion. Here in 40:26, we have allusions back to seeing in Isa. 6:9-10.

94. Exegesis understood as onee of Sommers categories for explaining older material. Cf. 2.3.5

What is alluded to?

There are two marks that I want to discuss in relation to this verse, **שְׂאוּ-מְרוֹם** [*lift up high*], and **עֵינֵיכֶם וְרֵאוּ** [*you see with eyes*].

What was absent in 40:21, was seeing. Here we have not just seeing, but seeing with eyes. **עֵינֵיכֶם** [*your eyes*, noun common dual, 2 masculine plural suffix], **וְרֵאוּ** [*you see*, qal imperative masculine plural]. The argument that follows is, *who has made this?*. Referring back to the creation and judgement in verses 22-23. Contrary to 6:9, here there is a call to actually see, as Isaiah did in the temple in chapter 6, and what he was called to make the people incapable of doing.

This mark, **שְׂאוּ** [*Lift up*, qal imperative masculine plural], **מְרוֹם** [*height*, noun common masc sing] is less obvious, and not necessarily a clear mark in itself, but might add to the other marks, in a similar way as **הִגָּד** did. Isa. 6:1 has a similar wording when speaking of **אֲדֹנָי** [*Lord*]. As the one sitting on a throne high and lifted up (**רַם וְנֹשֵׂא**). In the source text, it is the throne that is high, and lifted up, but at here it is your (plural) eyes that needs to be lifted up.

How is it used?

A central theological point of this section is creation and creator. It shows God's authority through his creation act, and his dominion over the stars of "the heavens". This serves firstly to show his power and might, in relation to Isaiah's experience with God in the temple (Isa. 6:1-5), and secondly it serves as a critique of the Babylonian exilic context, where the heavenly bodies were represented as divine beings. The one calling forth the stars, is the one who has authority over them.⁹⁵

If we again try to actualize the allusion using Ben-Porat's stages (cf. 2.3.2), we can, following stage 3 and 4 connect up the marks in the text with the

95. Goldingay, *Isaiah 40-55*, 59–62.

potensial material in the first part of Isaiah. It is precisely Isaiah's meeting with the mighty God in the temple that is the image from 6:1, where it shows God's might compared to Isaiah as a representative for the people.

In a lot of ways this allusion is not tremendously different than Isa. 6, in the way it portrays God and people. What is different, is firstly the Babylonian critique, where the God of Israel, is the God who creates heaven and earth, and has dominion over the heavenly bodies. The material also applies Isaiah's message of seeing and hearing to the exilic audience not just as a descriptive statement, but as an opportunity for Israel. They are not any more "the ones seeing and hearing but not discerning and knowing". They can now be able to lift up their eyes, and see the high throne of the creator God, that has declared a relation to them, and authority over the Babylonian so called deities.

3.3.4 40:28

What is alluded to?

יָדַעְתָּ [to know], שָׁמַעְתָּ [to hear], תְּבוֹנָתוֹ [understanding, with 3ms suffix].

There is multiple possible allusions in this verse back to Isa. 6. Firstly the theme of blindness and deafness in Isa. 6:9-10, also apply to שמע [hear] in this verse, with Isa. 6:9-10 as possible source material. The same goes for ידע [know], and בין [discern] possibly alluding to 6:9-10, even if the case in 40:28 is a noun [understanding] and not the verb [to discern]. They stand as answers, or conclusions to the description given to Isaiah of "this people".

How is it used?

Sommer here places verse 28 as relying on not Isa. 6, but rather Genesis 2:2, and Exodus 31:17.⁹⁶ I am not disputing this, since both the Genesis and Exodus texts discuss God's creation and subsequent rest, even if the last point might

96. Sommer, *Prophet Read Scripture*, 317.

be critiqued by the prophet.⁹⁷ But considering the other possible references to Isa. 6 from the rest of this section (40:21-27), it seems possible to also see verse 28 as drawing the attention back to Isa. 6:9-10 and discussing the judgement experienced in relation to God's creative activity, as well as his promise,⁹⁸ by mapping of the hearing, knowing and discerning from Isa. 6:9.

Verse 28 responds to the question of the people, but paraphrased by the prophet in the previous verse, "My right is disregarded by my God". The response here in verse 28 is rhetorical. The prophet tries to show the people something that they actually do know, or at least should know. Here the question is asked in second person, compared to third person (40:21), where a similar rhetorical question is asked. Back in verse 21, the people are not named, they are only an unnamed audience. Whereas verse 28 names this plural group as Jacob-Israel, in the singular, but still without limiting the group to only the exilic community, or the Jerusalem community.⁹⁹

If we bring the source material into discussion with the current,¹⁰⁰ we see the opportunity the people of God had to rely on God, since they were able to both see and hear him and his word, but they nevertheless were not able to know and discern him. Now with the current exile experience they are once again challenged to see their God. If we look at the two materials together the naming of the audience as Jakob-Israel, is significant since Isa. 6:9 only addresses "this people". God once again is naming and claiming Jakob-Israel as his people to the blessing of all nations (Isa. 42), and he was previously (Isa. 40:26) seen as the one with authority to name.

The material says something about people, and God. With references to the creation stories, God is portrayed as the creator, "God [אֱלֹהֵי] everlasting [עוֹלָם]", and the people are now affirmed as belonging to God, but with possible reference back to Isa. 6:9-10, they still have problems seeing and hearing God,

97. Goldingay, *Isaiah 40-55*, 71.

98. Goldingay, 70.

99. Goldingay, 66.

100. Stage 3 and 4 of Ben-Porat's Stage Model cf. 2.3.2

and these aspects of God. The consequence of this is *not knowing* and *not understanding*.

Conclusion

Seeing, hearing, and understanding is used to tie Isa. 6 together with the current text. By doing so it is able to show what the people does not understand, as well what they should be supposed to see, hear and understand if they only lift their eyes and try. It also uses the judgment experience for the exilic community seen in the light of the judgement from Isa. 6, and in discussion with God's glory and creation.

3.4 Isaiah 42:16-20

Introduction

Here there are fairly clear reuse of the blind and deaf imagery from Isa. 6. The vers contains both seeing, hearing, and understanding, as well as related words. The text emphasises God's activity towards the exilic community, and also contrasts the people with God's servant.

וַיֹּאמֶר לְךָ וְאָמַרְתָּ לָעָם הַזֶּה שְׁמָעוּ שְׁמוֹעַ וְאַל-תִּבְיִנוּ וּרְאוּ רְאוּ וְאַל-תִּדְעוּ:	Isa. 6:9
הַשָּׁמַן לִב־הָעַם הַזֶּה וְאַזְנֵי הַכֶּבֶד וְעֵינָיו הַשָּׁעַ פֶּן-יִרְאֶה בְּעֵינָיו וּבְאָזְנֵי יִשְׁמַע וּלְבָבוֹ יִבֶּן וְשָׁב וּרְפָא לוֹ:	Isa. 6:10
וּרְחַק יִהְיֶה אֶת-הָאָדָם וּרְבָה הַעֲזוּבָה בְּקֶרֶב הָאָרֶץ:	Isa. 6:12
וְהוֹלַכְתִּי עֹרִים בְּדַרְדָּר לֹא יָדְעוּ בְּנִתְיָבוֹת לֹא-יָדְעוּ אֲדָרִיכֶם אֲשִׁים מְחֹשֶׁךְ לִפְנֵיהֶם לְאֹר וּמַעַקְשִׁים לְמִישׁוֹר אֲלֵה הַדְּבָרִים עֲשִׂיתֶם וְלֹא עֲזַבְתֶּם:	Isa. 42:16
הַחֲרָשִׁים שְׁמָעוּ וְהַעֲוָרִים הִבִּיטוּ לְרְאוֹת:	Isa. 42:18
מִי עֹר כִּי אִם-עֲבָדִי וְחָרַשׁ כְּמִלֵּאכֵי אֲשַׁלַּח מִי עֹר כְּמִשְׁלֹם וְעֹר כְּעֶבֶד יִהְיֶה:	Isa. 42:19
רְאִית רַבּוֹת וְלֹא תִשְׁמַר פְּקוּחַ אַזְנִים וְלֹא יִשְׁמַע:	Isa. 42:20

3.4.1 42:16

What is alluded to?

There are 1 mark here pointing back to Isa. 6 it occurs two times, יָדְעוּ [to know, qal perfect 3 common plural]. Also there are marks that are not word-to-word allusions, but more thematic, concerning the blindness and deafness imagery, עֹרִים [blind, masculine plural], as well as מְחֹשֶׁךְ [darkness] and אֹר [light].

יָדְעוּ is a fairly common Hebrew word, so that in and of it self it is not a certain mark. There are an equal amount of occurrences in Isaiah and Jeremia of יָדַע in 3 person plural. And more than twice the number in Ezekiel. What might help to strengthen a concious allusion to the prophet Isaiah of Jerusalem is the context. Thematically it addressees the theme of blindness. A theme related to the hardening of Isa 6:9-10. Also the following verses 42:18-19 (to be discussed later), adds to the concious allusion back to Isa. 6. Where both hearing and seeing is used.

Another possible allusion back to Isaiah 6, is in the third section of the verse. עִזְבֹתַי [to forsake/leave, 1 common plural]. This is a less common word, but appears in Isaiah, Jeremia and the Psalms, but as illustrated by the introductory case (cf. 1.1), it is used in Isaiah 6. In Isa. 42:16, it is rather used together with עָשָׂה, [to do/make], with 3.person plural, that is the object, and a 1. person subject. The 1. person is here understood to be God himself. It is not solely God that acts in 1 person singular of עִזַּב, but with 3 person plural suffix, there are only 3 occurrences (Deut 31:17, Isa. 41:17; 42:16), the Isaiah cases also has a negation of the verbal action.

How is it used?

In Isa. 6:9, יָדַע is used together with "to see". Where "To see and not know", is Isaiah's message to "this people". In Isa. 42:16 יָדַע, is not used with רָאָה, but a thematically linked word, עֹר [blind]. Here in 42:16 יָדַע is not used as understanding, but rather as knowledge. It is not that the people see, but are unable to cognitively understand, but rather about familiarity, and "the blind's" need for assistance on roads and paths they are unfamiliar with.

In a way the ones not seeing, or the blind ones, are still incapable of "knowing", but need the assistance of God. At the same time, the ones able to hear and see, are contrasted with the blind and deaf, where the latter is the ones who are not forsaken, because they trust in God,¹⁰¹ something they can neither see nor hear. Where those of Israel who hear and see but does not understand, are rebuked elsewhere in Deutero-Isaiah, as the ones trusting in idol figures.

Light and dark, is thematically related to blindness, but not present as word marks in Isa. 6. Still it relates to firstly the image of blindness, and secondly to knowledge, or the unfamiliarity. Something "in the dark" is elsewhere in Isaiah used to portray the state of being separated from God, or separating one self

101. Peter D Miscall, *Isaiah*, Readings: a new biblical commentary (Sheffield: JSOT Press, 1993), 106.

away from God and into darkness (Isa. 29:15),¹⁰² This could in the frame of the exilic prophecies within the second part of the Book of Isaiah be a prophecy of salvation from exile, out of darkness and into light. Traditionally light and dark is also related to the Day of Yahwh.¹⁰³ So the prophecy could also be affirming the completion of the judgement from Isa. 6. Being in darkness, might also emphasize need for salvation of a people who does not understand its own situation.¹⁰⁴

The general structure of the verse is in three parts, each of which with two parallel parts. Both of the first parts relate to "the blind ones" 1) on the road they does not know, 2) From Darkness to Light, 3) The third part is a confirmation from the subject, again in two parallels, "this is what i will do, I will not forsake them." The "them" is not the people in sentence, but points back to "the things" (הדברים).

3.4.2 42:18-19

What is alluded to?

There are 2 word marks back to Isa. 6, שָׁמְעוּ [to hear, qal imperative 2 masculine plural] and רְאוּת [to see, qal infinitive construct]. Here too there are thematic marks, that relate these to word marks. Firstly there are חָרָשׁ [Deaf], then there are עוֹר [Blind].

To hear and to see is part of the hardening saying Isaiah is to proclaim to "this people". In Isa. 6, each of the hearing and seeing parallels are firstly repeated twice, and concluded with not understanding. In Isa. 42 both שָׁמַע and רָאָה, appear in the same order as Isa. 6. Although they are not repeated twice and contain no immediate, conclusion. Still the thematically associated

102. Hans Wildberger, *Isaiah 1-39 : a commentary : 3 : Isaiah 28-39*, vol. 3 (Minneapolis: Fortress Press, 2002), 98.

103. Goldingay, *Isaiah 40-55*, 174.

104. Helmer et.al Ringgren, "Abad" [in eng], *Theological dictionary of the Old Testament : 10 : naqam - azab* (Grand Rapids, Mich) 10 (1999): 398–399.

words of blindness and deafness might add to the allusion, and strengthen the allusion stage 1 and 2.

How is it used?

Stage 3 of recognizing allusions draw the source material into, and effect the interpretation of the current material. The way the exilic prophet reuses the hardening saying framing it towards the blind and deaf, as the ones not forsaken by God. Then also framing the blindness and deafness as spiritual.¹⁰⁵

Where Isa. 6 proclaims judgement for a people God does not want to associate with any more, shown by the use of לְעַם הַזֶּה [this people] not the common Old Testament phrasing of, *my people*.¹⁰⁶ Isa 42:18-19 is rather proclaiming hope for the blind people, that where to be forsaken and lain to waste.

There is an impossibility in the statement of v.18. Those who are deaf, and those who are blind shall hear and see. And the servant of God, (*my servant*), a royal aid and messenger, neither hears nor sees. How is this servant to aid the people?¹⁰⁷ In the current context (v.16), it is precisely the blind and deaf, that trusts in Gods guidance, and hence is able to walk the correct path and be a messenger and a servant.

If we then actualize the allusion according to the four stages, and reach stage 4. Then we can bring the entire source material into dialogue with the current alluding material. There in Isa. 6, the servant of God is Isaiah, he is not named עֶבֶד יְהוָה, but Isaiah is called to be sent (שָׁלַח). Isaiah both hears and sees the lord (אֲדֹנָי). Paralleling listening and seeing God, and trusting in his message, despite its difficult message. With the people who see and hear but nevertheless does not manage to see and hear God. At the same time they

105. Clements, "Beyond Tradition-History," 102.

106. Clements, 105.

107. Goldingay, *Isaiah 40-55*, 180–181.

also lament about their prayers not being heard.¹⁰⁸

God's servant or messenger is a topic that is central to the book of Isaiah. Having a complex and multilayered interpretation. It is not the main task of this thesis to do a thorough exploration of the topic of God's servant or messenger, but in relation to some of the illustrate cases in this thesis it might be beneficiary with some points from this discussion. In a general sense **עֶבֶד יְהוָה** [*slave or servant of God*] is an honorary title, rather than an official title. Ex. 14:31, and Num. 12:7f, talks about Moses not as simply a messenger, but as some one who talks face-to-face with God. The **עֶבֶד יְהוָה**, is not just a prophet, but the prophet.¹⁰⁹ In chapter 6, the prophet Isaiah embodies a lot of the characters of God's servant, as the servant who meets God, follows his word and is his spokesperson.¹¹⁰ Despite Isaiah not being called **עֶבֶד יְהוָה** by God in the call narrative of chapter 6. In the whole of the book of Isaiah God's servant is identified and used to designate multiple people and/or groups of people. It is rarely used to describe a prophet in general, but some, like Moses have been called God's servant. In the book of Isaiah, Israel is also viewed as God's servant, together with the exilic prophet, or the prophet Isaiah in general,¹¹¹ and on concrete cases also apply to Cyrus, or discuss the servant together with the person of Cyrus.¹¹² The chosen servant of God has some functions to serve that overlaps quite well with Isaiah from chapter 6, as well as the nation of Jacob-Israel to serve as a witness to the nations. This task follows as the inverse of Isaiah's message from Isa. 6. Instead of making blind and deaf, the servant is to minister for the peoples to help them see and hear, so that they might finally know, understand and trust in the God that is the "I am".¹¹³ The perfect aspects of this servant might also be formed as an

108. Goldingay, *Isaiah 40-55*, 180.

109. Ringgren, "TDOT," 394.

110. Ringgren, 395.

111. Ringgren, 394–403.

112. Ringgren, 396.

113. Ringgren, 400.

impossible milestone for any Old Testament figure, be that the exilic prophet, Isaiah of Jerusalem, Israel or anyone else. Then also anyone can identify, at least partly, with the servant. As a model for humans capabilities to deal with suffering in community with others or on the behalf of others.¹¹⁴

3.4.3 42:20

What is alluded to?

There are here 3 possible word marks alluding back to Isa. 6:9-10, all of which apply to the seeing and hearing that is central to 6:9-10, רָאִיתַ [To see, infinitive absolute], אָזְנוֹ:ם [ears], שָׁמַעַ [To hear]. Even if the words are common, it is three of the four words found in the hardening sayings of Isaiah 6. The words are also rarely used in conjunction, "seeing with eyes" and "hearing with ears".¹¹⁵ Sommer sees vers 20 as being part of a section alluding to Isaiah 30,¹¹⁶ while Nurmela sees vers 20 as relying on Isa. 6:9-10. Despite the strange form of רָאִיתַ as an infinitive absolute with what looks like a 2. person ending.¹¹⁷

How is it used?

The structure of Isa. 6:9-10 has some similarity to 42:20. As noted it contains hearing with ears, but not as a verbatim restatement of neither God's description of the people in 6:9 or the difficult message of Isaiah's prophecy to the same people in 6:10. The mix of persons as subject to the two sayings in the vers might make it difficult to say who the sentences point back to. The 2. person give the impression of a listener, where as the 3. person, immediately seem to point back to God's servant [עֶבֶד יְהוָה].

What is clear is that the source material from Isa. 6:9-10, is not just restated, but reused as an independent material. If the sayings are attributed

114. Ringgren, "TDOT," 402.

115. Nurmela, *Mouth of the Lord*, 22–23.

116. Sommer, *Prophet Read Scripture*, 118.

117. Nurmela, *Mouth of the Lord*, 23.

to God's servant it is in line with 42:16,18, where the blind and deaf are the ones who actually is able to rely on God and his guidance. Which in the bigger picture of Isa. 6 is part of the underlying problem for *"this people"*. In the hardening sayings of Isaiah 6:10 the eyes are to be closed shut, and the ears are to be made heavy. Here in 42:20 and the wider section 42:16-20, there both are people who are blind and deaf, but it is not the same negative view of it. It is better to be not be able to see and hear, but rely on God, than to see and hear, and at the same time worship idols. If now the literary allusion to Isa. 6 might be established, a greater intertextual discussion between Isa. 6 and 42 can occur. Where both the description of *"this"* blind and deaf people is seen as a positive, as well as the reversal of the judgement prophecy Isaiah where to bring to his people. Now the people has *"open ears, and see much"*.

Conclusion

By actualizing the allusion back to Isa. 6, the exilic prophet gives quite a new interpretation of the blind and deaf characteristics of the people brought into exile. Where now being blind and deaf is not as negative as first thought. Since being able to not hear and see, is a perfect starting point for actually relying on others, and specifically relying on God. God's Servant is strangely also seen as blind, but definitely able to rely on God.

3.5 Isaiah 42:21-25

Introduction

Continuing from the previous text's description of the blind and deaf people, here there are also some possible marks back til Isa. 6. Firstly there might be a play on *"this people"* contrary to *"my people"*, as well as the listening part of seeing and hearing. Lastly there is an opening for future redemption in that someone need to tell the exilic people to turn back.

וַיֹּאמֶר לְדָ וְאָמַרְתָּ לְעַם הַזֶּה שְׁמַעוּ שְׁמוֹעַ וְאַל-תִּבְיִנוּ וּרְאוּ רְאוּ וְאַל-תִּדְּעוּ:	Isa. 6:9
הַשְׁמֹן לִב־הָעַם הַזֶּה וְאַזְנֵי הַכֶּבֶד וְעֵינָיו הַשֶּׁעַ פֶּן-יִרְאֶה בְּעֵינָיו וּבְאָזְנָיו יִשְׁמַע וּלְבָבוּ יִבִּין וְשָׁב וּרְפָא לוֹ:	Isa. 6:10
וְהוּא עַם-בְּזוּז וְשֹׁסוּל הַפֶּחַ בְּחֹרִים כְּלָם וּבִבְתֵי כְלָאִים הַחֲבָאוּ הֵיוּ לְבוֹ וְאֵין מַצִּיל מִשְׁסָה וְאֵין-אֹמֵר הַשָּׁב	Isa. 42:22
מִי בְכֶם יֵאָזֵן זֹאת יִקְשֹׁב וְיִשְׁמַע לְאַחֹר	Isa. 42:23
מִי-נִתֵּן לְמִשׁוֹסָה a יַעֲקֹב וְיִשְׂרָאֵל לְבִזְזִים הֲלוֹא יְהוָה זֶן חֲטָאוּנוּ לוֹ וְלֹא-אָבֹנוּ בְּדַרְכֵי הַלֹּדֶד וְלֹא שְׁמַעוּ בְּתוֹרָתוֹ	Isa. 42:24

3.5.1 42:22

What is alluded to?

הוא־עם [that people] is used in 6:9 with the demonstrative pronoun זה [this], here in 42:22, it is rather a independent pronoun. השָׁב [to restore/return, hifil imperative] a possible word-allusion to Isa. 6:10, from the end of Israel's hardening message.

How is it used?

The two possible word marks, that here allude back to Isa. 6, provide a probable case for reuse. Both terms are used together in both places as a frame to the message Isaiah received by God. It is interesting, that "this people", a point that has been made by commentators,¹¹⁸ possibly is reused here again to draw attention to Isa. 6, and the message of Isaiah of Jerusalem for "this people". In this context it might serve as an exegesis to the words of Isaiah, explaining what "this people" means, instead of the common and possibly expected phrase, "my people".¹¹⁹ In the bigger scope, the exilic prophet might

118. Wildberger, *Isaiah 1-12*, 271.

119. Wildberger, 271.

be implicitly alluding to these verses to reinterpret the message to present day concerns, but this does not prevent him in providing an exegesis to verses that possibly was a point of confusion or struggle for the exile community.¹²⁰ To give an explanation to the exilic experience of captivity.¹²¹

הָשִׁב here in 42:22 it is causative, "make it restored/returned", where as in Isa. 6:10 it is qal perfect. It stands at the end of the commission to Isaiah, concluding the judgment he is to prophecy over Israel. In some ways it can be perceived as an unrealised opportunity for repentance, despite the otherwise harsh words Isaiah is to bring to "this people". For the exilic prophet, he might have alluded to these words of Isaiah to criticise Isaiah's harsh judgment, by using the laments of the exile community, for why they ended up in exile, *No one told us to turn/return [הָשִׁב], how could we then have done so?*

3.5.2 42:23

What is alluded to?

אָזְנִי [to hear, or "to give ear"], שָׁמַע [to listen] is word marks, alluding back to Isa. 6:9-10, only here "ear" is used as a verb.

How is it used?

What is it here that the people chained and plundered are to give ear and listen to? One possibility is the prophets message, either the exilic prophet's or Isaiah of Jerusalem's prophecy of judgment over "this people". Or it might continue the question asked at the end of the previous verse. If the exilic prophet here is trying to teach the people a lesson,¹²² trying to explain to the people why they ended up in this exilic situation. The wording of the vers, is then likely for the present context of the following verses. If we are able to actualize the allusion stages 3 or 4, we might then include Isa. 6 in

120. Goldingay, *Isaiah 40-55*, 178–179.

121. Goldingay, 181–182.

122. John D.W Watts, *Isaiah 34-66*, vol. 25, Word biblical commentary (1987), 132.

the discussion. And set the lesson in perspective of the pre-exilic prophecy of Isaiah and the way the people received him, making obvious the judgment the people experienced. But at the same time holding on to Isaiah as an example of the final hope.

3.5.3 42:24

What is alluded to?

The primary possible allusion is **שָׁמַע**? [*to listen*], other than this word mark, the vers might also be revising the **עַד-מָתַי** [*until when*] statement from Isa. 6:11. There is also a change in speech at the end of the vers, from first person to third person.

How is it used?

As for use, firstly someone is asking a question, that helps draw the audience in to the story. A community in exile, would likely ask the origin of this exile experience. Especially if their world view was rooted in a understanding of God's unconditional defence of Jerusalem, often termed "Zion theology".¹²³

The beginning of the vers echoes Isa. 6:11-12. Whether this is to be characterized as an allusion or echo is difficult. In one way it simply echoes the fact that Israel where to be destroyed, not by coincidence, but by God's judgment. Because Israel had left their God, God left Israel to their own affairs. Even if the hardening in Isa. 6, comes from God, there is a dialectic in between God that judges and hardens, as well as the people being hardened by God's actions, but at the same time entrenching themself in opposition to God.¹²⁴ That entrenchment is exactly what Isaiah sees and reflects about in the temple section (6:5), and also in the description of the people, at the start of the hardening sayings (6:9). This might simply echo this fact. If it

123. Willey, *Remember the Former Things*, 263.

124. Wildberger, *Isaiah 1-12*, 272-273.

was a common cultural view that the people was left by God and lead into exile, it might not even be an echo. Whether the exilic prophet in the second part of Isaiah reuses this point into his own material is what separates the use from being an echo and it being an allusion. The vers in it self has a rather exegetical aspect, not recreating anything, but explaining the situation. So this point does not need to be an concious allusion and it might be difficult to draw any final conclusion. Seen as a whole (42:21-25) there is a theological reuse of the imagery, that strengthens the possibility for the exilic prophet reusing the material.

In the middle of the vers, there is a 1 person plural answer, from the audience. It has a possible allusion back to Isa. 6:9-10, where the content of Isaiah's prophecy is presented. The same goes for the third part of the vers with a possible word mark alluding back to Isa. 6:9-10, and even if there is similarity in the content of 9 and 10, 42:24 is describing the people, in the same way 6:9 is, so that is the more likely allusion, so that an actualization of stage four will include entire chapter 6 into discussion with 42:24.

In some interesting ways the exilic prophet might be alluding to Isa. 6, to confirm the experience the exilic people are having in a pastoral way to confirm the experience of being left and imprisoned, using Isa. 6 as a frame, to show that this is the case, and that they have them self to blame since they went about their way, and not reorienting themself around God. Isaiah's prophecy will affirm the peoples shut eyes and ears and only lead to more shut eyes and ears, but there is still not total helplessness in his prophecy. Since the reason for Isaiah's calling, was so that the people did not turn and get healed (6:10). Bringing the entirety of Isa. 6, in discussion with 42:21-25, that opening for hope is taken up by the exilic prophet, to show the people in exile that God does not want to stay angry. The possibility for redemption is there, the people just needs to see and hear that they too need the coal from the altar 6:6-7. This also adds authority to the exilic prophet's message by showing the fulfilment of previous prophetic messages that the exilic prophet now builds

upon.

Conclusion

The text might be revising the judgement from Isaiah, to open up for a restoration, using the unrealised possibility for restoration and healing from Isa. 6:10, the exilic prophet is now saying there needs someone that can tell the people to return and restore. He might also be using the prophecy of the exilic experience as a way to confirm the experience of exile, and find that this is suitable starting point for his own prophecy of redemption.

3.6 Isaiah 43:8-9

Introduction

Here again key vocabulary related to seeing and hearing is possible word marks helping to actualize the allusion of Isaiah's call narrative in Isa. 6. Again the difference between God as creator and people as creation that is discussed. God is active in liberation of the people, and despite their blind and deaf state, the exilic people is God's witness.

הַשְׁמֵן לִבְהֶעָם הַזֶּה וְאָזְנוֹ הַכֶּבֶד וְעֵינָיו הַשָּׁע פְּזִירָאָה בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמָע וּלְכֹבוּ יָבִין וְשָׁב וְרָפָא לוֹ:	Isa. 6:10
הוֹצִיא עִם-עוֹר וְעֵינַיִם יֵשׁ וְחַרְשִׁים וְאָזְנִים לָמוֹ:	Isa. 43:8

3.6.1 43:8

What is alluded to?

Considering word marks, there are two, that allude back to Isa. 6, עֵינַיִם [eyes], and אָזְנַיִם [ears]. Both appear in Isa. 6:10 twice, here in 43:8 they are also used in conjunction with blind and deaf.

How is it used?

The vers is a nominal-pronominal parallelism,¹²⁵ where the people is the object of the verb **אצ׳** [*bring out*, hiphil imperative], where as the verb is missing from the second line, and rather replaced by a personal pronoun suffix **מו**.

Isa. 43:8 might have similarities to a court room scene, where God here is calling forth witnesses, or the accused. v.1 **וְעַתָּה** [*And now*, might also be *But now*, due to the "fear not"], introduces a discontinuity from the accused in Isa. 6:9.¹²⁶ So that the ones being called forth in Isa 43:8, is not the accused, but a witness. From the following verses the nations is introduced into the discussion, and asked to bring forth their witnesses.

When the allusion is recognized back to Isa 6:10, stages 1 and 2 are complete. If we then proceed to stage 3, and 4. The source material is brought into discussion with the current. The people, who had eyes and ears, but could not see, nor hear (Isa. 6:9-10) are despite that the ones called from the ends of the earth, to be God's witness, against the nations witness. The exilic prophet might seem to critique the message from Isa. 6, or turn it around and base the reversal on something else, like a promise of God.

Comparing the current material to the source, the parallel in 6:9 is firstly listen, and secondly seeing. That formula is changed in 43:8. Where the first line is concerning the blind with eyes, and the second line the deaf with ears. Where as the alluded vers 6:10, that contained the borrowed words, has a different structure, a three part vers, with heart, ears, eyes. Mirrored and explained with not seeing, not hearing and not knowing or understanding. If this is a conscious allusion the concluding line of 6:10, could then following stage 4, be brought into discussion with 43:8. The reason given for Isaiah's prophecy, is so that *this people* will not change their ways and get healing. In the context of Isa. 43, it is exactly healing that is a central topic. Translating

125. J.M. LeMon and B.A Strawn, "Dictionary of the Old Testament : wisdom, poetry & writings," ed. Tremper Longman and Peter Enns, (Downers Grove, Ill), 2008, 512.

126. Goldingay, *Isaiah 40-55*, 186.

the vers *the people who where blind*, also adds to the conscious allusion back to Isa. 6:9-10, as a revision and reinterpretation of the blindness and deafness theme from Isa. 6.

With he following vers (43:9) we might also see the concept of hearing that previous applied to Israel, being applied to the nations. The radical part is the nations response as positive, compared to Israels deafness. The judgement of Isaiah 6 has been carried out. Now God has once again stated that Israel is his people, but they still have trouble relying on God. Israel is here God's witness to "this". What "this" refers to might be exilic situation as a result of God's judgement, with the complex situation of sin, exile and return from exile.¹²⁷ It also might point to the destruction of Babylon and Cyrus's victory.¹²⁸ The "them" listening is likely the nations, or the nations witness, but a question is still if their answer is an affirmation of their own witness and testimony, or if it's an affirmation of God's witnesses testimony. If we see the statement in relation to Isa. 6:4,9-10 as an affirmation of God's testimony. Then the prophet speaking on God's behalf in 43:9, is reusing the hearing saying of Isa. 6, to further strengthen the critique of Israel, and at the same time show the might of God, as working through these people, despite their current situation and apparent blindness. In that case the prophet is not only giving an exegesis of the people who "is blind and deaf" with Isa. 6 as the source material, but reusing the words of Isaiah, to show the strength of God's promise to Israel, that even the nations might be able to see it better than Israel.

Conclusion

A somewhat radical response to the nations response to God as more positive than Israel's deafness. The exilic prophet might here both be critiquing the exilic community's problems in seeing and hearing, but at the same time the

127. John N Oswalt, *The New international commentary on the Old Testament : The Book of Isaiah Chapters 40-66* (Grand Rapids, MI: Eerdmans, 1997), 145.

128. Goldingay, *Isaiah 40-55*, 198.

exilic people are to be God's witness. So the description of the people as blind and deaf, might also creatively reuse the words of Isa. 6, to revise the judgement and base the current prophecy on God's promise to his people.

3.7 Isaiah 44:9

Introduction

The text criticising the making and worship of idol figures. There are possible allusions here to Isa. 6, specifically to the key vocabulary of seeing and understanding.

וַיֹּאמֶר לְדָוָד וְאָמַרְתָּ לְעַם הַזֶּה שָׁמְעוּ שְׁמוֹעַ וְאֵל-תִּבְיִנוּ וּרְאוּ רְאוּ וְאֵל-תִּדְעוּ	Isa. 6:9
יִצְרִי-פֶסֶל כְּלֵם תִּהְיוּ וְחַמוּדֵיהֶם בְּלִי-יוֹעֵלוֹ וְעַדֵיהֶם הֶמָּה בְּלִי-רְאוּ וּבְלִי-יִדְעוּ לְמַעַן יִבְשׁוּ	Isa. 44:9

3.7.1 44:9

What is alluded to?

There are two possible word marks here, firstly יִרְאוּ [*to see*], and secondly יִדְעוּ [*to know*], that again might be possible allusions to the hardening sayings in Isa. 6:9-10.

How is it used?

In some ways Isa. 44:9, personifies, or gives an illustration of the people criticised in Isa. 6:9-10. Compared to Isa. 6, 44:9 links seeing with knowledge instead of understanding. It is probably just a minor difference since both Hebrew words are used in Isa. 6 and the corresponding בֵּין has a similar meaning. It is possible here that the exilic prophet borrows the commission of Isaiah from 6:9 and by implicitly referencing it expands and explains the

verse 6:9. Where the content of 6:9, not necessarily is the content of Isaiah's task, or the message Isaiah brought to the people, but rather a description of the people Isaiah will face. A way of writing to expose the opponents inner mind and thoughts, and not as the prophetic message Isaiah proclaimed to the people.¹²⁹ Also allowing Isaiah's message to be measured, not by the amount of repentant Israelites, but by how the Israelites become more hardened.¹³⁰ It could be that there was discussions among the exile community, to what this verse meant, or simply that the exilic prophet saw that the exile community still relied on other gods or forces than the holy God from the temple. In the context of Isa. 44:9, it is precisely idols that is being discussed, or more correctly, both the ones making and worshipping to these wooden or metallic figures. They are in the end inanimate, and unable to help, but the people still put their faith in them. The people hears and sees, but no not know the God they so long for, or understand that this God is not to be found in these figures.

Here as in Isa. 40, there is a discussion of the difference between the creator God and the created human beings. What people worship and put their faith in, is in the end human creation. Without recognising where humans get their creative possibilities from. No matter how strong a wooden craftsman, or blacksmith is, after some time, he to will need to eat and drink (44:12). So what the people are worshipping and putting their faith in is in the end made by weak humans.¹³¹

Bringing the whole of 6:9-10 into discussion with Isa. 44:9-14. It is possible to map the hardening saying from Isa. 6:10 onto both the idols, with eyes and ears, but unable to see and hear. And also that the people see with their eyes, and hears with their ears, but are unable to understand with their hearts. The verse also has exegetical features, in further explaining the "people" of 6:9.

129. Wildberger, *Isaiah 1-12*, 271.

130. Wildberger, 271-272.

131. Herbert M Wolf, *Interpreting Isaiah : the suffering and glory of the Messiah* (Grand Rapids, Mich: Academie Books, 1985), 198.

Conclusion

The text stands in a context of blessings for Israel as well as God proclaiming to the exilic community that he is the only God and creator. Using the vocabulary of seeing and understanding the exilic prophet discusses the concept of blind and deaf, and what these concepts look like in the everyday life of the people. By tying this together with the difference between humans as created and God as creator, he also shows the reason for this blindness and deafness as problematic, humans longing for created idols does in the end amount to nothing.

3.8 Isaiah 49:18-21

Introduction

The text contains three words from the key vocabulary in Isa. 6 related to blindness and deafness. Seeing, hearing and heart are all present in each own section of the current text. The main content of the text is God's remembrance of Zion despite Zion's disbelief to any future restoration or hope.

וַיֹּאמֶר לְךָ וְאָמַרְתָּ לְעַם הַזֶּה שְׁמְעוּ שְׁמוֹעַ וְאַל-תִּבְיִנוּ וּרְאוּ רְאוּ וְאַל-תִּדְּעוּ:	Isa. 6:9
הַשְּׁמֹן לִבְהֶעֱמֵם הַזֶּה וְאַזְנֵי הַכֶּבֶד וְעֵינָיו הִשְׁעַ פְּנֵי-יְרֵאָה בְּעֵינָיו וּבְאַזְנָיו יִשְׁמַע וּלְבָבוֹ יִבִּין וְשָׁב וּרְפָא לוֹ:	Isa. 6:10
וְאָמַר עַד-מָתִי אֲדַנִּי וַיֹּאמֶר עַד אֲשֶׁר אִם-שָׂאוּ עָרִים מֵאַיִן יוֹשֵׁב וּבָתִּים מֵאַיִן אֲדָם וְהֶאֱדַמָה תִּשְׂאָה שְׂמָמָה:	Isa. 6:11
שְׂאִי-סָבִיב עֵינֶיךָ וּרְאֵי כֻלָּם נִקְבְּצוּ בְּאוֹ-לֶךְ חֵי-אַנִּי נֶאֱסֶי-הִזֶּה כִּי כֻלָּם כְּעַדִּי תִלְבְּשִׁי וְתִקְשְׁרִים כִּפְלָה	Isa. 49:18
כִּי חֲרַבְתִּיךָ וְשִׂמְמַתִּיךָ שׁ וְאַרְצְךָ הִרְסַתִּיךָ כִּי עַתָּה תִּצְרִי מִיּוֹשֵׁב וּרְחִקוּ מִבְּלַעֲנֶיךָ	Isa. 49:19
עוֹד יֹאמְרוּ בְּאַזְנֶיךָ בְּנֵי שִׁבְלֶיךָ צִרְלִי הַמְּקוֹם גְּשָׁה-לִּי וְאַשְׁבָּה	Isa. 49:20
וְאָמַרְתָּ בְּלִבְבְּךָ מִי יִלְדֶ-לִי אֶת-אֱלֹהִים וְאַנִּי שְׂכוּלָה וְגִלְמוּדָה גְּלָה וְסוּרָה וְאַלֶּה מִי גִדֹּל הֵן אֲנִי נִשְׂאָרְתִּי לְבִדִּי אֱלֹהִים אֵיפָה הֵם	Isa. 49:21

3.8.1 49:18

What is alluded to?

עֵינֶיךָ [Eyes, with 2.s f suffix] is the first possible word allusion, and the corresponding רְאֵי [to see], is the second. To see, hear and know, was central points to Isa. 6. and this paragraph 18-21, contains two of them, as well as hearth, which in Isa. 6 is linked up with knowledge.

How is it used?

The one speaking here is God, talking to Zion or Jerusalem. Zion is, in 49:14, the one questioning God and lamenting, why God has left and forgotten her. Zion is being told she needs to see and understand, that she is not left alone, but will be turned and healed (Isa. 6:10). At the same time as the argument from God is, "look around, your places are not to be abandoned any more."

Either Zion apparently sees but is actually not understanding the hope that lays ahead, or the image from Isa. 6 is used by the exilic prophet as a revision of the saying in Isa. 6. From the hardening of the peoples hearts, despite their ability to see and hear God, at the temple in Jerusalem. To a dismay and unbelief from a people who does not believe what it sees because of the exile experience. the exilic prophet is providing a hope out of the destruction spoken about in Isa. 6.

3.8.2 49:19

What is alluded to?

Here in vers 19, there is a possible word mark, alluding back to Isa. 6:11, similar to the introductory case (cf. 1.1), וְשִׁמְמוֹתֶיךָ [your desolate places]. There is also similarities in theme and form, that might allude to, or strengthen an allusion back to Isa. 6:11

How is it used?

The mark is not simply an echo, since the author actually reuses the content of the alluding material in the creation of some new material. And he is also not simply trying to explain the meaning of an older text. But is rather creating his own content, while borrowing from Isaiah chapter 6.

This section of text 49:19-20 is the third part of a poem addressed to Zion.¹³² The talk of the desolate places and the land lain to waste maps on to the destruction that has befallen Israel. But that judgement is now complete, and God now views Zion with pleasure and not anger. This is shown by the fact that the land [אֶרֶץ] is now becoming too small.¹³³ The people are not any longer just a remnant, the city is again full of people. This is important for the exilic prophet, since the empty cities was framed as the end of Isaiah's

132. Watts, *Isaiah 34-66*, 185.

133. Watts, 188-189.

prophecy of judgment. That means that in the eyes of the exilic prophet, that judgment is now complete, and a message of hope can be proclaimed.

The exilic prophet's reuse of שָׁמַם, might tie this section together with 6:11, as an answer to the question posed by Isaiah of Jerusalem, "How long".¹³⁴ The answer being "now you will be the center to the nations (Isa. 49:6; 49:22-23), and you, Jerusalem, will finally again trust in your God"

3.8.3 49:20

What is alluded to?

There is one word mark, alluding back to Isa. 6:9-10, בְּאָזְנוֹיָךְ [*in your ears*]. There is also a possible supporting mark in יֹאמְרוּ [*to say*], but again given the frequency of biblical Hebrew texts starting with the phrase וַיֹּאמֶר [*And he said*], it is difficult to argue for this being an conscious borrowing of words or theme.

How is it used?

As pointed out "and he said" is a too common phrase to place too much emphasis on it in isolation, but we have here in this verse ears [אָזְן] that possibly alludes back to Isa. 6. There it functioned partly as a description of the recipients of Isaiah's message, and partly as a warning to those same recipients.

The children of Zion's bereavement is likely the exilic people. That also elsewhere is both a character in the narrative, but might also largely corresponds to the exilic audience.¹³⁵ Once again, the city of Zion/Jerusalem shall be full of people, its children will be returning from the places they where driven out to, and return back to Mother Zion. These people, the exile generation, are in fact Zion's children, and not Babylonians, even if they now live there.¹³⁶

134. Goldingay, *Isaiah 40-55*, 389.

135. Willey, *Remember the Former Things*, 180–181.

136. Goldingay, *Isaiah 40-55*, 388.

Allusions require a reuse, or an reinterpretation of the source material. That is the case here with a revision of the message from Isa. 6, where the people returning will fill up the City of Zion. The exilic prophet in the previous verse declares an answer to the "how long" question. Now the reversal of the emptying, is also brought forward as a argument for the recreation that is to take place.¹³⁷ It might be that the exilic prophet alluded to and reused the prophecy of Isaiah partly for the authority of his own message, and partly because his message, of return from the exile was best presented in light of the reason for the exile experience.

3.8.4 49:21

What is alluded to?

The possible allusion here is to בְּלִבְבְּךָ [*in your heart*]. It does not have the paring it has back in Isa. 6:10, where Isaiah is to make the peoples hearts fat [הִשְׂמִין], so that they will not understand [בִּין], but standing in the current context (49:18-21) there have been marks to eyes, see ears and desolate places from Isa. 6. In that Isa. 6 context heart is also used together with the previously stated words.

How is it used?

Zion has problems understanding (Isa. 6:10) her situation not as forsaken, but with a possibility for restoration. God speaks to her, and she only has to raise her eyes and look, to see her children, and the many more children she has gotten since she last saw them, during their time in exile. They are now to return, but Zion still has problems believing this to be true.

Zion theology had high faith in God's continuous protection of Zion/Jerusalem.¹³⁸ But when the exile happened, that faith was shattered. Now Zion believes the

137. Goldingay, *Isaiah 40-55*, 390.

138. Willey, *Remember the Former Things*, 263.

prophecy of Isaiah, the destruction of the land (Isa. 6:11-12) and again has problems seeing, hearing and understanding that God is like a husband to Israel/Zion.

In some ways there is placed emphasis on knowledge, **בִּין**, by the exclusion of it. In Isa. 6:9 both hearing and seeing corresponds to a form of knowing or understanding. For the next verse, understanding is rather than paired with the two previous words, paired with heart, which is present and used, here in verse 21. This is also central since the hear is seen as the center for knowledge within the human.¹³⁹

Sommer, sees Isa. 49:19-20 as alluding Isa. 6:10-12, but excludes Isa. 49:19,21 as also alluding to Isa. 6. Rather he sees 49:18, as being part of Jeremia 2:32.¹⁴⁰ But considering the thematic allusion of destruction-recreation, and the word allusions of *eye, see, ear and heart* I would argue for this section to also have relied on Isa. 6.

Conclusion

The exilic prophet uses Zion to confirm the judgement that has happened, something the exile community is all too familiar with. At the same time Zion illustrates a propable response from the exilic community, the unbelief of healing and restoration out of the exilic experience. It might also do this by alluding to Isa. 6, and actualizing the "how long" question asked by Isaiah, to provide an answer to when the exile was to end and that it actually would end.

139. Wildberger, *Isaiah 1-12*, 272.

140. Sommer, *Prophet Read Scripture*, 322.

3.9 Isaiah 63:17

Introduction

Here the people are asking for restoration, and the question is formulated in line with the task Isaiah was to bring to the people, by alluding to the hardening of the peoples hearts so that they could not turn and get healing.

הַשְׁמֹן לִב־הָעַם הַזֶּה וְאֶזְנוֹ הַכֶּבֶד וְעֵינָיו הַשָּׁע פֹּר־יִרְאָה בְּעֵינָיו וּבְאֶזְנוֹ יִשְׁמָע וּלְבָבוֹ יִבֶּן וְשׁוֹב וְרָפָא לוֹ:	Isa. 6:10
לָמָּה תִתְעַנּוּ יְהוָה מִדְּרָכֶיךָ תִקְשִׁיחַ לִבֵּנוּ מִיִּרְאֵתְךָ שׁוֹב לְמַעַן עֲבֹדֶיךָ שְׂבֹטֵי נַחֲלֹתֶיךָ	Isa. 63:17

3.9.1 63:17

What is alludes to?

לִבֵּנוּ [*our heart*], is a possible word mark alluding back to Isa. 6:10. The same goes for שׁוֹב [*to turn back, return*] that also functions as a mark to Isa. 6:10.

How is it used?

The concept of making hardening hearts is not necessarily original to Isaiah,¹⁴¹ but at the same time, making the people's hearts fat, and unable to understand, is part of the hardening sayings in 6:9-10. If we try to look at how this source is used in 63:17. Echo and exegesis can be struck from the list of possibilities. Since it is not just an empty phrase, nor trying to explain the Isa. 6 concept of making a heart fat, but instead it is alluding to and reusing the image of a hardened heart. Another possible thematic allusion, ties this lament over God having abandoned his people, together with Isaiah of Jerusalem's trembling

141. Pharaoh heart is for example seen as being hardened in Ex. 4:21

in front of the Lord, as well as the Seraphim's cry of "*holy, holy, holy*" (Isa. 6:1-5).

Isaiah might function as model for the ideal Israelite, when he saw, and heard God and knew in his heart what this meeting with the divine creator God meant for him, and responded by fearing God in a proper way. Isa. 63:17 uses this in its own creative critique of God's actions towards them. Accusing God of not being true to his promise towards them, "the tribes of your heritage".

Still it might also not be a conscious allusion, but rather a simple influence, or reworking of the exilic understanding of its own exile. A understanding that might originate from Isaiah, but might at the same time be a complex mixture of sources.

"God's road" appears in second part of Isaiah (Isa. 42:16), but is not present in Isa. 6. The current vers Isa. 63:17 still has three parts that each reflect and summarizes the different sections of Isa. 6. Firstly "lead away" corresponds to the end of the time for Isaiah's message of judgement, even if God's road's is not written about in Isa. 6. Secondly the "hardening of hearts", whereas Isa. 6:10 talks about making the heart fat, but this section still summarizes the hardening sayings of Isaiah. And thirdly "the request for God to return" has its counter part in Isaiah's unrealised possibility for Israel in the end of Isa. 6:10, where Isaiah is to prophecy judgement to harden the peoples hearts so they can't turn and be healed.

Conclusion

The source material from Isa. 6, brings the model of Isaiah in the temple in discussion with the peoples question towards God. As Isaiah saw, heard, and understood God as creator and himself as creation, so too does the people now understand themselves as created, and lamenting towards God why he causes them to fall away from him. Since they as created can't themselves return and heal, but are in the need of God providing for them.

4 Discussion

The research question of this thesis was, "*How does the exilic prophet reuse the literary allusions from the first part of the Book of Isaiah?*" Now that the textual analysis is done, this chapter will discuss how the exilic prophet reuses the earlier material, and systematize the reuse.

The categories presented at the start of the thesis (cf. 2.3) showed possible ways to reuse and interpret inner-biblical allusions and exegesis. Presented there was also a pre-conception of the cases of possible reuse to be what Sommer defined as allusions (cf. 2.3.2), and what also broadly aligned with Fishbane's "aggadic exegesis" (cf. 2.2), a way of theological reuse of older material for one's own interpretation. For the most part that assumption holds true, at least for the cases explored in this thesis. There are verses that in isolation might be giving an exegetical explanation to the pre-exilic material like 40:25, but on a whole, the exilic prophet contextualizes and reuses the older material for his own interpretation. And the dialogue that emerges between the multiple sources from this reuse, expands the meaning of the material.

In the following this is what I will try to systematize, to see if there are some patterns in which the exilic prophet reuses the older material.

4.1 Is this allusion or influence?

A question it might be difficult to get a clear answer to, is whether these possible literary allusions within the two parts of the Book of Isaiah is conscious literary allusions, or simply an influence from a common cultural value narrative. An argument for there being simply an influence rather than literary allusion is firstly due to the difficulty in identifying the possible authors and dating the different textual layers of the work as a whole, even if the author/dating questions has a fairly broad consensus within critical biblical study (cf. 2.1). Secondly there are other biblical books that might have had

influence on the work, including mainly Jeremiah,¹⁴² the Psalms and Lamentations,¹⁴³ as well as possibly the Pentateuch.¹⁴⁴ On the other side, as I have illustrated in the analysis (cf. 3), and will continue to explore in the following discussion, is the possibility of a conscious reuse of Isaiah of Jerusalem for the exilic experience. The illustrative cases from the analysis (cf. 3) shows that there are multiple cases of possible reuse of key vocabulary from Isaiah chapter 6 for the second part of the Book of Isaiah. An explanation of that reuse, as well as the fact that from all the available textual sources the Book of Isaiah is presented as a whole book, is Williamson's theory of the exilic prophet's gathering and reuse of the prophet Isaiah's writings.¹⁴⁵ With that theory as a base, I can continue to discuss four possible themes that play an important role in the exilic prophets message for the exilic community.

4.2 Isaiah as model

The Servant of God¹⁴⁶ has appeared in the cases discussed (Isa. 42:19). Even if it is difficult to conclude on the precise identity of this Servant, as is already discussed (cf. 3.4.2), and that is not strictly the point either, as the Servant seen as a model might have importance for the message as a whole.¹⁴⁷ But the way Isa. 6 is structured, with the prophet Isaiah meeting God, recognising his unworthiness of standing before God and the need of being cleaned, it is not he himself doing so, but a third party that makes him clean, before he can join in on the proclamation and take on the call God has for him. That experience of Isaiah is a theme the exilic prophet contextualizes and reuses for

142. Sommer, *Prophet Read Scripture*, 32–72.

143. Sommer, 108–131.

144. Willey, *Remember the Former Things*, 23–44.

145. Williamson, *Boook called Isaiah*, 94.

146. Here the Servant of God is used in a wider sense than solely the four Servant Song's (42:1-4; 49:1-6; 50:4-9; 52:13-53:12). Instead it encompasses all the cases where עבד is used.

147. Ringgren, "TDOT," 402.

the exilic community, as an image of hope as well as an example figure. At some points it overlaps with the servant of God figure (42:19), but the servant of God encompasses a more complex image than simply the prophet Isaiah as a model. If we take Williamson's approach¹⁴⁸ as a framework for understanding both parts of Isaiah as a whole. There is a possibility to see the exilic prophet's use of the call narrative of Isaiah as a model for the exilic community, as well as also providing authority for his own exilic prophecies. Isaiah as a model partly mirrors God's Servant, as this serves a model for dealing with the suffering of the exile experience. Isaiah or the Servant might model the proper life to help deal with the suffering of the exile experience and provide a hope for the exile community.

When exploring the possible literary allusions to Isa. 6, I have had an emphasis on the blindness and deafness images from Isa. 6:9-10, that in an intertextual discussion between the exilic prophet's material and Isa. 6, gives strengthened emphasis to the importance of Isaiah as a model. The way Isaiah is shown to be similarly in the wrong, as the people are (Isa. 6:5), but through the meeting with God understands his limitations in relating to God, and understands his need for mediation. This is then reflected in the prophet's message of seeing, hearing and understanding with heart. And through the exilic prophet's writing this is consciously referenced as a model for what he wants for the exilic community. Isaiah's call narrative is given as a foundational explanation to what it means to see, hear and understand in your heart. Following this image the prophet explores what it means for the people if they are able to "lift their eyes and see, what they actually knew all along."

4.3 Creation is not the Creator

A theme underlying many of the text analysed is the relation between humans and God, that is between creation and its creator. This becomes especially

148. The exilic prophet's gathering and use of earlier Isaiah writings, cf. 2.2

clear when the texts are seen in relation to Isa. 6. The exilic prophet criticises the idolatry among the people, or explains the reason for the exile and criticises the people for not trusting in God. What lays underneath those sayings is an attempt to show the exilic people what a proper relation to God is supposed to look like. The hardening of the people is an active hardening by the work of the prophet Isaiah, but it is also an active hardening by the people who them self has moved away from God, and not wanting anything to do with God. God when calling Isaiah is conscious of this and leaves the people to their own actions. This is discussed in the texts by paralleling the people and the servant or Isaiah in the temple, as a model to show the difference of the created and the creator (40:1-10; 42:21-24; 44:9).

For the exilic prophet's discussion of the relation between the people and God, Ben-Porat's model on actualizing literary allusions is important.¹⁴⁹ Since it is by the actualization of the whole of Isa. 6, both the meeting of Isaiah in the temple, as well as the following sending and the message of destruction that this intertextual discussion between the exilic prophet's message of hope, also becomes an discussion of the difference between God and humans. This is also emphasised by God presenting himself as creator (40:21-22), critiquing the idolatry as empty worship of creation (42:17; 44:9).

A way in which the exilic prophet argues for the authority of God, over both Israel, as well as the nations is in his ability as creator. By his creational power God is above the earth and those who live there, he formed the heavens and national leaders pale in comparison to him as majesty, and creator God (40:21-24). This difference in relation, that lay as the foundation for God's authority is also clear in Isa. 6, where Isaiah is seen as a model for this proper relation. The description given of him is also given as a description of the people, but with a negative prefix. Where Isaiah sees and understand his limitation in relation to God, the people do not understand. They do not understand the difference between themself and God, the difference inherent

149. The four stage model of actualizing literary theory is discussed within section 2.3.2

in their createdness. This is later critiqued by human worship of their own creation, namely idol figures (44:9). The relation between creator and creation should be seen as a community, where the created definitely are dependent on the creator for continued life (40:24), and while the creator is independent from creation, he is not isolated from what is happening to his creation, as 6:10 shows by its possibility for restoration,¹⁵⁰ and that he now is providing for Israel.

4.4 Confirm and reinterpret

A central aspect of the exilic prophet's message is hope of a return from exile (40:1-5.23-24; 42:16.21-24). The exilic prophet confirms that the judgment happened, but emphasises that the previous judgment is done. The exile community should not dwell on that any more, since the possibility for healing and restoration that was unrealised in Isa. 6:10, is now used as a starting point for the prophecy of hope for the exilic community. Despite the harsh message, there are pastoral points in the exilic prophets management of the exile experience. He does not try to deny it, or the reason for it (42:21-22.24), but at the same time places greater emphasis on God's word as promise, rather than judgment (40:2.5.21.23; 49:18).

The exilic prophet also uses the blindness and deafness image from Isa. 6, to both critique Israel (42:20; 43:8), but also to critique the nations and the idolatry (44:9), and yet again pastorally to comfort the exilic community. Where the image of blind and deaf, is applied to the servant of God, as an image of faith and trust (42:16.19). The exilic prophet explains the blindness as spiritual, not seeing and hearing with eyes and ears, but with heart. So that the people can have a proper understanding and relation to God. One of the largest reinterpretations from Isa. 6, is the reversal of blind and deaf, not as a

150. Terence E Fretheim, *God and world in the Old Testament : a relational theology of creation* (Nashville, Tenn: Abingdon Press, 2005), 269–273.

negative description of the people, but as a starting point for opportunity to actually rely on God, rather than themselves (40:16-20). On the ground of his creational power as God and creator. God has authority over creation, a point that is used to show his continued protection of his people. A power that is greater than human created idol deities as well as the Babylonian deities.

4.5 Unrealised hope

The last part of Isa. 6:10 is therefore of interest as a starting point for the exilic prophecy. Isaiah got a particularly harsh message from God to prophecy to Judah. They were not trusting in God and had in practicality left God behind. So then, as a consequence God would also leave them behind, in their own works. The next vers also states the gravity of the message since it is not complete before the people have been taken into exile. But in between 6:10 and 6:11, is the short conclusion of 6:10, that states the reason for such a harsh message. It was to ensure that the people did not turn from their ways and get healing. Which was a possibility if we look at Jonah's message to Nineveh, the people of Nineveh actually repented and God did not bring judgment upon them (Jonah. 3:10). This is not the case for Judah since they ended in exile, but the possibility for restoration that laid unrealised in the Isa. 6 narrative is central to the exilic prophet's message.

If God's message of judgment was final, no new message could ever then properly revise or revert the previous message. But seeing that the judgment was for some particular time and cause, despite the cause not being stated as more than "unclean lips" (6:5) and a people that "sees and sees, but does not understand, and hears and hears, but not perceive" (6:9). It was a message with an end time (6:11a), and a possibility for restoration (6.10c). We can only speculate about the motivation for the exilic prophet to write what he did, and to contextualize and reuse earlier material. A possible answer to this question is firstly the unrealised hope of Isa. 6:10, and secondly that the exilic

prophet sees the previous judgment as complete, the "until when" (6:11) is reached and Isaiah's prophecy of judgment is not needed any more, so that the possibility for healing can be made a reality.

5 Conclusion

The task of this thesis was to explore and discuss the way key vocabulary from Isa. 6, as part of the first part of the Book of Isaiah was reused in the literary allusions found in the second part. The goal has then been to explore a selection of texts from the second part of the Book of Isaiah, that share key vocabulary from Isa. 6. To both look at the possibility for a conscious reuse, as well as systematizing how the exilic prophet reuses these earlier texts for the exilic community.

To answer the question, "*How does the exilic prophet reuses the literary allusions from the first part of the Book of Isaiah?*", In *chapter 1* I firstly gave an illustrative example case of the possible literary allusions I was going to be exploring, by discussing Isa. 62:4 and its reuse of two rarer key terms found in Isa. 6:11-12.

Chapter 2 was then a chapter to give the historical context for such a research. To discuss literary allusions in the Book of Isaiah I needed both a general historical overview, as well as a particular literary theory overview of the Book of Isaiah. Firstly then an overview of the overall understanding of Isaiah (cf. 2.1) in general, with the critical biblical study from Döderlein to Duhm, as well as an overview of the research done in literary theory on the Book of Isaiah in particular (cf. 2.2) following from the work of Fishbane. This was helpful for placing the current research within a tradition. The main theory for this thesis is taken from Benjamin Sommer's book, *A prophet reads scripture*, as that gave some helpful categories for recognizing allusions and systematizing them, together with Ziva Ben-Porat's model for actualizing allusions to open up the possibility for discussions between the two textual

materials. Also the work of Hugh Williamson, was helpful as a foundation for the question of whether there can be conscious reuse within the book of Isaiah. Sommer has multiple categories for reuse, allusion, influence, echo and exegesis, but the one that has been most relevant for my analysis and discussion was allusion.

The foundation for the discussion was the analysis in *chapter 3*, of texts where word marks in the second part of Isaiah alluded to the first part, and specifically to Isa. 6, as key vocabulary from the call narrative of chapter 6, can be found throughout the Book of Isaiah. The texts that have been analyzed were Isaiah 40:1-10; 40:21-28; 42:16-20; 42:21-25; 43:8-9; 44:9; 49:18-21; 63:17. The process of analysing these text was through identifying possible word marks to key vocabulary from Isa. 6, and discuss how these literary allusions was reused in the exilic context, for each of the analysed texts.

The analysis, and particularity the discussion for each of the texts, became the starting point for the discussion in *Chapter 4*. Where I tried to answer the question of how the exilic prophet, in the second part of the Book of Isaiah, reuses the words from the first part of Isaiah. Firstly the discussion of allusion rather than influence is of importance since it might limit or open up the possibility of discussions between the two source materials. For this I see Williamson's theory as important. If the exilic prophet is at least partly responsible for the gathering of older writings from the prophet Isaiah, to use as part of his own prophecy towards the exilic community, that not immediately opens up for approving all possible word marks as allusions to the first part of Isaiah, but it allows for the accumulation of cases discussed throughout this thesis to be probable enough, that the further discussion of how the exilic prophet reuses the key vocabulary and imagery from Isa. 6 to continue. What I have found then is four key themes that the exilic prophet utilizes in his ministry towards the exilic community. Firstly he sees the temple experience from Isaiah 6, as a model for hope, and a model for Israel's proper relation towards God. Isaiah in the temple becomes a concrete model for hope and

character, that also on some characteristics overlap with the image of God's Servant.

Secondly this relation is formed by the difference between created humans, and the creator God. Where God as creator has an authority and power over both Israel and its nations. Again the model of the prophet Isaiah is here helpful to see this relation, and the difference between creation and the creator. In Isaiah's meeting with God, he responds in the proper way for the meeting between creator and creation. He sees and hears God, but realizes he cannot join in the proclamation before he has been atoned for, because he realized that what he is in the presence of is the Holy Creator God. Thirdly then the exilic prophet sees the judgment experienced by the exiles and their lamentation over the exilic experience in light of the words of judgement from Isa. 6, as this serves as a starting point for him, but also as a source of authority for his own message. Because he does not simply restate it, but reinterprets their experience in light of the completed judgment. To properly demonstrate this both of the previous categories of Isaiah as a model and the relation between God and humans becomes important. Brought together with the confirmation and reinterpretation of the judgment experience, they help show the possibility of a return from exile.

The image of a blind and deaf nation of Israel was a key point in Isaiah's prophetic message of judgment. It served as a description of the people, and part of the case for the judgment that came upon them. This image is reinterpreted by the exilic prophet, both to confirm their problem in trusting God, but at the same time as an opportunity for the people to firmly rely on God. We can again see this in relation to the difference between creation and creator, and the proper relation between the two, illustrated by Isaiah in the temple. The blindness and deafness becomes a foundation for trusting in God's guidance instead of one self. The exilic prophet's message is then based on the fourth theme, namely the unrealised hope of Isaiah's message. It is difficult and problematic to reinterpret the word of God, to mean something different

than what was originally said. And the exilic prophet's message emphasises the hope of return and healing that might seem to be contrary to the previous message of judgment. So how then does the exilic prophet justify the prophecy of return from exile, healing and the possibility for hope. A possibility for this message comes from the unrealised hope of healing in Isa. 6:10, as well as the time frame for the judgment upon the people. Since the judgment is complete, the exilic prophet can proclaim with boldness, that God has compassion for his people again, and that the people can rely on that because of God's power as creator of both them and the nations.

As a final thought I would like to conclude my research question, "*How does the exilic prophet reuse the literary allusions from the first part of the Book of Isaiah?*" It is firstly literary allusions that are the most prominent in the texts analysed. There are cases of verses that might give an exegetical explanation to earlier texts, but considering the entire context of the texts analysed there is an accumulation of terms, that point to a conscious allusion. In the way that the exilic prophet then reuses these textual materials from Isa. 6, I have concluded in four patterns that he utilizes. These four patterns is as discussed Isaiah as a model for hope and a proper way of life. Then the relation between creator and creation and the way he then uses these two previous to confirm of the exilic experience and the reinterpretation he then gives of the unrealised hope from the prophet Isaiah's message.

References

- Ben-Porat, Ziva. "The Poetics of Literary Allusion." *PTL: a Journal for Descriptive Poetics and Theory of Literature* 1 (1976): 105–128.
- Bibelen : Den hellige skrift : Det gamle og Det nye testamentet*. Bokmål. Oslo: Bibelselskapet, 2011.
- Brown, Francis, S. R. Driver, and Charles A. Briggs, eds. *BDB Complete*. Accordance electronic. The Brown-Driver-Briggs Hebrew and English Lexicon. Oxford: Clarendon Press, 1906.
- Brueggemann, Walter. *An introduction to the Old Testament : the canon and Christian imagination*. Louisville, Ky: Westminster John Knox Press, 2003.
- Clements, R.E. "Beyond Tradition-History: Deutero-Isaianic Development of First Isaiah's Themes." *Journal for the study of the Old Testament* (Thousand Oaks, CA) 10, no. 31 (1985): 95–113.
- Collins, John J. *Introduction to the Hebrew Bible and Deutero-Canonical books*. 3rd ed. Minneapolis, Minn: Fortress Press, 2018.
- Duhm, Bernhard. *Das Buch Jesaia* [in ger]. Vol. Bd. 1. Göttinger Handkommentar zum Alten Testament (1). Göttingen: Vandenhoeck & Ruprecht, 1892.
- Elliger, Karl, William Rudolph, and Adrian Schenker, eds. *Biblia Hebraica Stuttgartensia*. Accordance electronic. Stuttgart: Deutsche Bibelgesellschaft, 1983.
- Fishbane, Michael A. *Biblical interpretation in ancient Israel*. Oxford Oxfordshire : Clarendon Press ; Oxford University Press, 1985.

- Fretheim, Terence E. *God and world in the Old Testament : a relational theology of creation*. Nashville, Tenn: Abingdon Press, 2005.
- Goldingay, John. *The message of Isaiah 40-55 : a literary-theological commentary*. London: T&T Clark, 2005.
- Holter, Knut. "Zur Funktion der Städte Judas in Jesaja XL 9." *Vetus Testamentum* 46, no. 1 (1996): 119–121.
- LeMon, J.M., and B.A Strawn. "Dictionary of the Old Testament : wisdom, poetry & writings." Edited by Tremper Longman and Peter Enns. (Downers Grove, Ill), 2008, 502–515.
- Miner, Earl. "Allusion." In *The Princeton Handbook of Poetic Terms*. Edited by Alex Preminger, O. B. Hardison, and Frank J. Warnke. Princeton Legacy Library. Princeton University Press, 2014.
- Miscall, Peter D. *Isaiah*. Readings: a new biblical commentary. Sheffield: JSOT Press, 1993.
- Nurmela, Risto. *The mouth of the Lord has spoken : inner-biblical allusions in Second and Third Isaiah*. Studies in Judaism. Lanham, Md: University Press of America, 2006.
- Oswalt, John N. *The New international commentary on the Old Testament : The Book of Isaiah Chapters 40-66*. Grand Rapids, MI: Eerdmans, 1997.
- Rendtorff, Rolf. "Jesaja 6 im Rahmen der Komposition des Jesajabuches." *The Book of Isaiah*, 1989, 73–82.
- Ringgren, Helmer et.al. "Abad" [in eng]. *Theological dictionary of the Old Testament : 10 : naqam - azab* (Grand Rapids, Mich) 10 (1999).

- Robinson, Geoffrey D. "The motif of deafness and blindness in Isaiah 6:9-10: a contextual, literary, and theological analysis." *Bulletin for Biblical Research* 8 (1998): 167–186.
- Sommer, Benjamin D. *A prophet reads scripture : allusion in Isaiah 40-66. Contraversions : Jews and other differences*. Stanford, Calif: Stanford University Press, 1998.
- Watts, John D.W. *Isaiah 34-66*. Vol. 25. Word biblical commentary. 1987.
- Wildberger, Hans. *Isaiah 1-12*. Vol. 1. Isaiah 1-39 : a commentary. Minneapolis: Fortress Press, 1991.
- . *Isaiah 1-39 : a commentary : 3 : Isaiah 28-39*. Vol. 3. Minneapolis: Fortress Press, 2002.
- Wiley, Patricia Kathleen Tull. *Remember the former things : the recollection of previous texts in Isaiah 40-55*. Vol. No. 161. Dissertation series (Society of Biblical Literature). Atlanta, Ga: Scholars Press, 1997.
- Williamson, H.G.M. *The book called Isaiah : Deutero-Isaiah's role in composition and redaction*. Oxford: Clarendon Press, 1994.
- Wolf, Herbert M. *Interpreting Isaiah : the suffering and glory of the Messiah*. Grand Rapids, Mich: Academie Books, 1985.