

A NT Reading of the OT Isaiah.

God is the Savior in the Coming Christ.

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Eved Adonai - Is 53:11

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Chapter 1

Introduction to the Book of Isaiah

The first verse of the book introduces the whole book with the following words:

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.¹

Here we have the two authors, the human instrument, "Isaiah the son of Amoz", and God the Holy Spirit, who gave the "vision" to him.² As

1. In ch. 1 and 2 English quotations are taken from Good News Publishers, ed., English Standard Version, [Accessed May 9, 2011], 2001, <http://www.crosswire.org/sword/modules/ModInfo.jsp?modName=ESV>, if not otherwise noted.

2. P. A. Verhoef, *Die vraagstuk van die onvervulde voorsegginge in verband met Jesaja 1-39*, Academisch Proefschrift (Amsterdam / Kaapstad / Pretoria, 1950), p. 337, reflects on this in a very fitting way: "To mention something: when the investigator acknowledges the objective reality of a supernatural revelation as the source and content of the predictions, the possibility of error on the part of the prophets is excluded, because he acknowledges that the Holy Spirit as Auctor Primarius infallibly inspired the prophets as auctores secundarii. This point of view at the same time determines the result of our investigation because the predictions are consequently interpreted in the light of the truth of Scripture as a whole."

Isaiah is only seen in Jerusalem and close to it, we can assume that the place of his prophecies is also Jerusalem. The main target audience is found in "Judah and Jerusalem" and the time stretches over the government of four kings of Judah, from the middle of the eighth century B.C. to the beginning of the seventh. The message is partly implied in the name "The vision of Isaiah": It is a prophetic book, given by God through his prophet to Judah and Jerusalem. The message becomes already more evident while reading chapter one and two, and, of course, the rest of the book. It is a message of judgment of God's people and of salvation for the remnant, changing the nation to become the evangelist of the world, claiming even the Gentile nations back for God, the Holy One of Israel. That is the introduction of the book in a nutshell. But let us look a little bit more into the introductory questions.

1.1 Authorship and Unity

1.1.1 Historical belief in the book's authenticity.

Within mainstream Judaism and Christianity³ the book of Isaiah was seen as a unity until the second half of the 18th century, substantially going back to the eighth century prophet. The statement of the Jewish Talmud that Hezekiah and his men "have written" Isaiah, Proverbs, Song of Songs and Ecclesiastes should be understood with Harrison as "have edited" or "have compiled", because in other instances the Talmud traces the sayings of the book Isaiah back to the prophet of the same name.⁴

3. Christianity, of course, is strongly influenced by the New Testament which presents the following 22 quotations of Isaiah expressly giving his name and making no distinction regardless whether it is from Is 1-39 (= I) or from Is 40-66 (= II): Matt 3:3 (II); 4:14 (I); 8:17 (II); 12:17 (II); 13:14 (I); 15:7 (I); Mark 1:2 (II); 7:6 (I); Luke 3:4 (II); 4:17 (II); John 1:23 (II); 12:38-39 (II); 12:41 (I); Act 8:28.30 (II); 28:25 (I); Rom 9:27.29 (I); 10:16.20 (II); 15:12 (I). See Eddy Lanz, *Der ungeteilte Jesaja. Neues Licht auf eine alte Streitfrage.* (Wuppertal: R. Brockhaus, 2004), <http://www.lanz.li/gerot/Lanz-Der-ungeteilte-Jesaja-150507.pdf>, p. 3.

4. Harrison about Baba Bathra 15a, see K. Harrison, *Introduction to the OT* (Grand Rapids, Michigan: Eerdmans, 1979), p. 765.

The transmission of the manuscripts is also unanimously in favor of the unity of the book and of its author being Isaiah (Masoretic text, Qumran⁵, LXX, Vulgate, Peshitta).

1.1.2 **The rationalistic background of its critical division.**

Within the 18th and 19th century different Old Testament scholars started to divide the book of Isaiah and attribute parts of it to the Babylonian exile in the sixth century (Is 40-66; "Deutero-Isaiah")⁶ or even later in the fifth century B.C. (Is 56-66; "Trito-Isaiah")⁷. The main reason for this shift was a change in the understanding of prophecy and prophets. This change was prepared by the anti-supernaturalism of Baruch Spinoza (1632-1677) and by a new understanding of prophecy in English Deism.

Spinoza sees God's work always in agreement with nature and reason. If anything is written in Scripture which did not happen according to natural laws, it has to be rejected:

We may, then, be absolutely certain that every event which is truly described in Scripture necessarily happened, like everything else, according to natural laws; and if anything is there set down which can be proved in set terms to contravene the order of nature, or not to be deducible therefrom, we must believe it to have been foisted into the sacred writings by irreligious hands; for whatsoever is contrary to nature is also contrary to reason, and whatsoever is contrary to reason is absurd, and, ipso facto, to be rejected.⁸

5. W. H. Brownlee, "The Literary Significance of the Bisection of Isaiah in the Ancient Scroll of Isaiah from Qumran," in *Proceedings of the 25th Congress of Orientalists*, vol. 1 (Moscow, 1963), 431-437.

6. See J. C. Döderlein, *Esaias*, 3rd ed. (Altdorf, 1789), p. XV.

7. B. Duhm, *Das Buch Jesaia*, 1st ed., *Handkommentar zum Alten Testament*, Nowack, W. <ed> (Göttingen: Vandenhoeck und Ruprecht, 1892), pp. xiii-xiv + xviii-xix.

8. Baruch Spinoza, "A Theologico-Political Treatise (Part 2)," Project Gutenberg, [accessed July 12, 2013], 1997, <http://www.gutenberg.org/cache/epub/990/pg990.txt>, CHAPTER VI. - OF MIRACLES, section 88.

Accordingly a prophet receives his prophecies in a natural way in agreement with his personality:

(33) It varied according to disposition, in this way: if a prophet was cheerful, victories, peace, and events which make men glad, were revealed to him; in that he was naturally more likely to imagine such things. (34) If, on the contrary, he was melancholy, wars, massacres, and calamities were revealed; and so, according as a prophet was merciful, gentle, quick to anger, or severe, he was more fitted for one kind of revelation than another. (35) It varied according to the temper of imagination in this way: if a prophet was cultivated he perceived the mind of God in a cultivated way, if he was confused he perceived it confusedly.⁹

Spinoza's Theologico-Political Treatise was first published anonymously in Latin in 1670. It had an enormous influence during the "enlightenment" in Europe.¹⁰

One of the representatives of English Deism is Thomas Hobbes (1588-1679). In his *Leviathan* (first published 1651) he teaches about prophets:¹¹

The best Prophet naturally is the best guesser;¹² and the best guesser, he that is most versed and studied in the matters he guesses at: for he hath most Signes to guesse by.

9. Spinoza, "A Theologico-Political Treatise (Part 2)," CHAPTER II. - OF PROPHETS, 33-35.

10. For Spinoza's influence on biblical criticism see Norman L. Geisler, *Biblical Errancy. An Analysis of its Philosophical Roots* (Grand Rapids, Michigan, 1981), p. 16ff.

11. Thomas Hobbes, "Leviathan," Project Gutenberg, [accessed July 12, 2013], 2002, <http://www.gutenberg.org/cache/epub/3207/pg3207.txt>, CHAPTER III. OF THE CONSEQUENCE OR TRAYNE OF IMAGINATIONS, under the subtitle "Prudence". For Hobbes' influence on biblical criticism see Geisler, *Biblical Errancy. An Analysis of its Philosophical Roots*, p. 14-16.

12. *Alioqui optimus conector optimus est propheta.* See Thomas Hobbes, *Thomæ Hobbes Malmesburiensis Opera philosophica quæ latine scripsit omnia*, vol. 3, Google Books (London, 1841), p. 18.

Because of this "natural" and "rational" understanding of prophecy it was not accepted that a prophet could know the name of Cyrus (Is 44:28; 45:1) about 150 years before Cyrus conquered Babylon.

Once the division of the book in Proto-, Deutero- and Trito-Isaiah¹³ was made on mainly "historical" arguments, arguments based on different language and style of the assumed authors and of different theology were added.

1.1.3 **Recent acknowledgements of its unity.**

After a century of the dominance of theories which divide the book of Isaiah, there has been a growing tendency to see the unity of the whole book since about the seventies of the 20th century. One factor in this tendency is the "canonical approach" of Brevard S. Childs who on the one hand acknowledges the "results" of historical criticism and on the other puts an emphasis on the final form of the books within the canon of the Old Testament, Isaiah included.¹⁴ Childs sees so many redactional links between Is 1-39 and 40-55 that he states:

In the light of the present shape of the book of Isaiah the question must be seriously raised if the material of Second Isaiah in fact ever circulated in Israel apart from its being connected to an earlier form of First Isaiah.¹⁵

During the last 40 years many articles have pointed out links between all of the 66 chapters of the book and have presented a holistic picture of it. Many commentaries written in the same time have been holistic seeing the book as a redactional unity. A growing perception of macro structures in Old Testament books is part of the same paradigm shift. At the same time this does not mean that many scholars would credit the prophet Isaiah with the authorship of the whole book, including Is 40-66.

13. First (1-39), Second (40-55) and Third Isaiah (56-66).

14. B. S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia, 1979), p. 325.

15. *ibid.*, p. 329.

1.1.4 Its unity and authenticity in evangelical tradition.

However, there have always been evangelical scholars who have argued for the prophet Isaiah as the author of the whole book.¹⁶ They have pointed out that the main reasons for the rejection of Isaiah as author were ideological, based on philosophical assumptions not in agreement with the Holy Scriptures. This book is in agreement with this evangelical tradition. We acknowledge the unity of the book of Isaiah and interpret it within the unity of Holy Scripture, the protestant canon of 66 books. Our approach is historical-canonical: Each book of the canon is understood within its place in salvation history.

1.1.5 The text of Isaiah.

We agree with Motyer that the "Hebrew text of Isaiah (the MT) has come to us in a fine state of preservation".¹⁷ Whenever this text makes sense, it is reasonable to follow it. Normally the English translation presented is the ESV (ch. 1 and 2) or the NASB (ch. 3 and later). If we deviate from it and give our own translation, the related phrase is put in

16. See for example E.W. Hengstenberg, *Christologie des Alten Testaments und Commentar über die Messianischen Weissagungen der Propheten. Ersten Theiles zweite Abtheilung enthaltend die Messianischen Weissagungen des Jesaias* (Berlin, 1829), p. 172-207; J. A. Alexander, *Commentary on the Prophecies of Isaiah* (Grand Rapids, MI: Zondervan, 1955); Rudolf Stier, *Jesajas, nicht Pseudojesajas. Auslegung seiner Weissagung Kapitel 40-66. Nebst Einleitung wider die Pseudo-Kritik* (Barmen, 1850); Wilhelm Möller, *Einleitung in das Alte Testament* (Zwickau (Sachsen): Verlag von Johannes Herrmann, 1934); Hans Möller, *Alttestamentliche Bibelkunde* (Berlin: Evangelische Verlagsanstalt, 1986); J. Ridderbos, *Isaiah, Vriend, John <trans>* (Grand Rapids, Michigan: Zondervan, 1985); E. J. Young, *The Book of Isaiah, I: Ch. 1-18, NICOT* (Grand Rapids: Eerdmans, 1965), 3 vols; E. J. Young, *The Book of Isaiah, II: Ch. 19-39, NICOT* (Grand Rapids: Eerdmans, 1969), 3 vols; E. J. Young, *The Book of Isaiah, III: Ch. 40-66, NICOT* (Grand Rapids: Eerdmans, 1972), 3 vols; O. T. Allis, *The Unity of Isaiah* (Philadelphia: Presbyterian / Reformed, 1950); John N. Oswalt, *The Book of Isaiah, Chapters 1-39* (Grand Rapids, Michigan: Eerdmans, 1986); John N. Oswalt, *The Book of Isaiah, Chapters 40-66* (Grand Rapids, Michigan: Eerdmans, 1998); J. Alec Motyer, *The Prophecy of Isaiah. An Introduction and Commentary* (Downers Grove, Illinois: IVP Academic, 1993).

17. *ibid.*, p. 33.

italics with an asterisk (*) after the last word.

1.1.6 **The predictions prove God to be the only true God.**

It is ironic in the highest degree that exactly those chapters which have been denied Isaiah, have the strongest emphasis on God's ability to predict the future when nothing is visible yet to any human eye: Is 41:21-29; 42:9; 43:9-13.18-19; 44:6-8; 44:24-26; 45:21; 46:8-10; 48:3-7; 48:14-16. This ability shows the difference between the living God and the dead idols (41:22-27):

22 Let them bring them,
and tell us what is to happen.
Tell us the former things, what they are,
that we may consider them,
that we may know their outcome;
or declare to us the things to come.
23 Tell us what is to come hereafter,
that we may know that you are gods;
do good, or do harm,
that we may be dismayed and terrified.
24 Behold, you are nothing,
and your work is less than nothing;
an abomination is he who chooses you.
25 I stirred up one from the north,
and he has come, from the rising of the sun,
and he shall call upon my name;
he shall trample on rulers as on mortar,
as the potter treads clay.
26 Who declared it from the beginning,
that we might know,
and beforehand, that we might say, "He is right"?
There was none who declared it,
none who proclaimed,
none who heard your words.

27 I was the first to say to Zion,
 “Behold, here they are!”
 and I give to Jerusalem a herald of good news.

Following these prophecies of Isaiah it is clear that to deny God the ability to predict the future is to view him as a dead idol, to deny his godhead.

1.1.7 The prophet Isaiah and his family.

The meaning of the name ”Isaiah”¹⁸ is also part of the message of the book: ”salvation of Yah”¹⁹ or ”the Lord is salvation”²⁰. Both interpretations present the idea that salvation belongs to the Lord (cf. Rev 7:10).

According to Is 8:18 Isaiah and his two children are signs in Israel. The names of his children are also conveying a message: Shear-jashub²¹ (Is 7:3; 10:21) is translated ”A remnant shall return”²² and Maher-shalal-hashbaz²³ (Is 8:1.3) is ”Swift is booty, speedy is prey”.²⁴ The fact that only a remnant shall return, implies that the other part of Israel shall be judged. The message ”swift is booty, speedy is prey” shows that this judgment will happen very fast (see 8:1-4).

In 8:3 Isaiah’s wife is called a prophetess which may imply that she too had the gift of prophecy. Another possibility is that she was

18. For the prophet the long form יְשַׁעְיָהוּ *yəša‘yāhû* is always used: 2 Kgs 19:2.5.6.20; 20:1.4.7.8.9; 20:11.14.16.19; 2 Chr 26:22; 32:32; Is 1:1; 2:1; 7:3; 13:1; 20:2.3; 37:2.5.6.21; 38:1.4.21; 39:3.5.8. The long form is also used for some other persons: 1 Chr 25:3.15; 1 Chr 26:25. A shorter form of the same name יְשַׁעְיָה *yəša‘yāh* is also used for other persons 1 Chr 3:21; Ezra 8:7.19; Neh 11:7.

19. So according to Fr. Brown, S. R. Driver, and Ch. A. Briggs, Hebrew and English Lexicon of the Old Testament (Oxford, 1980), p. 447.

20. So Young, The Book of Isaiah, I: Ch. 1-18, p. 3.

21. שְׁאָרְיָשׁוּב

22. According to Brown, Driver, and Briggs, Hebrew and English Lexicon of the Old Testament, p. 984.

23. $\text{מַהֵר שְׁלַל הַבַּיְתָּה}$

24. According to Brown, Driver, and Briggs, Hebrew and English Lexicon of the Old Testament, p. 555.

bringing forth God's word by giving birth to two sons who had prophetic names.²⁵ In either case Isaiah's whole family was involved, one way or the other, in proclaiming God's word.

1.2 Place and Time

1.2.1 Place and Time of Isaiah's service

Whenever Isaiah is seen, he is encountered in and around Jeru-salem.²⁶ Is 1:1 gives as Isaiah's time of active service the rules of four kings: Uzziah 792-740; Jotham 750-731; Ahaz 735-715 and Hezekiah 729-686.²⁷ If Isaiah 6 describes the calling of Isaiah to be a prophet, he started his prophetic ministry according to 6:1 in the year that King Uzziah died, i.e. 740 B.C. The last time we see Isaiah active is in 701 B.C., when "Sennacherib king of Assyria came up against all the fortified cities of Judah and took them" (36:1).

This gives us for Isaiah's active visible ministry at least about forty years. The last historical note in the book relates to the death of Sennacherib and the accession of his son Esarhaddon in 681 B.C. (37:38). If Isaiah lived as long to see the fulfillment of his prophecy²⁸ and write Is 36-39 down as part of the whole book, the time of his active visible prophetic ministry plus his prophetic writing ministry under Manasseh stretches over roughly 60 years. If he was called being about 20, this is still within the normal biblical range of human age (Ps 90:10). According to Jewish legends Isaiah died as a martyr in the time of Manasseh.²⁹

The reigns of Uzziah (or Azariah; see 2 Kgs 15:1-7; 2 Chr 26:1-23) and of Jotham (see 2 Kgs 15:5.32-38; 2 Chr 27:1-9) were prosperous

25. Cf. Motyer, *The Prophecy of Isaiah. An Introduction and Commentary*, p.90.

26. For this section compare Lanz, *Der ungeteilte Jesaja. Neues Licht auf eine alte Streitfrage.*, p. 212-215.

27. For the chronology of the kings we follow Eugene H. Merrill, *Kingdom of Priests - A History of Old Testament Israel* (Grand Rapids, Michigan: Baker Book House, 1988), p. 244; 248; 320.

28. See Motyer, *The Prophecy of Isaiah. An Introduction and Commentary*, p. 284-285.

29. See Young, *The Book of Isaiah, I: Ch. 1-18*, p. 4.

(2 Chr 26:7-8.15; 27:6) and these kings "did what was right in the eyes of the Lord" (2 Chr 26:4; 27:2). But at the height of his power Uzziah "grew proud, to his destruction. For he was unfaithful to the Lord his God and entered the temple of the Lord to burn incense on the altar of incense" (2 Chr 26:16). Therefore God struck him with leprosy and "King Uzziah was a leper to the day of his death, and being a leper lived in a separate house, for he was excluded from the house of the Lord. And Jotham his son was over the king's household, governing the people of the land" (2 Chr 26:21).

The reigns of Ahaz (see 2 Kgs 16:1-20; 2 Chr 28:1-27) and Hezekiah (see 2 Kgs 18:1-20:21; 2 Chr 29:1-32:33) fell into a much more difficult time. Ahaz "did not do what was right in the eyes of the Lord his God, as his father David had done, ³ but he walked in the way of the kings of Israel. He even burned his son as an offering, according to the despicable practices of the nations whom the Lord drove out before the people of Israel. And he sacrificed and made offerings on the high places and on the hills and under every green tree" (2 Kgs 16:2-4). "5 Therefore the Lord his God gave him into the hand of the king of Syria, who defeated him and took captive a great number of his people and brought them to Damascus. He was also given into the hand of the king of Israel, who struck him with great force. ⁶ For Pekah the son of Remaliah killed 120,000 from Judah in one day, all of them men of valor, because they had forsaken the Lord, the God of their fathers. ⁷ And Zichri, a mighty man of Ephraim, killed Maaseiah the king's son and Azrikam the commander of the palace and Elkanah the next in authority to the king" (2 Chr 28:5-7). In this crisis king Ahaz sold his country Judah to the Assyrians to become part of their expanding empire for the price of being delivered from Syria and Israel (2 Kgs 16:7-9; 2 Chr 28:16-21).

His son Hezekiah "did what was right in the eyes of the Lord, according to all that David his father had done. ⁴ He removed the high places and broke the pillars and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had made offerings to it (it was called Nehushtan). ⁵ He trusted in the Lord the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were

before him. 6 For he held fast to the Lord. He did not depart from following him, but kept the commandments that the Lord commanded Moses. 7 And the Lord was with him; wherever he went out, he prospered. He rebelled against the king of Assyria and would not serve him” (2 Kgs 18:3-7).

The greatest difficulty of Hezekiah’s time was the growing power of the Assyrian empire and how to handle politics in such tumultuous days. According to 2 Kgs 18:10 Samaria was taken in the sixth year of Hezekiah and Northern Israel ceased to exist. With Hezekiah’s rebellion against Assyria Judah could have suffered the same fate. It is one of the greatest dramatic developments of the lifetime of Hezekiah and of Isaiah that Judah was almost totally swallowed by the Assyrians (2 Kgs 18:13; 2 Chr 32:1; Is 36:1; 8:7-8) and then miraculously saved by God’s intervention (Is 37:35-36; 2 Kgs 19:34-35; 2 Chr 32:21-23).

1.2.2 Chronological order of dated sections

As far as Isaiah dates his prophecies, he has a rough chronological order following the sequence of the kings in Is 1:1 without mentioning Jotham: 6:1 in the year that King Uzziah died; 7:1 during the rule of Ahaz; 14:28 in the year that King Ahaz died; 20:1 during the rule of Sargon the king of Assyria (= time of Hezekiah); 36:1 in the fourteenth year of King Hezekiah; 38:1 in those days”; 39:1) ”at that time”.

It is interesting though, that 38:1 and 39:1, which are linked to 36:1 with the words ”In those days” and ”At that time”, introduce two sections which must have happened chronologically before 36:1-37:38. The promise of God that he will save Jerusalem from Assyria is given in 38:6 to Hezekiah together with the promise of prolonging his life for 15 years. The promise for Jerusalem is fulfilled in 37:35-38. It is also clear that 39:1 comes chronologically after 38, because the messengers were sent from Babylon after the miraculous healing of Hezekiah. It seems that Isaiah switched his normal rough chronological order and put Is 38-39 after Is 36-37, because by doing this Is 36-37 is the perfect closure for many prophecies in Is 6-35 and Is 38-39 is the perfect introduction of the Babylonian exile which is important for 40-52.

1.2.3 Place and Time of Is 1-39 and of 40-66

The first and the last verse within Is 1:1-39:8 can be seen as an inclusion around the time of Isaiah, because 1:1 mentions that Isaiah saw his vision "in the days of Uzziah, Jotham, Ahaz, and Hezekiah" and 39:8 closes with the words of Hezekiah, "There will be peace and security in my days."

Starting with chapter 40:1 the reader steps into the prophetic dimension of a time beyond the life of Hezekiah and the time of Isaiah. This does not mean that Isaiah could not have seen these chapters in his divine vision, but they go far beyond his own life time. It can be said that the life time of Isaiah was politically dominated by one upcoming and expanding world power, that is Assyria.

The chapters 1-39 presuppose the Assyrian time. They do not only talk about this time, prophetically they partly point further (Is 11:1-16; 13-14; 39), but most of these chapters fit with their content into the Assyrian time.

It is different with Is 40-66. There are no prophecies which are dated. No ruling king is mentioned with year or name, there is nothing like "in the third year of Cyrus, the king of the Medes and the Persians". It is possible to agree with Allis³⁰ in his understanding of the prophecy about Cyrus (44:24-45:13) as given a long time before his coming into power. With the exception of Babylon and Jerusalem no other place is mentioned in a way that the life experience of certain people is related to this place (compare in contrast Ezek 1:1-2; 8:1; 20:1). Is 48:20 is even the last verse within Is 40-66 where Babylon is mentioned.

It is possible, of course, to say that Is 40-66 belong to the Babylonian time, but this would not be really true. Does Cyrus in 44:28 and 45:1 belong to the Babylonian time or the time of the Medes and the Persians? Was the Babylonian time skipped? To what time do the new heavens and the new earth in Is 65-66 belong? It is easier to attribute Is 1-39 to the Assyrian time, than to attribute Is 40-66 to the geography of Babylon.³¹

30. Allis, *The Unity of Isaiah*.

31. See Hans M. Barstad, *Lebte Deuterocesaja in Judäa?*, vol. 83 (1982), 77-87 and

Better than placing the origin of Is 40-66 in a Babylonian scenery and time is to relate them to a time which was a future time from the standpoint of Isaiah. This is what these chapters have in common with Is 13-14, 24-27, 34-35 etc.

1.2.4 Prophetic times in Isaiah's book

On a closer analysis it seems that Isaiah prophetically distinguished several times:

1. Assyria's time (most of 1-39),
2. Babylon's time (Is 13-14; 21:1-10; 39; 40-48),
3. the time of the Medes and of Cyrus (13:17; 44:28-45:1 and some passages in 40-52),
4. the time of the "city of tōhû"³² (24:10),
5. the beginning of God's visible worldwide kingdom (Is 24:23),
6. the many days of 24:22.

From the standpoint of Isaiah all the times after Assyria's epoch were seen as in the future. For Isaiah the future times of the dominance of different nations were steps on the way to the coming kingdom of God and the new heavens and the new earth. Amongst those future times the dominance of Babylon was just one epoch. Is 40-66 touch this epoch of Babylon, but other times as well which lay beyond Babylon's time, for example the dominance of Cyrus (45:1) and the new heavens and the new earth (51:6.16; 65-66).

Hans M. Barstad, *The Babylonian Captivity of the Book of Isaiah: 'Exilic' Judah and the Provenance of Isaiah 40-55* (Oslo, 1997), p.92: "One important discovery of the present study has been the fact that the early discussions on the 'home of Second Isaiah', which ended up by placing the prophet's whereabouts *outside* Palestine, should come to form a part of the very debate concerning the Second Isaian thesis itself. It became an important *underlying* factor in the discussion to stress the non-Palestinian character of Is 40-55 (66) in order to separate this part of the book of Isaiah from the Palestinian chapters 1-39." Cf. also Motyer, *The Prophecy of Isaiah. An Introduction and Commentary*, p. 27.

32. קְרִיַת־תְּהוֹמוֹת

1.2.5 Is 36-39 and times in the book

Is 1-35 are written mainly with the Assyrian power in the background. God's judgment of Assyria in Is 36-39, esp. 36-37, brings the Assyrian part of the book to a closure and so the time of Isaiah. With Is 40ff the time beyond the life time of Isaiah starts prophetically, including the epochs of the Babylonians and the Medes and Persians, but also the times of Christ and the new heavens and the new earth. Is 36-39, esp. 38-39, serve as an introduction to the Babylonian exile presupposed in 40-52 and to the service of Christ, the servant of the Lord (Is 37:35; 42:1-12; 49:1-13; 50:4-11; 52:13-53:12). Is 36-39 thus serve as a bridge from the Assyrian part of the book (1-39) to the future and eschatological part (40-66).³³

1.3 Audience

The main audience of Isaiah's public prophetic ministry is "Judah and Jerusalem" (Is 1:1; 2:1; 3:1 etc.), and especially the house of David (7:3.13; 37:6.21; 38:1; 39:3). But there are also quite a few prophecies about the northern kingdom Israel with the capital Samaria, which might have interested believers living there (Is 9:8-10:4; 28:1ff etc). In the same way there are several prophecies about foreign nations (Is 13-23 etc.). In some texts God even speaks to foreign nations (Is 8:9-10; 18:3; 45:1ff; 45:20ff etc.). When we contemplate the fact that according to the providence of God the book of Isaiah has become a part of the Holy Bible which has as its audience the whole world (Mt 28:18-20), we can say that the final target audience is indeed all of mankind. This ultimate universal impact of God's word agrees with statements within the book itself (2:1-5; 11:10; 42:1-4; 49:1-7).

33. See Lanz, *Der ungeteilte Jesaja. Neues Licht auf eine alte Streitfrage.*

1.4 Structure

1.4.1 Superscriptions and narrative blocks

For any outline of Isaiah the superscriptions in 1:1; 2:1 and 13:1 and the placing of the narrative texts in Is 6-8 and Is 36-39 are essential. Understanding the superscriptions as structural markers leads to the following three parts for the whole book:

1. Is 1;
2. Is 2-12 and
3. Is 13-66.

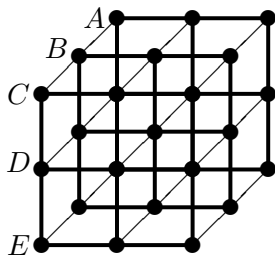
The narrative texts of Is 6-8 stand in the structural center of the second part Is 2-12 and the narrative texts of Is 36-39 stand in the structural center of the third part Is 13-66.

1.4.2 Is 1:1-2:4 as introduction to the whole book

The two beginning sections 1:1-31 and 2:1-4 introduce the whole book. There is an enormous tension between the present sinful Jerusalem and the future holy Jerusalem. How will the rebellious Jerusalem of Isaiah's time be so transformed that it becomes the world-center of the proclamation of the Word of God drawing all mankind to God?

1.4.3 Multidimensional structures in Isaiah

It is possible to perceive certain sections as part of more than one structure. The superscription in 2:1-2a can be seen as concluding part of the chiastic structure in 1:1-2:2a and as opening part of the chiastic structure in 2:1-14:27. Often structures are presented with two-dimensional figures. Sometimes it might be better to think of three-dimensional figures illustrating certain structures.



In this figure the point C could be perceived as part of a structure together with A and B or it could be seen as part of a structure with D and E, depending on the perspective. The superscription in 2:1-2a can be compared to C in being a concluding part of the chiastic structure in 1:1-2:2a and an opening part of the chiastic structure in 2:1-14:27.

A¹ 1 : 1 The vision, that Isaiah son of Amoz saw about his time concerning Judah and Jerusalem.

B¹ 1 : 2 – 9 The people rebell against the Lord, are loaded with sins and have forsaken the Lord. They suffer judgment. Zion alone has been left as a survivor of God's judgment, a remnant preserved by the grace of God.

C¹ 1 : 10 – 17 The whole temple service is meaningless because they do not want justice, they murder. Widows and orphans are without helper. Take your evil deeds out of my sight!

D 1 : 18 – 20 The Lord invites to reason together in this court case. They get the chance to be cleansed of their guilt. If they obey they will live and eat the best food, if they resist they will be devoured by the sword.

C² 1 : 21 – 23 The once faithful city, full of justice, is now a whore. The leaders do not help orphans and widows in court.

B² 1 : 24 – 31 So the Lord will remove the leaders purging away the impurities as in a furnace. God will thus restore righteous judges and make Jerusalem a faithful city again.

Zion is redeemed through judgment and righteousness. Rebels and sinners and those who forsake the Lord will suffer severe judgment.

A² 2 : 1 – 2a The Word that Isaiah son of Amoz saw about the last days concerning Judah and Jerusalem.

1.4.4 2:1 - 14:27 God has chosen Zion: through his judgments he will empower his law and his Christ.

- A¹ 2 : 1 – 4 God's law will go forth from the exalted Zion, converting all nations and bringing peace to the world.*
- B¹ 2 : 5 – 22 The day of the Lord will also target his own people. Man will be made low, and the Lord alone will be exalted.*
- C¹ 3 : 1 – 4 : 6 Judging Jerusalem and Judah God removes from men (3 : 1) and women (3 : 18) what is precious to them. In his grace he gives a glorious future to the holy remnant in Zion.*
- D¹ 5 : 1 – 7 Having waited in vain for the fruits of righteousness God removes (5 : 5) his protection from the vineyard Israel to destroy it.*
- E¹ 5 : 8 – 25 Six "woes" of Israel (8.11.18.20.21.22). God's hand fights them(25).*
- F¹ 5 : 26 – 30 God punishes Israel using a distant nation causing darkness.*
- G¹ 6 : 1 – 13 Isaiah sees the holy Lord Almighty as king in his temple. He realizes his own sins and impurity, is cleansed, called and sent.*
- H¹ 7 : 1 – 9 While Syria and Ephraim try to conquer Jerusalem Isaiah calls Ahaz to trust in the Lord. Isaiah's son Shear – Jashub serves as a sign.*
- I¹ 7 : 10 – 25 Ahaz does not believe and ask for a sign. God gives David's house Immanuel as sign. God punishes Juda using Egypt and Assyria.*
- H² 8 : 1 – 4 Isaiah's son "Maher – Shalal – Hash – Baz" is a sign for the impending judgment of Syria (Damascus) and Ephraim (Samaria).*
- I² 8 : 5 – 10 Assyria and the nations will flood Judah, but they will not be able to erase it because of Immanuel.*
- G² 8 : 11 – 18 In his calling Isaiah is warned not to follow the way of "this nation". The Lord will be a sanctuary for those who regard him as holy, but for both houses of Israel he will be a stumbling stone and trap. Isaiah and his children serve as a sign to illustrate this truth.*
- F² 8 : 19 – 9 : 1a As long as this nation does not seek the light of God's law, but consults spiritists, it remains in the darkness of judgment.*
- D² 9 : 1b – 7 The Son on David's throne is light overcoming darkness. He will establish a kingdom of peace through righteousness and justice.*
- E² 9 : 8 – 10 : 4 The hand of the Lord is stretched out against Ephraim (9 : 12.17.21; 10 : 4). Woe to them (10 : 1)!*
- C² 10 : 5 – 34 Woe (10,5) to the proud Assyria, the rod of God's anger. Assyria's yoke is removed (10 : 27) from the holy remnant in Zion.*
- A² 11 : 1 – 12 : 6 Christ judges all nations ruling in peace from Zion. A second exodus brings God's people home, singing a song of salvation.*
- B² 13 : 1 – 14 : 27 The Lord's day over Babylon brings Israel home and into power. They celebrate the end of the tyrant singing.*

1.4.5 13:1-66:24 From Babylon and everywhere to Zion: The exodus of Israel and the nations into the kingdom of God through the servants of the Lord.

Is 13:1-14:27 can be seen as concluding part of the chiasmic structure in 2:1-14:27 and as opening part of the macro-structure in 13 - 66.

A¹ 13 – 27 From Babylon's fall to the kingdom of the Lord in Zion.

1. 13 – 23 *Ten prophetic oracles (massa') about Babylon, the nations and Israel.*

2. 24 – 27 *When the earth passes away on the day of the Lord there will be only a few men left. The Lord will be king in Zion and prepare a feast of salvation there for all nations : Death will be destroyed. The Exiles return from Egypt and Assyria.*

A² 28 – 35 From "Woe to Israel" to the joy of the redeemed coming home.

1. 28 – 33 *Six woes to Israel, Judah and the destroyer.*

2. 34 – 35 *The day of the Lord brings judgment for Edom and the nations. The heavens will pass away. The coming of the Lord brings eternal salvation for the redeemed of the Lord coming home.*

– *B 36 – 39 The Lord saves Jerusalem and the faithful Hezekiah from Assyria and predicts to the healed Hezekiah that his sons will be exiled to Babylon.*

A³ 40 : 1 – 52 : 12 ≈ Ex 1 – 18 From Babylon's fall to the Lord's kingdom in Zion. In a second exodus the redeemed of the Lord from Israel and the nations come home to God and a new Jerusalem.

A⁴ 52 : 13 – 55, 13 ≈ Ex 19 – 24 Through the self – sacrificial death of his servant the Lord establishes the new covenant and makes the barren the mother of the redeemed of Israel and the nations. All thirsty and hungry are invited to the covenant meal, the sure mercies of David.

A⁵ 56 : 1 – 66 : 24 ≈ Ex 24 – 40 Preserving justice and doing righteousness is the appropriate answer to God's coming salvation and his dwelling in the midst of his chosen people from Israel and the nations.

Is 40-66 is the New-Exodus book resembling Exodus with its three main parts:

1. Deliverance from Egypt's slavery through God's mighty arm (Ex 1-18 ≈ Is 40-52),
2. the covenant which makes Israel God's wife (Ex 19:1-24:11 ≈ Is 52,13-55,13),
3. God's dwelling in Israel in righteousness and holiness (Ex 24:12-40:38 ≈ Is 56-66).

1.4.6 **Recurring motifs close the following seven big sections.**

At the end of the big sections of the above named structures recurring motifs can be perceived: the end of the old heavens and earth, the coming of the new heavens and earth, and the gathering of the saints from all the corners of the earth to come home to God.

1. 1:1-2:4 The transformation of the old sinful Jerusalem to the new Jerusalem which is on the highest mountain of the new world and to which all nations come to worship the Lord in total peace (2:2-4).
2. 2:1-14:27 with an apocalyptic closure in 11-13 the passing away of the old world on the day of the Lord (13:2-13) mentioned together with the fall of Babylon (13:14-22) and a new world in 11:6-9 as in 65:17-25 and the coming home of the saints in a second exodus in 11:10-16 and 14:1-2.
3. 13:1-27:13 with an apocalyptic closure in 24-27 (end of the earth in 24:16-23, God finishes death for all nations in 25:6-8) and the coming home of the saints in 27:12-13.
4. 28:1-35:10 with an apocalyptic closure in 34-35 (end of heavens in 34:4, judgment day of all nations and especially Edom in 34:2-3.5ff, God's coming to save his people in 35:2-4) and the coming home of the redeemed of the Lord with eternal joy (35:8-10).
5. 40:1-52:12 with an apocalyptic closure in 51:1-52:12 (end of earth and heavens, new heavens and earth in 51:6 + 16, eternal salvation 51,6-8 + 11) and the the coming home of the redeemed of the Lord with eternal joy (51:10-11; 52:8-12).
6. 52:13-55:13 with an apocalyptic closure (the end of the earth hinted at with the falling of mountains and hills in 54:10 and with God's eternal grace and eternal covenant of peace in 54:8-10 giving the barren numerous offspring making her the queen of the world) and the triumphant coming home of God's people with

joy while even the mountains, hills and trees give them a joyous welcome (55:12-13).

7. 56:1-66:24 with an apocalyptic closure in 65-66 (new heavens, new earth and new Jerusalem in 65:17-25 and 66:7-14 + 22; the old earth and rebellious mankind is destroyed by fire and God's sword on the day of the Lord in 66:14-17) and with the coming home of the elect remnant of Israel (65:8-10; 66:18-24) and of God's remnant of all nations to the Lord to worship him in the new Jerusalem (66:18-24)

Sometimes the emphasis is on the end of the old (as in 24 and 34), sometimes on the new (as in 65), but all texts presuppose a total change of order, the coming of a new world. The coming home of the saints is the coming home to a new world order.

1.5 Message

Most of the key concepts of the book summing up its message are already introduced in a nutshell in the first section in

A. 1:1 to 2:4 which is like a portal and key to understand the whole.

B. 2:1 to 14:27 further develops the key concepts and

C. 13:1 to 66:24 does the same in even more detail.

This is also the sequence (A., B., C.) we will use for the different subjects which Isaiah presents in his overall message.

1.5.1 The Holy One of Israel

A. God is the Holy One of Israel (1:4), but he is despised by his chosen people, his own children. So he challenges them in a court case and lays before them the way of life and of death (1:18-20).

B. In his calling Isaiah hears the seraphim proclaiming God to be holy, holy, holy (6:3). He recognizes himself and his people to be of

unclean lips and feels he has to die (6:4), but he is saved through atonement and forgiveness applied to him by a burning coal taken from the altar (6:5-6). He is then sent to the people with a message to blind their eyes until most of the land is laid waste and the people exiled. The Holy God shows himself holy in the righteous judgment of his people (5:16), because they have despised the word of the Holy One of Israel (5:19,24). When Israel's Holy One will become a fire and devour the Assyrian army (10:17), the remnant of Israel will trust the Holy One of Israel in truth and will return to the mighty God (10:20-21). In the time of Christ (11:1-16) the Holy One of Israel will be great in Zion (12:5).

C. The Holy One of Israel is the creator of the world and mankind (17:7; 40:25) and of Israel (29:23; 43:15; 45:11; 54:5), but the wicked in Israel despise and reject him. They are punished for not trusting him, but trusting in human and worldly resources (30:11-12,15; 31:1). Sennacherib king of Assyria mocked the Holy One of Israel which sealed his doom (37:23,38). The Holy One of Israel is the father of Israel (45:11), her king (43:15) and God (48:17) and husband (54:5). He is Israel's teacher and guide (48:17) and the Lord of hosts (47:4; 54:5). He rules the world and salvation history and has a preference for Israel (41:20; 43:3,14; 49:7). Jerusalem is his special city (60:14). He is the redeemer and savior of Israel (41:14; 43:3,14; 48:17; 49:7; 54:5). He glorifies Israel (55:5; 60:9). He is a reason for joy and boasting (29:19; 41:16). As one who is high and holy, he dwells in the high and holy place, and also with him who is of a contrite and lowly spirit to revive his spirit and heart (57:15).

1.5.2 Jerusalem

A. Isaiah's prophecy is mainly "concerning Judah and Jerusalem" in his time and the end times (1:1; 2:1). Jerusalem is as bad as Sodom and Gomorrah (1:8-10), but will be saved through judgment and righteousness (1:27) and will be transformed into a new Jerusalem, a center

of world evangelisation drawing all nations to God (2:2-4).

B. Zion and Jerusalem are often found together in one verse and with the same meaning (2:3; 4:3.4; 10:12.32). Because their words and deeds are against the Lord, he is taking away from Jerusalem and Judah in judgment all which is important (3:1.8) and from Zion's daughters (3:16.17 what is important for a lady (3:18). In his grace however, God gives Jerusalem and its daughters wonderful salvation and protection as in the time of the exodus from Egypt. All whose names are written for life in Jerusalem are made holy by the cleansing and burning power of the Holy Spirit. God's protective presence will be there (4:2-6). The inhabitants of Jerusalem and Judah are invited to judge between God and his vineyard (5:3). Jerusalem may be attacked by Aram and Ephraim (7:1-9) or by Assyria (8:7-10; 10:11.32), but their plans will fail and only God's plan for Jerusalem will be fulfilled because of Immanuel (7:14; 8:8.10). The Lord of hosts will be a sanctuary for those in Israel who regard him as holy and fear him, but for those without faith in Israel and Judah and Jerusalem God will be a stone of offense and a rock of stumbling, a trap and a snare (8:13-15). God dwells on Mount Zion (8:18). Because the king of Assyria is arrogant in his heart towards the city Jerusalem and its living God, he and his army run into a terrible judgement of God (10:10.11.12.24.32). Christ will sit on the throne of David (9:7) and his glorious "resting place" shall be Jerusalem, where all nations will seek him (11:10; cf. 2:1-4). The Holy One of Israel will be great in Zion (12:5).

C. "The Lord has founded Zion, and in her the afflicted of his people find refuge" (14:32). The Mount Zion is the place of the name of the Lord of hosts, his residence on earth (18:7; 16:1) and he will be king there for ever on the new earth in glory (24:23; 33:20). On the day of the Lord a great trumpet will be blown and gather his people from Assyria and Egypt so that they will come and worship the Lord on the holy mountain at Jerusalem (27:13). God promises to lay a new foundation in Zion, a precious cornerstone calling for faith, establishing justice and righteousness, which stone can be understood to be the coming Christ

(28:16-17; cf. 9:6-7; Ps 118:22; Zec 3:9; Eph 2:20).

Jerusalem is rebuked, because they made outward preparations for the coming war, but they did not repent and prepare themselves spiritually (22:10-14). Jerusalem is a center of "scoffers, who rule this people in Jerusalem" (28:14). God will degrade Shebna, who is steward over the house of the king, and will raise Eliakim to this position that "he shall be a father to the inhabitants of Jerusalem and to the house of Judah" (22:21). This prophecy seems to be fulfilled in 36:3 where Eliakim is the steward over the house of the king.

In 701 B.C., at the time of King Hezekiah, "Sennacherib king of Assyria came up against all the fortified cities of Judah and took them" (36:1). The he senDeut a general of the Assyrian army to demand the unconditional surrender of Jerusalem exactly at the place where Isaiah admonished Ahaz about 34 years ago to trust in God alone for help and not in the Assyrians. There Ahaz had rejected God's help preferring the Assyrian help and there God had predicted the punishment through the Assyrian army flooding Judah (36:2; 7:3). Ezekiah now has to suffer the consequences from the sins of his father. He realizes that he is rebuked (37:3). Perhaps he feels that he had sinned following the will of his own parliament which had advised him to seek Egypt's help and not trust in God alone. Isaiah's prediction that Egypt's help will prove fruitless, is fulfilled (36:6.8.9; 30:1-3; 31:1-3).

But in Is 36-37 king Ezekiah has the faith (2 Kgs 18:5; Is 37:3-4; 37:14-20) in God's promises (Is 38:6; 29:8; 30:19; 31:4.5.9) which his father was lacking in Is 7:1-13. Sennacherib and his general attack this faith of Ezekiah as the last stronghold hindering the surrender of Jerusalem (36:7.20; 37:10). But Ezekiah himself and with him the leadership and Jerusalem decide to trust in the Lord that he may save Jerusalem and so reveal himself in front of the whole world to be the only one and living God (37:20). God answers with prophecies that strengthen Ezekiah's and Jerusalem's faith (37:22.32) and destroys the Assyrian army (37:36) and the blasphemer Sennacherib (37:37-38) "for my own sake and for the sake of my servant David" (37:35).

Is 33 tells us that God's holiness will be so powerful present in Jerusalem that he fills Zion with with justice and righteousness (33:5)

and that the sinners will tremble with fear recognizing that they can not dwell with everlasting consuming fire (33:14). This eschatological Zion will stay forever with God as judge, lawgiver and king and with inhabitants who have experienced what Isaiah did in chapter 6, their sins are forgiven (33:20-24). The day of the Lord over Edom and all nations in Is 34 is also a judgment day in favor of Zion (34:8). The Lord is then coming to lead his redeemed home to Zion with everlasting joy upon their heads (35:10).

The Babylonian exile which was predicted in 39:6-7 is presupposed in 40:1-2 as already happened and as coming to an end. Therefore Jerusalem is comforted that her sufferings for her sins are ending with the coming of the Lord. It is interesting that Jerusalem or Zion is now often used synonymously with "my people", the people of God. The ruins of the city Jerusalem are, of course, in Judah. But the people of Jerusalem (and Judah) had to go to Babylon and are seen there still in exile in 40:1-52:12. Therefore the feminine "Jerusalem" or "Zion" becomes a wonderful simile for the people of God in exile, for God's bride or wife. The damsel is in distress in the hands of the villain. But the hero, the Lord God, is coming and going to free her by the power of his mighty arm. There will be a happy ending when both are united for ever in glory. Another name which is also used for the nation in these chapters is "my servant" (e.g. 41:8; 42:19). Both terms describe a relationship. God as king can call Israel one of his servants or ministers, God as bridegroom or husband can call Zion his bride or his wife.

Having received the comforting message of God's coming in 40:1ff, Zion is commanded to climb a high mountain and become an evangelist of this good news for the cities of Judah (40:9; cf. 2:3!). God himself is the first who gives the good news to Zion through an evangelist (41:27). He surely will fulfill the word of his servant and his messengers that Jerusalem and Judah will be inhabited and built again (44:26). He will command Cyrus, his shepherd and anointed, to let Jerusalem be built again (44:28-45:1). God has brought his righteousness and salvation near that he may give it to Zion and Israel together with glory and dazzling beauty (46:13; 62:1). This happens while Zion thinks that the Lord has left and forgotten her for ever (49:14). But God's love is even

stronger than the love of a mother for her child, he will not forget Zion until he has build her up again and made her beautiful and glorious in front of all nations (49:15-16; 54:4-8; 62:6-7.11; 60:14).

She understands herself to be "bereaved and barren, exiled and put away" (49:21; cf. 64:9), but then she sees great multitudes coming to her from all sides, her children which she shall put all on as an ornament to beautify herself as a bride does (49:18; cf. 66:8.20). They are so many that her former desolated country will be too small as a home for all of them. She will need more space (49:19-20; 54:1-3). So God will comfort Zion and will make her former desolate places beautiful like paradise, like the garden of Eden, filling her with songs of eternal joy from his redeemed who have come home (51:3.11; 52:9; 54:11-12).

In the concluding sections of 40:1-52:12 the form of the double imperative from the beginning (40:1-2), "Comfort, comfort my people, says your God. Speak tenderly to Jerusalem..." is taken up in four places 51:9; 51:17; 52:1 and 52:11 as an impressive finale, rousing and guiding hero and heroine towards the climax of this drama. 51:9 rouses the hero, God, to action, under the picture of his mighty arm. 51:17 wakes up Jerusalem, the heroine, who has drunk from the hand of the Lord the cup of his wrath and emptied it, that she should now be ready for her imminent salvation. As if this wake up call was not enough, it is repeated in 52:1-2:

1 Awake, awake, put on your strength, O Zion;
 put on your beautiful garments,
 O Jerusalem, the holy city;
 for there shall no more come into you
 the uncircumcised and the unclean.
 2 Shake yourself from the dust and arise;
 be seated, O Jerusalem;
 loose the bonds from your neck,
 O captive daughter of Zion.

The heroine should strenghten herself with resolve and make herself beautiful for the hero who is about to come, conquer the villain with his bared arm, free her and take her home. This is the picture of the last

double imperative (52:10-12; the word salvation in 52:10 can also mean victory while fighting):

10 The Lord has bared his holy arm
before the eyes of all the nations,
and all the ends of the earth shall see
the salvation of our God.
11 Depart, depart, go out from there;
touch no unclean thing;
go out from the midst of her; purify yourselves,
you who bear the vessels of the Lord.
12 For you shall not go out in haste,
and you shall not go in flight,
for the Lord will go before you,
and the God of Israel will be your rear guard.

There are many links between 40:1-11 and 51:9-52:12. What was started in 40 is completed in 52, Zion, the wife and bride of the Lord, is accepted again, freed from Babylon in a second exodus, made beautiful and taken home with eternal joy. The arm of the Lord is crucial in this. He fights himself to free his bride in front of all nations watching. He fights and wins. The bride has to decide, she has to leave the villain and cling to her husband faithfully and in purity. The same arm of the Lord will be active in the next section, but overlooked and not recognized in his power and in his identity (53:1). In the closure of 40:1-52:12 we also see the beautiful feet of an evangelist on the mountains proclaiming the gospel: "Your God reigns as king!" (52:7) and we hear the joyful singing of Zion's watchmen seeing the return of the Lord to Zion (52:8). Both verses additionally strengthen the inclusion which is visible in 40:1-11 and 51:9-52:12 (see 40:3.5.9-11).

The Lord will come as a redeemer to Zion, to those in Jacob who turn from transgression (59:20). In redeeming and comforting Zion the coming Christ will be crucial (61:1-3). Zion will be part of a new creation, of new heavens and a new earth, God's people living joyfully in a redeemed creation (51:6.16; 65:18.19; 66:10.13).

1.5.3 God's Word

A. The book of Isaiah is the word of God through his prophet (1:1; 2:1). God admonishes Jerusalem to hear his word and his teaching. If they hear and obey, they shall live (1:10.19). God's word and his teaching will go forth from Jerusalem and convert all nations (2:3).

B. Lack of faith in God's word and preference of false prophecy and occultism is one of the key reasons for many sins in Is 2:1-14:27 (2:6-8; 5:13.19.24; 6:9-10; 7:13; 8:16-20; 9:15; 10:1-2). One word of God can bring a whole nation into judgment (9:7). Under the influence of the Holy Spirit the coming Christ is especially powerful in speaking the word of God (11:2.4)

C. The book of Isaiah is the word of God through his prophet (13:1; 16:13; 38:4). God does not take back his words, but fulfills them (31:2; 42:16; 44:26; 45:23). The recipients are often admonished to hear the word of God (28:14.23; 32:9; 51:4; 39:5; 66:5). God can grant signs to strengthen the faith of the recipients that he will really fulfill his word (38:7). Part of faith is to take the word of God very seriously (66:2.5). But the wicked do not even want to hear it (30:9; 42:24). The rejected word of God brings punishment (24:5; 30:12).

The true people of God will have his word in their heart (51:7). Under the new covenant God puts his word for ever into the mouth of "those in Jacob who turn from transgression" (59:21; 51:16).

There are certain qualities to the word of God: It lasts forever (40:8), is great and glorious (42:21), and effective and powerful to accomplish God's purpose (55:11). It will be a light for all nations (51:4). The word of God is powerful in judgment of a nation (37:22.36-38; 21:2) or even the whole world (24:3). The word of God can not be understood without God's grace (28:13; 29:11.18). God can guide believers very specifically through his word (30:21). It can be viewed by the recipient as a "good" word having a positive side even if much of it is judgment

(39:8).

The coming Christ brings God's word out to all nations in the power of God's Spirit (42:1.4). He has a special gift "to sustain with a word him who is weary" (50:4).

1.5.4 Faith

A. The key section in chapter 1 is the invitation to the Israelites to hear and obey in faith and live (1:18-20). The two "ifs"³⁴ of 1:19 and 20 offer the way of faith and life on the one hand and disobedience and death on the other.

B. According to our analysis the central sections in chapter 2:1-14:27 are to be found in 7:1-8:10 (7:1-9; 7:10-25; 8:1-4; 8:5-10) with this key sentence admonishing king Ahaz to have faith in God (7:9b):

If you are not firm in faith,
you will not be firm at all.

Note that this sentence is started with "if"³⁵ too (cf. 1:19-20). God wants Ahaz to trust in him while facing the war with Aram and Israel. God offers him to ask for a sign from God to help him be firm in faith. When the king rejects this offer, God gives his sign of Immanuel not only to Ahaz, but to the house of David (7:13-16.21-22; 8:8-10). It is also important to note that Isaiah was commanded to take his son "A remnant shall return" with him (7:3) to admonish Ahaz to have faith.

Because God is only with those who have faith to let them be firm (7:9), but Ahaz rejects faith, the sign of Immanuel becomes a sign of judgment for him, that God will use Assyria and Egypt to destroy Judah (7:17-25). We know from 2 Kgs 16:7ff that Ahaz had decided to trust

34. אם

35. אם לא תאמינו כי לא תאמנו.

Assyria to get saved from the enemies. Ahaz rejected the Lord and chose Assyria.

Therefore the Lord decided to punish Judah and the house of David through Assyria. God will devastate Judah and only "a remnant shall return" (Shear-Jashub). Lack of faith in God and his word is one of the key reasons for many sins in Is 2:1-14:27 (2:6-8; 5:7; 5:13.19.24; 6:9-10; 7:13; 8:13.16-20; 10:1-2).

The remnant returning to God and home in the second exodus through the Christ (10:20-21; 9:6-7; 11:1-5; 11:10-11) will praise God saying: "Behold, God is my salvation; I will trust, and will not be afraid" quoting the praise of the first exodus (Exod 15:2) "for the Lord God is my strength and my song, and he has become my salvation" (12:2).

C. The contrast of king Ahaz rejecting Isaiah's call to faith (7:9) is found in Hezekiah's faith in God in 36-37. Sennacherib asks through Rabshakeh what Hezekiah is trusting in that he dared to rebel against the king of Assyria (36:4.5).

If he trusts in Egypt, Egypt is a broken reed of a staff, which will pierce the hand of any man who leans on it (36:6). If he trusts in Egypt for chariots and for horsemen, he now is even not able to put riders on 2000 horses (36:8-9).

If he trusts in the Lord, why has Hezekiah sinned against the Lord destroying his altars in many places (36:7)? The Lord himself ordered Sennacherib to punish this and destroy Judah (36:10).

They people in Jerusalem should not let Hezekiah make them trust in the Lord by saying, "The Lord will surely deliver us. This city will not be given into the hand of the king of Assyria" (36:15). Even Hezekiah himself should not let his God deceive him by this promise (37:10).

In spite of all his faults in trusting Egypt and its chariots and horses (30:15-16; 31:1), about which Hezekiah repents (37:3), when it comes to faith, he is one of the greatest kings in Israel (2 Kgs 18:5). He has faith in God (Is 37:4; 37:14-20) and trusts his promises (Is 38:6;). Through his faith he is delivered from a deadly illness (38:5-6.9) and a deadly enemy (37:36-38). He even gets the sign he is asking for and that as well in contrast to his faithless father Ahaz (38:7-8.22).

The problem of Israel was that they often trusted in something not trustworthy: in oppression and perverseness (30:12); in carved idols and metal images (42:17), and in empty pleas (59:4). Women were trusting and complacent without cause, while they should mourn (32:9.10.11).

But this trust in wrong things is also the problem of the world, for example of Israel's great adversary Babylon who trusted in her own wickedness (47:10).

But if anybody wants to enter the city of God in the future world, he needs faith in God (Is 26:1b-4):

“We have a strong city;
 he sets up salvation as walls and bulwarks.
 2 Open the gates, that the righteous nation
 that keeps faith may enter in.
 3 You keep him in perfect peace
 whose mind is stayed on you,
 because he trusts in you.
 4 Trust in the Lord forever,
 for the Lord God is an everlasting rock.

The way of salvation is the way of trusting in God (30:15). This is true for Israel and everybody (43:10):

”You are my witnesses,” declares the Lord,
 ”and my servant whom I have chosen,
 that you may know and believe me
 and understand that I am he.
 Before me no god was formed,
 nor shall there be any after me.
 11 I, I am the Lord,
 and besides me there is no savior.”

God is so trustworthy that he is called the ”God of Amen” or the ”God Amen” (65:16.16; cf. Rev 3:14).

Isaiah also speaks of trust in the coming Christ. We have seen that Is 7:9 and 7:14 are found in the same context. The new foundation

in Zion, the precious cornerstone calling for faith, establishing justice and righteousness in 28:16-17 can be understood of Christ and is so in the New Testament (Eph 2:20). Is 50:10 speaks of trusting in God and of obeying his servant whom we again understand as Christ. We have quoted 43:10 where God's servant is a witness which could be Israel (41:8) or the special, personal servant of God who is seen as a teacher (42:1-4; 50:4). In the context Israel as servant is blind and deaf, so not a very good witness (42:19). The blind Israel needs to be healed by the personal servant of the Lord who heals the blind being the light of the nations (42:6-7; 49:5-6). This is according to the witness of the whole Bible again the coming Christ (Jn 8:12.31-36; 9:1-5). When Is 53:1 asks: "Who has believed what they heard from us? And to whom has the arm of the Lord been revealed?", we are led near the cross of Golgotha where the arm of God almighty is revealed in the atoning death of Jesus Christ, the Lord, God's only son (Jn 12:38; Rm 10:16).

1.5.5 Salvation after judgment

A. Only Zion is left over in God's judgment of Judah by God's grace in (1:8-9). Zion will be redeemed through judgment and righteousness(1:27), its silver will be put into the furnace and the dross smelted away (1:22.25).

B. The exaltation of mount Zion above all mountains in the world (2:2) will only happen after the humiliation of God's people on the day of the Lord (2:5-22). First God will remove all important things from Jerusalem and Judah (3:1-4:1) and then he will make Jerusalem a city of eternal life with his presence and protection (4:2-6). God removes his protection so that his vineyard is destroyed because of all the bad fruits (5:1-7) and his people are exiled (5:13) by a powerful nation from afar (5:25-30). God first cuts the tree of his people down in judgment, but then the remaining stump will be a holy seed (6:13), the holy remnant of

4:3³⁶, and most specifically "a shoot from the stump of Jesse" (11:1) as the means of a new era. Immanuel, the Christ, will be born into the poor circumstances of those who live in Judah after the devastation through Assyria and Egypt (7:14-15.21-22). Assyria will flood Judah, but not drown it because of Immanuel, because "God is with us", with the remnant (8:8-10; 10:5-34). The Christ on the throne of David is the great light after the darkness (9:1-2.6-7) and a shoot from the stump of Jesse bearing fruit (11:1-5). Both pictures mean that the Christ is salvation after judgment. God gathers his people in a second exodus after they have been dispersed to all the world (11:10-12).

C. The idea that Judah and Israel are first judged by God and later saved is discernable in many places (14:1-2; 27:6.12-13; 28:16-17; 29:1-8; 29:17-24; 31:4-8; 32:14-18; 33:10-24; 35:1-10; 36:1; 37:35-38; 40:1-2; 42:6-7; 43:1-7; 49:6; 49:14-50:3; 51:17-23; 54:7-10; 56:8; 61:1-11; 62:1-12; 65:16-25; 66:10-24).

In the prophecies about foreign nations this idea of salvation after judgment is also found (18:7; 19:19-25; 23:17-18; 25:6-8; 26:9; 27:6; 45:20-25; 66:15-20). Related to this subject is also the idea of the remnant in Isaiah.

1.5.6 Remnant

A. Zion is left over as a remnant in God's judgment of Judah by God's grace in (1:8-9).

B. All who are left in Zion and have been recorded for life there, will be called holy (4:2-3). Israel is compared to a tree which is felled, and the remnant to the stump which remains. "The holy seed is its stump" (6:13). Shear-jashub, the son of Isaiah, is a walking sermon preaching

36. So with Motyer, *The Prophecy of Isaiah. An Introduction and Commentary*, p. 80.

that only "a remnant shall return" (7:3.22; 8:18; 10:19.20.21.22). But this remnant will be multiplied by God to be so numerous in the coming of the Christ that it causes great joy (9:3.6-7). The house of David will be cut down, but a shoot from the stump of Jesse shall come forth and shall bear fruit and gather the remnant that remains of his people from all nations and shall win all nations for God so that the earth will be covered with the knowledge of God and sin will cease to exist (11:1.9-11.16).

C. In 13-66 the most important use of remnant is again with regard to Israel. 28:5-6 shows how precious God will be for the remnant:³⁷

5 In that day the Lord of hosts will be
 a crown of glory, and a diadem of beauty,
 to the remnant of his people,
 6 and a spirit of justice
 to him who sits in judgment,
 and strength to those
 who turn back the battle at the gate.

Because they do not want to trust in God alone (30:15-16), the Jews will flee in battle and only a remnant will remain (30:17), but the Lord waits to be gracious to them (30:18-26).

In the Assyrian crisis Hezekiah requests Isaiah to pray for the people left (37:4) and he gets the promise from God that there will be a fruitful remnant out of Zion because "the zeal of the Lord of hosts will do this" (37:31-32). In the Babylonian crisis all precious things of the royal family will go to Babylon and nothing will be left (39:6).

God declares to the remnant of the house of Israel that they have been borne by him from before their birth, carried from the womb and that he will care for them to their old age and when they have gray hairs. He will continue to save them (46:3-4). Zion is depicted as a woman who thinks she is forsaken and forgotten by her husband, the Lord, and the only one left of her family (49:14.21), but then she is told to lift her

37. Cf. 4:2.

eyes around and see. She sees lots and lots of children, so many that her former area would be too small for all of them (49:18-20).

The word remnant is also used in the context of the prophecies about the foreign nations. There will be no remnant left for Babylon (14:22). The remnant of Philistia will be slain (14:30). There will be only a little remnant left for Moab (15:9; 16:14), for Syria and Israel (17:3.6), and for Kedar (21:17). On the day when the old earth will pass away, only a few men are left (24:6.12).

1.5.7 Christ

A. God will remove the bad leadership of Jerusalem and exchange it for a good one (1:21-26).

B. In the light of other similar messianic prophecies (2 Sam 23:5; Is 42:1.9; Jer 23:5; 33:15; Zec 3:8; 6:12) "the branch of the Lord" in 4:2 may be a hint towards the coming Christ. The tree stump as the holy seed in 6:13 can be understood of Christ, especially if compared with 11:1. The mysterious child "Immanuel", who is to be born of a virgin in 7:14, seems in 8:8-10 to be the Lord of the country Judah and the reason why the nations will not be able to drown it. In 9:6-7 the Christ on the throne of David is the light after the darkness and according to his names divine and living for ever. One of his names is "Mighty God" which is also used in 10:21 for the one to whom the remnant will return. In 11:1 the Christ is "a shoot from the stump of Jesse, and a branch from his roots" who shall bear fruit and be a righteous ruler in the power of God's Spirit. In 11:10 the Christ is "the root of Jesse, who shall stand as a signal for the peoples - of him shall the nations inquire". Within 2:1-14:27 the messianic prophecies seem to develop from the hint in 4:2 over the stump in 6:13 and the mysterious Immanuel prophecies in chapter 7-8 to the crystal clear sections about the Davidic Messiah in 9:6-7 and 11:1-12.

C. The prophecies about the foreign nations (13:01-23:18) contain

sections which fit the eschatological Messianic times, especially if combined with other clearer messianic or eschatological texts, but the words used are not as clear in itself without the cross linking (14:32 combined with 28:16-17 and 9:6-7; 16:4-5 combined with 9:6-7; 18:3-4.7 combined with 11:10 and 27:12-13; 19:21-25 combined with 2:1-5 and 11:10; 23:18 combined with 2:1-5).

Within the Isaiah apocalypse 26:1-4, talking about the strong city for the people of God, should be understood of Jerusalem in the times of the revealed Christ (cf. 2:1-5 and 11:1-10). 27:12-13 also belong to the time of the revealed and openly visible Christ if we combine it with 11:10-12.

If we understand 4:2-6 as messianic, 28:5-6.16 may point to the same direction if we see the strong parallels in the wording of the Hebrew and also the New Testament parallels (Eph 2:20 etc.). The promise that they will see their teacher (30:20-21.25-26) and their king (33:17.19-22.24) can be understood of Christ, if we recognize that he is also the divine king coming with the Holy Spirit (9:6-7; 11:1-5; 32:1-4.15-17) and the teacher of Israel and all nations (42:1-4).

The motif of God coming bringing healing and leading his people home with eternal joy (35:4-6.8-10) can be combined with the Christ coming and bringing his people home and bringing healing (11:10-12.16; 42:6-7; cf. Matt 11:2-6). The son of David is the reason for the special status and protection of Jerusalem (37:31-32.35; 38:5-6 see 9:6-7; 2:3). If the sons of David (and of Hezekiah) will go to Babylon and serve as eunuchs in the palace of the king of Babylon (39:7), this could be the end of the royal line of David but for God's faithfulness which has to triumph even then (55:3-5).

Some of the greatest prophecies ever given are found in Isaiah in the sections which present the personal servant of the Lord (42:1-12; 49:1-13; 50:4-11; 52:13-53:12) who is identified in the New Testament with Jesus Christ (e.g. Luke 22:37). This servant is distinct from Israel as God's servant (49:3-6). His tasks are royal, prophetic and priestly. He dies, is buried and lives again (53:7-10). He is the means of changing Israel and the nations (49:6). Through him God's plan of salvation will be fulfilled granting numerous sinners righteousness because he carried

their sins and atoned for them (53:4-12). He can also be seen in 43:10, 48:16, 59:20-21 and 63:4-5. One of the most famous texts about the Christ is found in 61:1-2. The reason why it is so well known is that Jesus himself quoted it in his home town Nazareth as fulfilled (Lk 4:17-21).

1.5.8 Eschatology

Isaiah is rich in eschatological statements or in verses which have been used in later prophecies of the Old Testament or in the New Testament in an eschatological sense: We read about new heavens and a new earth with a Jerusalem created by God for joy, an eternal kingdom of God, resurrection of dead and an eternal life and an double outcome of history.

A. God will give the sins back to the sinner. The sins will set the sinner on fire. The fire is unquenchable (1:31).

B. The exalted Jerusalem of 2:1-4 is the Jerusalem "in the latter days" (2:2). All nations accept the word of God (2:3). There is peace for ever (2:4). The day of the Lord over the house of Jacob in 2:5-22 and over Babylon in 13:1-13 is a day of catastrophic cosmological and eschatological dimensions. All who are written for life in Jerusalem will be made holy by the power of the Holy Spirit and will enjoy the special protecting presence of God's glory there (4:2-6). The righteous rule of the Christ on the throne of David will establish worldwide peace forever with Jerusalem as the center (9:1-7; 11:1-5). The remnant of Israel will turn to God and will be gathered from all over the world (10:20-21; 11:10-11).

C. Prophetically connected to the fall of Babylon in 13:1-22 is the renewed compassion of God on Jacob so that the formerly oppressed people of God will rule over those who oppressed them (14:1-2; cf. 2:1-5). Another future aspect of the relationship of nations with Israel is found in the oracle concerning Egypt in 19:23-25 where a converted Egypt and a converted Assyria are mentioned on equal footing with

Israel as people of God: "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance"(19:25).

The end of this earth (24:18-23; 51:5-8.15-16) and of these heavens (34:4) is proclaimed in Isaiah as well as the coming of new heavens and a new earth (51:15-16; 65:17-25; 66:22). God will encounter his enemies and do away with them (26:20-27:1; 24:21-23; 34:2-6; 59:16-19; 63:1-6; 66:6.14-17.24). Even death will be conquered and done away with (25:6-8; 26:14-15.19).

Israel will be changed and gathered from all over the world (27:12-13; 35:1-10; 43:5-6; 49:5-6.22-23; 66:12) and shall fill the whole world with fruit (27:6; 42:1-7; 49:5-6). This will be based on a new covenant of God with Israel which shall never cease (54:10) and which is related to the coming Christ (42:6; 55:3-5; 53:4-12). Because of the atoning suffering of the servant of the Lord, the Christ, this new covenant will be open for converted people from all nations (52:15; 53:10-12; 42:1-7; 49:6; 65:1; 66:18-23).

There will be a double outcome of history with part of mankind lost forever with eternal grieve and suffering because of their sins (65:5-8; 65:11-14.24) and part of mankind living for ever with eternal joy (25:6-8; 26:19; 65:13-19; 35:10; 51:11). In the context of the judgment of the wicked fire is mentioned again and again (30:33; 34:8-10; 50:11; 66:24; cf. 1:31).

Chapter 2

Is 1:1-2:4 From Rebel Jerusalem to Gospel Jerusalem

The rebellious Jerusalem of today is transformed through God's judgments and grace to become the future world-center of the proclamation of the Word of God.

2.1 **A¹ 1:1 This book is a revelation from God through Isaiah.**

1 The vision of Isaiah the son of Amoz¹,
which he saw concerning Judah and Jerusalem
in the days of Uzziah, Jotham, Ahaz, and Hezekiah,
kings of Judah.

Much of this introductory verse has been covered in chapter 1. Because the whole book is called "vision"² it is worthwhile to look at the use of

1. Cf. the same book title in 2 Chr 32:32.

2. **חֲזוֹן** *hăzôn*

this word in other places. In 29:7-8 it is used for a nightly vision in a dream that somebody is thinking he is eating and drinking but wakes up still hungry and thirsty. There, of course, it is not a theological use for a special revelation of God. But in 1 Sam 3:1 we have such a theological use: Before God called Samuel "the word of the Lord was rare ... ; there was no frequent vision". The use of the phrases "word of the Lord" and "vision" is synonymous here. The same is true for the two phrases in Prov 29:18, "Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law." The law (tôrāh = teaching) and the vision both denote the revelation of God and are used synonymously here. In 1 Chr 17 God gives David a great promise about the sons of David who will sit on the throne of God's people forever. There is no special "visionary" element discernable, but the whole speech is called "vision" in 17:15: "In accordance with all these words, and in accordance with all this vision, Nathan spoke to David." Again the phrases "all these words" and "this vision" are used with the same meaning. To this fits the remark in 1 Sam 9:9:

Formerly in Israel, when a man went to inquire of God, he said, "Come, let us go to the seer," for today's "prophet" was formerly called a seer.³

Isaiah is a prophet and "to see" is one of the words for the reception of God's revelation ("which he saw הָזָהַר ḥāzāh concerning Judah and Jerusalem"). For an outline of 1:1 to 2:2a see subsection 1.4.3.

3. הָרֹאֶה hā-rō'eh. Cf. 2 Sam 24:11 and 2 Kgs 17:13 where prophet נָבִיא nābî' and seer רֹאֶה are used in the same meaning.

2.2 1:2-31 The Lord argues his case with his rebellious children.

2.3 B² 1:2-9

2.3.1 2-4 The people rebell against the Lord, are loaded with sins and have forsaken the Lord.

2 Hear, O heavens, and give ear, O earth;
for the Lord *speaks*∗:

“Children have I reared and brought up,
but they have rebelled against me.

3 The ox knows its owner,
and the donkey its master's crib,
but Israel does not know, my people do not understand.”

4 *Woe to the*∗ sinful nation, *the*∗ people laden with iniquity,
the∗ offspring of evildoers,
the∗ children who deal corruptly!

They have forsaken the Lord,
they have despised the Holy One of Israel,
they are utterly estranged.

2 God speaks to *heavens* and *earth* and takes them as witnesses in a court case (see 1:18). Together heavens and earth denote the whole of creation (cf. Gen 1:1; 2:1). If we understand the earth as the living area of mankind, then the earth may stand for mankind (as in Ps 96:1.13; Isa 11:4). Mankind is called upon to be a witness in this court case. The throne of God in heaven is the center of his rule (Is 6:1; Ps 103:19) with heavenly beings like sepharim around him and his heavenly angelic armies present (Is 6:2; Ps 103:20-21), because he is the "Lord of hosts" (Is 6:5). The heavens could therefore point to the multitudes of angels who are also called to be witnesses. God is the creator and the Lord of the heavens and the earth and all the host of them. Therefore they have to hear *for the Lord speaks*. The highest authority summons them.

The court case is against the Israelites who are God's own *children* (Is 63:16; 64:8; Exod 4:22; Deut 14:1). This is a high calling and a great honor based on God's loving election of Abraham, Isaak and Jacob (Deut 7:7-9),

but it does not exclude punishment for sins (Deut 7:10-11). The procedure here follows the precedent of the famous song of Moses (Deut 32:1.5.6) who took the lead with his prophetic critique of Israel with many prophets to follow him. In and through Deuteronomy the covenant of God with Israel on Mt. Sinai was renewed "beyond the Jordan in the wilderness" before Israel entered the promised land under the guidance of Joshua (Deut 1:1; 34:9; 31:24.28-30).

By calling on heavens and earth as witnesses in Isa 1:2 God surveys the whole history of Israel from Moses to the time of Isaiah and comes to the conclusion that *they have rebelled* (pāšə'û) against him as Moses had predicted. The phrase is used for a rebellion to become independent from the government. So Israel became independent from the house of David (1 Kgs 12:19) and Moab from Israel (2 Kgs 1:1; 3:5). Here Israel rebels against God. They do not acknowledge his government. They do not want him as father or king, in spite of the fact that everything they have they owe him: *Children have I reared and brought up.*

3 An ox and a *donkey* know their owner and what keeps them alive and well. *Israel* or *my people* have proven less intelligent than a brute beast by not acknowledging, loving and understanding their heavenly father.

4 *Woe* is hōy in Hebrew and used 21 times in Isaiah.⁴ It is an exclamatory word which expresses most of the time something negative like "Woe..." or "Alas!", but in 55:1 it is also used in a positive sense as an invitational cry to the thirsty to come to the water. Here in the context of Israel's sin it can be understood as "Woe to" preparing the way for 1:5-7 where the full extent of God's punishment so far becomes visible.

The *sinful* (hōṭē')⁵ characterizes Israel as habitually sinning. They are *people laden with iniquity*, are very heavy because of the burden of guilt they have heaped upon themselves. As *offspring of evildoers* they stand in a long line of generations of evildoers who have handed down their legacy of evil-doing. As children of God they are supposed to reflect God's holiness

4. Is 1:4; 1:24; 5:8; 5:11; 5:18; 5:20; 5:21; 5:22; 10:1; 10:5; 17:12; 18:1; 28:1; 29:1; 29:15; 30:1; 31:1; 33:1; 45:9; 45:10; 55:1.

5. Active participle of a verb that can mean "miss (a goal or way), go wrong, sin" according to Brown, Driver, and Briggs, Hebrew and English Lexicon of the Old Testament, p. 306.

(Lev 19:2), but they are *children who deal corruptly*. This points to their corrupted and destructive ethics. By their deeds *they have forsaken the Lord*. They should live in a living fellowship with God but they are far away from him (29:13). This is the case because they do not appreciate God, but *they have despised the Holy One of Israel* (cf. 5:24; 52:5; 60:14). For the Holy One of Israel see subsection 1.5.1. *They are utterly estranged*, i.e. they have become strangers to their father and turned away from him (cf. Ezek 14:5).

2.3.2 5-7 Therefore they suffer judgment.

5 Why will you still be struck down?
 Why will you continue to rebel?
 The whole head is sick, and the whole heart faint.
 6 From the sole of the foot even to the head,
 there is no soundness in it,
 but bruises and sores and raw wounds;
 they are not pressed out or bound up
 or softened with oil.
 7 Your country lies desolate;
 your cities are burned with fire;
 in your very presence foreigners devour your land;
 it is desolate, as overthrown by foreigners.

5 God asks his children whom he himself has beaten to chastise them (Prov 3:11-12; Heb 12:5-11): *Why will you still be struck down?* If they would change, their trouble would stop. *Why will you continue to rebel?* Their rebellion (*sārāh*) is a breaking away from God, is apostasy (cf. Deut 13:6; Isa 31:6; 59:13; Jer 28:16; 29:32).

6 Therefore they are like a person sick *from the sole of the foot even to the head*, like a wounded without any helper providing medical care. Normally God would be their healer (Exod 15:26), but now he has handed them over to judgment and does not attend their wounds.

7 Or to say it without parable, Israel is heavily damaged by war and deeply suffering under invading foreign powers. In the time of Isaiah there were several wars. First Syria and Israel attacked Judah in 735-734 B.C. with many people from Judah killed (Is 7:1-9; 2 Chr 28:5-7). Then

there were civil wars in Israel (Is 9:21). Then Samaria fell to the Assyrians in 722 B.C. (Is 8:4). And finally in 701 B.C. the Assyrians flooded Judah with their armies and almost even took Jerusalem (Is 7:17-25; 8:5-10; Isa 36:1-37:38).

2.3.3 **1:8-9 Zion alone has been left as a survivor of God's judgment, a remnant preserved by the grace of God.**

8 And the daughter of Zion is left
like a booth in a vineyard,
like a lodge in a cucumber field, like a besieged city.
9 If the Lord of hosts had not left us a few survivors,
we should have been like Sodom,
and become like Gomorrah.

8 A *booth in a vineyard* is not an impressive picture of strength as is a *lodge in a cucumber field*. There is nothing in Zion which would have saved her from disaster. She is like a *besieged city* without any outward human helper and not strong enough to overpower the enemy herself. Compare this to king Hezekiah's statement in 37:3 that the people in Jerusalem are like a woman about to give birth to a child but without any strength left to deliver it. The death of mother and child would be the end of it.

9 But the God of Abraham, Isaac and Jacob is still the *Lord of hosts*, he is God Almighty. His power is greater than any human army, and his hosts rule the world. He is even the Lord of the armies of the enemy (Is 7:18-25; 10:5-6; 37:26-29). His angels can beat any human "superpower" over night (Is 37:36). He can even use the families of his enemies to bring them down (37:7.38).

The miraculous and gracious rescue of Jerusalem is rooted in God's grace (cf. Rom 9:29) with his plan to change the world through redeemed Jerusalem by the coming son of David (Is 37:35; 8:8-10; 9:6-7). For this God uses a "remnant" as the prophetic name of one son of Isaiah shows: Shear-jashub (7:3) which is taken up and explained in 10:21 "A remnant will return, the remnant of Jacob, to the mighty God."

The prophet is speaking here in the first person plural (*us... we*). This will happen again and again throughout the book. If we look at the texts

in which believers speak as "we" and confess their sins and praise God's salvation (e.g. 7:14; 8:8-10; 25:9; 26:1.8.12; 26:13.17-18; 53:1-6; 59:9-15; 63:16-64:12), we recognize that they are crucial and central.

God's judgment of *Sodom* and *Gomorrah* (Gen 18:22-19:29) had become proverbial for judging a sinful nation ripe for total destruction.⁶ The prophet accuses Israel of being equally corrupt.

2.4 C¹ 1:10-17

The whole temple service is meaningless because they do not want justice, they murder. Widows and orphans are without helper. Take your evil deeds out of my sight!

10 Hear the word of the Lord, you rulers of Sodom!
Give ear to the teaching of our God,
you people of Gomorrah!

11 "What to me is the multitude of your sacrifices?
says the Lord;

I have had enough of burnt offerings of rams
and the fat of well-fed beasts;
I do not delight in the blood of bulls,
or of lambs, or of goats.

12 When you come to appear before me,
who has required of you this trampling of my courts?

13 Bring no more vain offerings;
incense is an abomination to me.

New moon and Sabbath and
the calling of convocations -
I cannot endure iniquity and solemn assembly.

14 Your new moons and your appointed feasts
my soul hates;
they have become a burden to me;
I am weary of bearing them.

15 When you spread out your hands,

6. Deut 29:23; 32:32; Isa 3:9; 13:19; Jer 23:14; 49:18; 50:40; Lam 4:6; Ezek 16:46-56; Amos 4:11; Zeph 2:9; Matt 10:15; 11:23.24; Luke 10:12; 17:29; Rom 9:29; 2 Pet 2:6; Jude 1:7; Rev 11:8.

I will hide my eyes from you;
 even though you make many prayers,
 I will not listen; your hands are full of blood.
 16 Wash yourselves; make yourselves clean;
 remove the evil of your deeds from before my eyes;
 cease to do evil, 17 learn to do good;
 seek justice, correct oppression;
 bring justice to the fatherless,
 plead the widow's cause.

10 God addresses the rulers and people of Jerusalem as *rulers of Sodom ... people of Gomorrah*. This shows their spiritual state (cf. Rev 11:8). But God challenges them to hear his word (*dābār*) and his teaching (*tōrāh*) anyhow. This verse stands in the greatest contrast to Isa 2:3: Here God's word and law hit sinful Jerusalem as a rebuke, but there both go forth from Jerusalem and change all nations of the world bringing them to God. God does not hand over Jerusalem to total judgment as he did with Sodom and Gomorrah, but he changes Jerusalem in a miraculous way. How will this be accomplished. That is one of the mysteries touched in the introduction of this great book of prophecy which will be unfolded later.

11-14 In these verses God condemns the outward service of God as being offered in Jerusalem. All the elements of the service listed and attacked here are part of God's prescribed law: Regulations for *sacrifices ... burnt offerings ... fat ... blood* are all found in such passages as Lev 1:1-7:38. Of *incense* is talked in Exod 30:1-10 and of *new moon and Sabbath* in Num 10:10 and Lev 23:3. This does not mean that God rejects the temple, he still calls the temple courts *my courts* indicating that the temple is his temple. But he rejects the coming of the people into his presence as *this trampling of my courts*. So what is the problem?

The people have rejected God, they do not know him as their father and they do not love him (Isa 1:2-4), but still the outward ceremonies of the temple service are kept up. God is not going to put up with this: *11 What to me is ... I have had enough of ... I do not delight in ... 12 ... who has required of you ... 13 Bring no more ... is an abomination to me... I cannot endure ... 14 ... my soul hates... have become a burden to me... I am weary of bearing them*. All of these statements of God add up to one single

impression: Enough is enough! God orders an end to the status quo. Some deep change has to happen. Judah can not go on like this with an outward perfect service of God and their heart miles away (29:13) breaking God's law all the time as is revealed in 1:15-17.

15 The same *hands* that are spread out in prayer during the service towards God have before taken part in murdering innocent people (cf. 1:21; 57:1; 59:7). They are *full of blood*. Of course the murderers and conspirators will have washed their hands after their deeds, but God still sees this innocent blood on those hands, as he heard the blood of Abel crying out to him from the ground where it was shed (Gen 4:10). God's reaction is that he finishes all fellowship with those murderers. He hides his eyes from them and will not hear their prayers with his ears.

16-17 Before God will accept them again, they have truly to *wash* and *make* themselves *clean* and *remove the evil* of their deeds from God's sight. That God will make this cleansing possible, is hinted at in his offer in 1:18. But for this they also need true repentance and a real change of life: *16 ... cease to do evil, 17 learn to do good*.

Especially the powerful rulers have to start to *seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause*. This is one of the great principles of God's law and system of justice that the socially weakest parts of society (widows, orphans, and foreigners) have to be protected by the rule of just laws from greedy and reckless ungodly men (see e.g. Exod 20:16; 22:21-24; 23:1-3.6-9). It is the privilege of the Levites and priests to teach God's law to that extent (Deut 17:8-13; Mal 2:7) and the duty of the powerful elders in the gates of their city to implement God's law together with them (Deut 17:8; 21:1-9; Ruth 4:1-2).

2.5 D 1:18-20

The Lord invites to reason together in this court case. They get the chance to be cleansed of their guilt. If they obey they will live and eat the best food, if they resist they will be devoured by the sword.

18 Come now, let us reason together, says the Lord:
though your sins are like scarlet,

they shall be as white as snow;
 though they are red like crimson,
 they shall become like wool.
 19 If you are willing and obedient,
 you shall eat the good of the land;
 20 but if you refuse and rebel,
 you shall be eaten by the sword;
 for the mouth of the Lord has spoken.

18 God invites his people to join him in a court case: *come now and let us reason together*⁷ The situation can not go on any longer as it is now. God urges a decision on the side of Israel. In case of their true repentance he offers Israel peace and forgiveness. The phrases *sins ... like scarlet... red like crimson* are a reminder of the murderous bloodshed (1:15). According to the law of Moses this should be punished by the death of the murderer (Num 35:31.33; Gen 9:6; Acts 13:38-39). Bloodmoney for premeditated murder was not acceptable (Num 35:31). But now in this gospel of Isaiah God offers a complete cleansing from their sins: *... though your sins are like scarlet, they shall be as white as snow... like wool*. They shall be justified and be innocent before God as if they had never sinned. Again this introductory chapter of Isaiah presents a key subject of salvation, the justification of the wicked by God's grace. How this is possible, is answered more fully later (6:6-7; 43:24-25; 53:3-8.11).

19-20 In two sentences starting with *if* ('im) God puts the only two choices in front of his people which they have: either faithful obedience and life or continuous rebellion and death. In case of their repentance and faith, they can *eat the good of the land*. But if they will not change now, they *shall be eaten by the sword*. The sword also implies coming wars, if Jerusalem still refuses to repent from her evil ways.

7. Thus translated by Brown, Driver, and Briggs, Hebrew and English Lexicon of the Old Testament, p. 407. The verb of the root יָכַח ykḥ is often used in the Hiph'il stem with the meaning "to decide, adjudge, prove". Here it is used in the Niph'al stem for the two parties reasoning together in a court case. The Niph'al is also used in Job 23:7 and Gen 20:16 in a similar way. Job thinks of an opportunity to reason with God and prove his innocence: "there an upright man might reason with him" (ibid., p. 407). In Gen 20:16 Abimelech speaks to Sarah "and thou art set right, righted, justified" (ibid., p. 407).

But these sentences also present the teaching of the prophet Isaiah about the double outcome of history. People who believe, shall live and enjoy the blessings of eternal life (25:6-8; 65:13-14), but people who reject God shall be killed by the sword and suffer eternal fire and punishment (65:11-15; 66:14-16.24; Mark 9:47-48).

We see in God's offer and decision demanding word in 1:18-20 the structural center of Isa 1:1-2:2a. That this is God's own word for his people is emphasized in the beginning by *says the Lord* and in the end by *for the mouth of the Lord has spoken*. Nobody can ignore God's word with impunity.

2.6 C² 1:21-23

The once faithful city, full of justice, is now a whore. The leaders do not help orphans and widows in court. So the Lord will remove the leaders purging away the impurities as in a furnace. God will thus restore righteous judges and make Jerusalem a faithful city again.

21 How the faithful city has become a whore,
she who was full of justice!
Righteousness lodged in her, but now murderers.
22 Your silver has become dross,
your best wine mixed with water.
23 Your princes are rebels and companions of thieves.
Everyone loves a bribe and runs after gifts.
They do not bring justice to the fatherless,
and the widow's cause does not come to them.

21 The section 1:21-26 is delimited by the inclusion of Jerusalem as the *faithful city* (*qiryāh ne'ēmānāh*) in the beginning and the end. The *How...* starts a lamentation about the great change of Jerusalem from once being a *faithful city* to now being a *whore*. Jerusalem is the capital of Judah and represents therefore the whole of Judah. As far as Jerusalem also has the temple of God, the central sanctuary of the people of God (Dt 12:1-32; 2 Sam 6:1-23; 24:16-25), it also represents the whole of Israel or the whole of God's people. This is especially true for the book of Isaiah. Therefore

the lamentation is understandable. If evil and ungodliness takes possession of the Lord's central sanctuary, then all of God's people are in danger of forgetting God and consequently of getting lost. All of salvation history is endangered. Divine action is required.

That the former *faithful city* Jerusalem is now depicted as a *whore* implies that Jerusalem is seen as the wife of her husband God the Lord who has made a covenant with her having chosen her.⁸

Before Jerusalem turned into a whore, *she ... was full of justice! Righteousness lodged in her.* That the city was full of justice means that the dominant impression was one of justice. Righteousness was "at home" there. We can assume that this especially points to the time of David and the earlier time of Solomon (1 Kgs 11:4) when also the temple was built (1 Kgs 6:1) and occupied by God's glory (1 Kgs 8:10-11). At that time God had granted Solomon in answer to his request a kind of wisdom to judge God's people that became proverbial (1 Kgs 3:5-12.16-28).

The two words *justice* (mišpāt) and *righteousness* (ṣedeq) are often used together in the Bible to denote a just and righteous system of government and law according to the will of God (e.g. Isa 16:5; 26:9; 32:1; 58:2). This system of God's law proves its strength especially in the protection of the weakest parts of society. If they are innocent, they should be protected by the word of the most high from the attacks of greedy and powerful ungodly men. But this system of protection has broken down and *murderers* are roaming around in Jerusalem at will.

22-23 The problem of Jerusalem's injustice lies with the corrupt leadership: *Your princes are rebels and companions of thieves.* The word translated "princes" by the ESV can denote a "chieftain, chief, ruler, official, captain, prince".⁹ Here it means the leadership of Judah ruling in Jerusalem. This will have been mainly on the one hand the house of David with its different branches providing the king and the government of Judah and on the other hand the house of Aaron providing the priesthood and the rule of the

8. See 1 Kgs 11:13.32.36; 14:21; 2 Kgs 21:7; 23:27; 2 Chr 6:6; 12:13; Zech 1:17; 2:12; 3:2; Isa 54:10; 55:3; 61:8.

9. So Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 978 for šar.

temple. It seems probable that the corruption defiled both houses, because the verses 1:10-15 picture a cooperation between throne and altar as a network of injustice. A third party might have joined these two influential and powerful houses in this network, that is the "party" of *thieves* probably pointing to a class which is rich and powerful because of its money and ruthless in gaining more and more property (see 5:8). The leaders in Jerusalem are *companions* of those thieves working together with them to increase their own treasures and powers.

At the same time they are *rebels* (*sôrârîm*). This word is used in Deut 21:18-21 for a rebellious son who makes the life of his parents so hard that they finally go to court against their own son. If he is found guilty, he is stoned to death: "So you shall purge the evil from your midst, and all Israel shall hear, and fear" (Deut 21:21). God as Israel's father uses it in the same sense for his "stubborn children" in Isa 30:1, denoting the leadership of Judah who trust Egypt more than their heavenly father. This is a direct parallel to our verse in 1:23 where God is also talking about his rebellious children (see 1:2-4). 65:2 tells the same tale: "I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices".

The bottom line is that Jerusalem's leadership has broken free from God's rule as father or as husband. The same is true for the rebellion of the common people under the influence of their leadership. The divine family bonds can no longer protect Jerusalem. If the husband accuses his wife of adultery, the outcome is the death penalty if she is found guilty (Dt 22:22). The same is true of the parents who accuse their son of rebellion. He has to die. We have seen that this is the exact verdict that God hands down to those who continue in rebellion (1:20).

The people in the leadership were those who should have been the best, *your silver* and *your best wine*. But they have become corrupt. If the "silver" becomes "dross"¹⁰, it is worthless. We remember that silver was also used as normal money to pay with. You cannot pay with dross. That is counterfeit

10. *sîgîs* "1. a moving back or away; 2. dross (what is removed from metal)" according to Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 691.

money you just have to throw away. If the "best wine"¹¹ is so much mixed with water that it is more water than wine, the taste is gone and you spit it out.

That is the state of affairs in Jerusalem. *Everyone loves a bribe and runs after gifts.* The corruption is breath taking. The outcome is that the weak of society get no justice because they, *the fatherless and the widows,* have nothing to bribe with and have no helper.

2.7 B² 1:24-31

2.7.1 1:24-26

24 Therefore the Lord declares, the Lord of hosts,
the Mighty One of Israel:

“Ah, I will get relief from my enemies
and avenge myself on my foes.

25 I will turn my hand against you
and will smelt away your dross as with lye
and remove all your alloy.

26 And I will restore your judges as at the first,
and your counselors as at the beginning.

Afterward you shall be called
the city of righteousness, the faithful city.”

24 *Therefore* the time has come for God to take action because he is the "Father of the fatherless and protector of widows... in his holy habitation" (Ps 68:5). The phrase *the Lord declares* (nə'um hā'ādōn) is literally an "utterance, declaration, revelation"¹² of the Lord. nə'umis often used by prophets to "quote" the word they had received from God.¹³

God's title "the Lord" (hā'ādōn) presents God as the lord, the master. In salvation history it is already found in Abram's mouth in Gen 15:2 with an intensive plural of rank but singular meaning ('ādōnāy, "my

11. So ESV. sōbe'is "drink, liquor" according to *ibid.*, p. 685.

12. *ibid.*, p. 610.

13. So in Isa 1:24; 3:15; 14:22.23; 17:3.6; 19:4; 22:25; 30:1; 31:9; 37:34; 41:14; 43:10.12; 49:18; 52:5; 54:17; 55:8; 56:8; 59:20; 66:2.17.22.

lords"="O Lord"). Here it is used in the singular with definite article ("the Lord") denoting God as "the Master" or "the Lord" of all and everything. This name of God in the form of 'ādōnāy has later been used by the Jews as a substitute for the covenant name of God which he had revealed to Moses in Exod 3:14-15. They did not want to use God's name in vain (Exod 20:7), so they stopped using it at all. They still wrote the four consonant letters Yhwh in Hebrew, but added the vowels of 'ādōnāy to show that they wanted always this name to be read as 'ādōnāy . Because some Christian readers of the Hebrew did not recognize this, they mixed the consonants of Yhwh with the vowels of 'ādōnāy and pronounced God's name as "Jehovah" as it is used in some hymns.

In *the Lord of hosts* we have the name Yhwh combined with the plural word for armies or hosts¹⁴ The hosts are probably mainly the heavenly hosts (Josh 5:14; 1 Kgs 22:19; 2 Chr 18:18), but Israel's army is also part of God's armies (Ex 12:41). The title "Lord of hosts" celebrates God as almighty ruler of the world. The idea of God's strength or might is also present in *the Mighty One of Israel*.¹⁵

All these names of God taken together present God as a very serious power, the only real super power of the world. And he is about to announce his verdict: *Ah* is hōy in Hebrew which we have already seen in 1:4 as often introducing some word of judgment (like "woe to..."). This is also the case here: *I will get relief from my enemies and avenge myself on my foes*. God gets relief by avenging himself on his foes. It is a synonymous parallelism. By repeating the idea it is underlined and emphasized. God seems to be in a kind of tension, having been so far of an enormous patience. But now the time of action has come to fight his enemies and put an end to the ongoing disaster.

25 *I will turn my hand against you*. The surprise is that the enemy is his own nation, his chosen people, with Jerusalem as the center. God has to fight his enemies in Jerusalem. But the words used imply still hope for a

14. The "hosts" can also be combined with "God": "God of hosts" (2 Sam 5:10) or "Lord God of hosts" (Amos 4:13).

15. ('ābîr yîsrā'ēl ; cf. also 'ābîr ya'āqōb in Gen 49:24; Ps 132:2.5; Is 49:26; 60:16.

remnant and a better future: ... *and will smelt away your dross as with lye*¹⁶ *and remove all your alloy*. Again the idea is repeated in a synonymous parallelism for the sake of emphasis. *Dross* and *alloy*¹⁷ both point to what has to be removed by God's cleansing action. God *will smelt away* Jerusalem's dross using the fire of a furnace. In this parabel judgment and salvation fall into one picture. The removal of the evil and worthless is judgment and the cleansing is salvation which is more developed in 1:26. God removes *all* alloy in a divine process that is thorough removing everything that does not fit God's standard.

26 That God does only remove the evil leadership in judgment, so that he can restore a just leadership in an act of salvation, is implied in these words: *And I will restore your judges as at the first, and your counselors as at the beginning*. According to the law of God the judges often belonged to the tribe of Levi and the house of Aaron (Deut 17:8-13. Since the introduction of the kingship in Israel, so since the time of Saul and later David, the king acted also like a supreme judge or he could be called upon as such (2 Sam 14:4; 15:4-6; 1 Kgs 3:9). But even before the kingship had started, God had already ordered that the coming king should also study and obey a copy of the law of God given through Moses (Deut 17:18-20; 1 Kgs 2:1-4). Therefore these words imply a renewal of the legal leadership through the word of God and as we see in Isa 11:1-5 through the Spirit of God.

16. According to Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 1121, "there seems no evidence that 'lye' (i.e. water mixed with the burnt ashes of plants containing potash, used formerly for washing) was ever used in refining gold or silver". So they suggest to read *kakkur* "as in a furnace" (see Is 48:10) instead of *kabbôr* "as with lye". But with Motyer, *The Prophecy of Isaiah. An Introduction and Commentary*, p. 50, we can stay with the MT. We can understand it as a combination of two pictures of cleansing, one the washing of the body as with lye and the other the smelting away of dross in a fiery furnace. Washing "as with lye" could be understood in a similar way as Job 9:30-31 where Job says about himself before God "30 If I wash myself with snow and cleanse my hands with lye, 31 yet you will plunge me into a pit, and my own clothes will abhor me." In Isa 1:16.18 we already had the context of washing somebody to make him as white as snow.

17. *bəḏīl* is "alloy, tin, dross (orig. that which is separated from precious metal...)" according to Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 95.

The *counselors* of Jerusalem would also be part of the leadership. They could belong to the house of Levi or the house of David, to influential families living in Jerusalem or they could be people who are acknowledged as counselors because of their great intelligence and wisdom like Ahitophel was at the time of David (2 Sam 16:23). God's double work of judgment and salvation in removal and restoration of Jerusalem's leadership will result in a total change of the character of the city: *Afterward you shall be called the city of righteousness, the faithful city.* Jerusalem will be called that means acknowledged as *the city of righteousness* because the whole leadership will bow to God's standard of righteousness and apply it. It will be a center of the teaching and obeying the word of God. This already prepares the stage for the statements in 2:2-4.

The second characteristic name of Jerusalem will be *the faithful*¹⁸ *city*. The word is related to being truthful, faithful, reliable. Truth and righteousness belong together, as do truthfulness and faithfulness. Whoever trusts God, should be trustworthy himself. Who relies on God, should prove himself reliable. After God's double work of judgment and salvation, Jerusalem will prove herself to be reliable and faithful. The contrast here is between Jerusalem as the faithless whore in 1:21 and as the faithful wife of God in 1:26. The way of change is again summed up in the next verse.

2.7.2 1:27

27 Zion is redeemed through judgment and righteousness.

27 Zion shall be redeemed by justice,
and those in her who repent, by righteousness.

27 *Zion* as the city of David within Jerusalem (2 Sam 5:7 is also used as a synonym for the whole city of Jerusalem. Both names, *Zion* and *Jerusalem*, stand also for the people of God as a whole, because Jerusalem was the chosen capital of God for his people with the temple in it. So the redemption of Jerusalem implies the redemption of God's people. The promise that

18. ne'ēmānah

Jerusalem *shall be redeemed*, formulated in the passive voice¹⁹, points to God as the hidden agent of this redemption. He redeemed Abraham (Is 29:22) and he redeems his people so that the redeemed of the Lord will come home (Is 35:10; 51:11.)

The means of redemption is *by justice* mišpāṭ and by righteousness ṣəḏāqāh. This pair of words is synonymous to the similar pair justice (mišpāṭ) and *righteousness* (ṣəḏeq) we had seen in 1:21. Both pairs are used to denote a just and righteous system of government and law according to the will of God. If we look for mišpāṭ and ṣəḏāqāh in Isaiah together, we find the following picture: God himself rules according to this just system 5:16 and expects such justice from his people 5:7. He will implement it at the time of the coming Christ and through him (9:6; 28:16-17) and through the outpouring of the Holy Spirit (32:15-16) and will make Zion full of it (33:5; 54:17) and redeem Zion by it (1:27). Therefore all who want a share in the coming kingdom of God have to keep justice and do righteousness (56:1), not hypocritically (58:2; 59:9.14), but truly.

God's justice and righteousnous for Zion implies the doing away of the wicked (1:26; 11:4) if they do not repent, and the salvation of *those in her who repent* (wəšābēhā; 1:27; 53:11; 59:17.20). Those who repent are literally those who return, come back. It is the same verb that is also used in the name of the son of Isaiah Shear-jashub ("a remnant will return"). We have here in 1:27 as in 1:8-9 the idea of the remnant in this introductory chapter. But this chapter will close with the judgment on those who do not repent and do not come back to the Lord.

2.7.3 1:28-31

Rebels and sinners and those who forsake the Lord will suffer severe judgment.

28 But rebels and sinners shall be broken together,
and those who forsake the Lord shall be consumed.
29 For they shall be ashamed of the oaks
that you desired;

19. Tippāḏeh is imperfect 3rd person singular of the Niph'al stem of the root pādāh.

and you shall blush for the gardens
 that you have chosen.
 30 For you shall be like an oak whose leaf withers,
 and like a garden without water.
 31 And the strong shall become tinder,
 and his work a spark,
 and both of them shall burn together,
 with none to quench them.

28 The names for the sinners used in this verse *rebels and sinners ... those who forsake the Lord* point back to 1:2.4. There God started his court case against his own children by invoking and inviting the witnesses, namely heaven and earth. Here in 1:28-31 the verdict is proclaimed. Literally the ... *shall be broken together* is "And breaking of rebels and sinners together". In the Hebrew this means that "And breaking..." is very closely attached to the verse before and could be an explanation of the righteousness mentioned there. Righteousness is salvation for people who repent and the breaking of rebels and sinners who stubbornly refuse to come back to the Lord. Both is necessary for the full restoration of Zion as the city of God.

Those who forsake the Lord are those who as children deny God as their father (1:2-4) or as the wife of God leave him to commit adultery with the idols (1:21). *They shall be consumed*. This verb *kālāh* in the Qal stem implies the idea of being complete, completed or finished. Isaiah uses it for God's complete or completed judgment (Isa 1:28; 10:25; 15:6; 16:4; 21:16; 29:20; 31:3), also under the picture of a completed harvest (24:13; 32:10). The sinners shall be completely consumed, experience utter perdition.

29 One element of God's judgment will be the shame of sin and of idolatry which the sinners will sense on the day of judgment: *For they shall be ashamed... and you shall blush* (see 2:18-21; 44:9.11). Within this verse God's verdict switches from the third person *they* (the sinners) to the second person plural *you* (sinners) delivering the sentence even more pointedly into the face of the guilty.

The oaks (ʿēlīm²⁰) and the *the gardens*²¹ are probably related to idol worship and other sinful traditions connected with them (see Isa 57:5; 65:3; 66:17) as we know it from the "high places" in many contexts of the Old Testament (Lev 26:30; Num 33:52; 1 Kgs 3:2.3.4; 12:31-32; 14:21-24; Isa 36:7; 2 Kgs 18:4.22). These beautifully placed and cultivated shrines were centres of sin drawing the common people to themselves like magnets: *that you desired... that you have chosen*. The recipe of their success seems to have been an offering of carnal pleasures made legitimate by a heretic form of religion (Isa 57:3-8).

30 Because the sinful children love the oaks and gardens related to idolatry and fornication, they themselves become *like an oak whose leaf withers and like a garden without water*. Isaiah here goes from describing the sins of Israel to painting God's judgment for those sins, but he is still using the imagery of oaks and gardens. He possesses a great mastery over his own language and often delivers stunning phrases. His contemporaries will have had vivid recollections of those beautiful gardens, but now Isaiah confronts them with the picture of a garden without water with dying trees which are about to be consumed by a wild forest fire. That is you and your future!

31 ḥāsōn, the word for *the strong* is only used here and in Amos 2:9²² and is denoting mighty men compared to strong and high grown trees in both verses. And in both passages they are hit by God's judgment and totally destroyed. The strong man *shall become tinder*, literally nə'ōreṭ tow, a broken part of flax,²³ ready to be inflamed only by a tiny *spark* (cf. Judg 16:9) which is in this case *his work*²⁴. The Bible is full of the idea that God

20. From noun masculine 'ayil "terebinth (prob. as prominent, lofty tree)", Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 18. See Isa 1:29; 57:5; 61:3.

21. From gannāh garden, orchard, *ibid.*, p. 171; cf. Isa 65:3; 66:17. For gardens in a positive context in Isaiah see 51:3; 58:11; 61:11.

22. Yet it was I who destroyed the Amorite before them, whose height was like the height of the cedars and who was as strong as the oaks; I destroyed his fruit above and his roots beneath.

23. Della Thompson, ed., *The Concise Oxford Dictionary of Current English* (Oxford: Clarendon, 1998), p. 1474.

24. pō'al can be both "1. deed, thing done... 2. work, thing made" according to Brown, Driver, and Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 821.

is going to give back to man what he has done, good or evil (see e.g. Isa 59:18; 65:6-7.13). Our verse tells us that God only has to unite the sinner with his deeds *and both* go up in flames and *burn together* for ever with *none to quench them* (cf. Isa 30:33; 50:11; 66:16). The first chapter and the last chapter of Isaiah end with the unquenchable fire of God's judgment (1:31; 66:24; cf. Mark 9:48).

2.8 A² Is 2:1-4

2.8.1 Is 2:1-2a

The Word that Isaiah son of Amoz saw about the last days concerning Judah and Jerusalem.

- 1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
- 2 It shall come to pass in the latter days...

2.8.2 Is 2:2-4

God's law will go forth from the exalted Zion, converting all nations and bringing peace to the world.

- 2 It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it,
- 3 and many peoples shall come, and say: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the Lord from Jerusalem.
- 4 He shall judge between the nations, and shall decide disputes for many peoples;

and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war anymore.

Chapter 3

2:1 - 14:27 From Remnant Jerusalem to the Messianic Jerusalem of the Divine Law.

God has chosen Zion: through his judgments he will empower his law and his Christ.

3.1 A 2:1-4

God's law will go forth from the exalted Zion, converting all nations and bringing peace to the world. For the exposition done before see ???. In our context here it is interesting to look at the crosslinks with 11:1-12:6.

3.2 B 2:5-22

The day of the Lord will also target his own people. Man will be made low, and the Lord alone will be exalted.

5 ...

6 For you have rejected your people, the house of Jacob, because they are full of things from the east and of fortune-tellers like the Philistines ...

3.3 C 3:1-4:6

Judging Jerusalem and Judah God removes from men (3:1) and women (3:18) what is precious to them. In his grace he gives a glorious future to the holy remnant in Zion.

3.3.1 3:1-15

3:1 For behold, the Lord God of hosts is taking away from Jerusalem and from Judah support and supply, all support of bread, and all support of water ...

3.3.2 3:16-4:1

16 The Lord said:
Because the daughters of Zion are haughty and walk with outstretched necks,
...

3.3.3 4:2-6

2 In that day the branch of the Lord shall be beautiful and glorious ...

3.4 D 5:1-7

Having waited in vain for the fruits of righteousness God removes (5:5) his protection from the vineyard Israel to destroy it.

5:1 Let me sing for my beloved my love song concerning his vineyard ...

3.5 E 5:8-25

Six "woes" of Israel (8.11.18.20.21.22). God's hand fights them.

8 Woe to those who join house to house, who add field to field, until there

is no more room, and you are made to dwell alone in the midst of the land
...

3.6 F 5:26-30

God punishes Israel using a distant nation causing darkness.

26 He will raise a signal for nations afar off, and whistle for them from the ends of the earth ...

3.7 G 6:1-13

Isaiah sees the holy Lord Almighty as king in his temple. He realizes his own sins and impurity, is cleansed, called and sent.

1 In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up ...

3.8 H 7:1-9

While Syria and Ephraim try to conquer Jerusalem Isaiah calls Ahaz to trust in the Lord. Isaiah's son Shear-Jashub serves as a sign.

7:1 In the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin the king of Syria and Pekah the son of Remaliah the king of Israel ...

3.9 I 7:10-25

Ahaz does not believe and does not ask for a sign. God gives David's house Immanuel as a sign. God punishes Juda using Egypt and Assyria.

10 Again the Lord spoke to Ahaz, 11 "Ask a sign of the Lord your God

3.10 H' 8:1-4

Isaiah's son "Maher-Shalal-Hash-Baz" is a sign for the impending judgment of Syria (Damascus) and Ephraim (Samaria).

1 Then the Lord said to me, "Take a large tablet and write on it in common characters, 'Belonging to Maher-shalal-hashbaz.'

3.11 I' 8:5-10

Assyria and the nations will flood Judah, but they will not be able to erase it because of Immanuel.

5 The Lord spoke to me again: 6 "Because this people have refused the waters of Shiloah that flow gently, and rejoice over Rezin and the son of Remaliah ...

3.12 G' 8:11-18

In his calling Isaiah is warned not to follow the way of "this nation". The Lord will be a sanctuary for those who regard him as holy, but for both houses of Israel he will be a stumbling stone and trap. Isaiah and his children serve as a sign to illustrate this truth.

8:11 For the Lord spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people ...

3.13 F' 8:19-22

As long as this nation does not seek the light of God's law, but consults spiritists, it remains in the darkness of judgment.

8:19 And when they say to you, "Inquire of the mediums and the necromancers who chirp and mutter," should not a people inquire of their God? Should they inquire of the dead on behalf of the living? 20 To the teaching and to the testimony! ...

3.14 D' 9:1-7

The Son on David's throne is light overcoming darkness. He will establish a kingdom of peace through righteousness and justice.

But there will be no gloom for her who was in anguish ...

3.15 E' 9:8-10:4

The hand of the Lord is stretched out against Ephraim (9,12.17.21; 10,4).
Woe to them (10,1)!

9:8 The Lord has sent a word against Jacob, and it will fall on Israel ...

3.16 C' 10:5-34

Woe (10,5) to the proud Assyria, the rod of God's anger. Assyria's yoke is removed (10,27) from the holy remnant in Zion.

5 Ah, Assyria, the rod of my anger; the staff in their hands is my fury! 6
Against a godless nation I send him ...

3.17 A' 11:1-12:6

Christ judges all nations ruling in peace from Zion. A second exodus brings God's people home, singing a song of salvation.

11:1-10 The Christ from the roots of Jesse

11:11-16 The second exodus gathering God's Judah and Israel from all over the world with a wonderful highway even through the dried waters.

12:1-6 You will say on that day ... in Zion.

11:1 There shall come forth a shoot from the stump of Jesse ...

3.18 B' 13:1-14:27

The Lord's day over Babylon brings Israel home and into power. They celebrate the end of the tyrant singing.

For the exposition see below xxx ??. In our context here it is interesting to look at the cross-links with 2:6-22 and with 11:1-12:6.

Chapter 4

A¹ 13-27 From Babylon's fall to God's kingdom in Zion.

4.1 Overview of Is 13:1-66:24

The third big section of the book, Is 13:1-66:24, leads the reader from the fall of Babylon to the rise of Zion. It describes the way of Israel and the nations into the kingdom of God through the servants of the Lord. Within this big section five undersections can be discerned:

1. A¹ 13-27 The exodus from Babylon and all the world to God as king in Zion.
 - (a) 13-23 Ten prophetic oracles (massa') about Babylon, the nations and Israel.
 - (b) 24-27 Isaiah's Apocalypse as closure of 13-27.
2. A² 28-35 From "Woe to Israel" to the joy of the redeemed coming home.

- (a) 28-33 Six woes to Israel, Judah and the destroyer.
 - (b) 34-35 The Lord judges Edom and the nations on his day and saves his people.
3. B 36-39 The Lord saves Jerusalem and the faithful Hezekiah from Assur and predicts to the healed Hezekiah that his sons will be exiled to Babylon.
 4. A³ 40:1-52:12 The exodus from Babylon and all nations to the Lord in Zion.
 5. A⁴ 52:13-55:13 Through the self-sacrificial death of his servant the Lord establishes the new covenant and makes the barren the mother of the redeemed of Israel and the nations. All thirsty and hungry are invited to the covenant meal, the sure mercies of David.
 6. A⁵ 56:1-66:24 Preserving justice and doing righthousness is the appropriate answer to God's coming salvation and his dwelling in the midst of his chosen people from Israel and the nations.

With the exception of the center section Is 36-39 all other four end with the redeemed coming home. The narrative block Is 36-39 is in the center of Is 13-66 as the narrative block Is 6-8 is in the center of Is 2-14. Is 36-39 does not end with the redeemed coming home from exile, but on the contrary with the sons of king Ezekiah going into exile in Babylon.

4.2 A¹ 13-27 The exodus from Babylon and all nations to the Lord in Zion.

4.2.1 13-23 Ten prophetic oracles מַשְׁסָּא' (maśśā') about Babylon, the nations and Israel. Two woes הוֹי (hōy).

1. 13:1-14:27 Maśśā': Oracle concerning Babylon.
2. 14:28-32 Maśśā' with date: Oracle concerning the Philistines.

3. 15:1-16:14 Maśśā': Oracle concerning Moab.
4. 17:1-11 Maśśā': Oracle concerning Damascus.
The day of judgment also effects Jacob.
17:12-14 Hôy: Ah, the thunder of many peoples.
God rebukes the raging nations as he rebuked the Red Sea.
18,1-7 Hôy: Woe to the land of Cush.
5. 19,1-25 Maśśā': Oracle concerning Egypt.
20:1-6 A dated prophecy concerning Egypt and Cush.
6. 21:1-10 Maśśā': Oracle concerning the Desert by the Sea (Babylon).
7. 21:11-12 Maśśā': Oracle concerning Dumah.
8. 21:13-17 Maśśā': Oracle concerning Arabia.
9. 22:1-14 Maśśā': Oracle concerning the Valley of Vision (Jerusalem).
22:15-25 Shebna and Eliakim.
10. 23:1-18 Maśśā': Oracle concerning Tyre.

4.2.2 24-27 Isaiah's Apocalypse as closure of 13-27.

- A¹ 24 : 1 – 3 *The Lord empties the earth and scatters its inhabitants.*
- B¹ 24 : 4 – 14ba *God judges the earth because of the sins of its inhabitants. Therefore the earth dries up and withers like a vineyard. The ruined city lies desolate. Only a few men are left. They praise God.*
- C¹ 24 : 14bb – 15 *All over the world men will praise God's majesty.*
- D¹ 24 : 16 – 20 *The earth passes away.*
- E¹ 24 : 21 – 23 *God judges the height and the earth and rules as king in Zion.*
- F¹ 25 : 1 – 5 *I praise you, my God, because you have made the mighty city a heap of rubble. Therefore strong peoples will honor you.*
- G¹ 25 : 6 – 8 + 9 – 12 *In Zion the Lord will prepare a feast of salvation for all nations : Death will be destroyed.*
This is our God, we have waited for him to save us.
The hand of the Lord rests on this mountain.
God brings down the high fortified walls of Moab.
- F² 26 : 1 – 8aa *This praise is sung in Judah : We have a strong city, God makes its walls salvation. Open the gates that the righteous nation may enter. Trust in the Lord forever!*
For God brings down the inhabitants of the height, the lofty city. The way of the righteous is straight, make his path level, yes the way of your righteous decisions.
- G² 26 : 8ab – 10 + 11 – 15 + 16 – 19 *We have waited for you, O Lord, our God, you establish peace for us. Dead do not rise, but your dead will rise up and live.*
- D² 26 : 20 – 21 *While God judges the earth, his people should hide in their rooms.*
- E² 27 : 1 *On that day God judges the serpent and dragon.*
- C² 27 : 2 – 6 *In that day, A vineyard of delight, sing of it! God's vineyard, Israel, brings forth fruit filling the world with it.*
- B² 27 : 7 – 11 *The judgment of Israel is different from the judgment of its enemies. It is judged because it is without understanding. But its sins will be atoned for and its idols destroyed. The fortified city lies desolate.*
- A² 27 : 12 – 13 *God redeems and gathers Israel from Egypt and Assyria to worship him in Jerusalem.*

Chapter 5

A² 28-35 From "Woe to Israel" to the joy of the redeemed returning to the Lord in Zion.

5.1 Is 28-33 Six woes יִהְיֶה (hōy) to Israel, Judah and the destroyer.

1. 28:1-29 Woe to that wreath, the pride of Ephraim's drunkards.
Judgment of Samaria 1-4, promise 5-6,
judgment of Judah 7-22, promise 23-29.
2. 29:1-14 Woe to you, Ariel, Ariel, the city, where David settled!
The siege of Jerusalem 1-8,
the people are blind to God's word 9-14.
3. 29:15-24 Woe to those who go to great depths to hide their plan from God.
It is impossible to hide anything from the Lord. 15-17
Israel will be transformed, the deaf will hear and the blind see. 18-

21.22-24

4. 30:1-5 Woe to the obstinate children. Against the Egypt policy. 1-5
30:6-11 מַשָּׂא (maśśā'): An oracle concerning the animals of the Negev = against the Egypt policy. God commands Isaiah to write it on a tablet and on a book as an everlasting witness for the future. Because the people are rebellious children, rejecting God's revelation.

30:12-14 God's judgment for this rebellious attitude.

30:15-18 By returning to God and trusting him they would be saved. They fail preferring horses and chariots while God longs to be gracious to them.

30:19-26 Zion's redemption.

30:27-33 Judgment of the nations, especially Assyria.

5. 31:1-32:20 Woe to those who go down to Egypt for help.

Against the Egypt policy 31:1-3.

Zion will be saved. "Return to Him from whom you have deeply defected, O sons of Israel" (6:NASB) 31,4-6.

Idolaters fail. Assyria is punished fighting God in Jerusalem 7-9.

The future kingdom under a righteous king 32:1-8.

The complacent women should mourn 32,9-14, "for the land of my people in which thorns and briars shall come up" (NASB:13) until the great transformation 32,15-20 "... until the Spirit is poured out upon us from on high, And the wilderness becomes a fertile field" (NASB:15).

6. 33:1-24 Woe to you, destroyer ...

The nations and the destroyer are punished. 1-12

Zion's redemption, the appearance of the Lord. 13-24

5.1.1 34:1-17 God's judgment of the nations, especially Edom.

The Heavens will pass away.

The eschatological judgment of the whole world 1-4

1 Draw near, O nations, to hear, ...

The judgment of Edom 5-17

5 For my sword has drunk its fill in the heavens ...

5.1.2 35:1-10 The coming of the Lord brings eternal salvation
for his people who come home to Zion.

1 The wilderness and the dry land shall be glad ...

Chapter 6

B 36-39 The Lord saves Jerusalem and Hezekiah from Assur whose sons will be exiled to Babylon.

6.1 36-37 God saves Jerusalem and Hezekiah from Assyria.

A¹ 36 : 1 Sennacherib's victory over all fortified cities of Judah.

B¹ 36 : 2 – 22 Sent by Sennacherib Rabshakeh orders Jerusalem to surrender to Assyria, claiming that God can not protect them.

C¹ 37 : 1 – 7 Hezekiah's request from Isaiah. God's answer through Isaiah.

B² 37 : 8 – 13 Sennacherib sends a letter ordering Jerusalem to surrender, claiming that the Lord would not be able to protect them.

C² 37 : 14 – 35 Hezekiah's prayer to God. God's answer through Isaiah.

A² 37 : 36 – 38 Sennacherib's defeat and doom according to God's word.

6.1.1 A¹ 36:1

Sennacherib's victory over all fortified cities of Judah.

1 In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

6.1.2 B¹ 36:2-22

Sent by Sennacherib Rabshakeh orders Jerusalem to surrender to Assyria, claiming that God can not protect them.

...

6.1.3 C¹ 37:1-7

Hezekiah's request from Isaiah. God's answer through Isaiah.

1 As soon as King Hezekiah heard it, he tore his clothes ...

6.1.4 B² 37:8-13

Sennacherib sends a letter ordering Jerusalem to surrender, claiming that the Lord would not be able to protect them.

8 The Rabshakeh returned, and found the king of Assyria fighting against Libnah ...

6.1.5 C² 37:14-35

Hezekiah's prayer to God. God's answer through Isaiah.

14 Hezekiah received the letter from the hand of the messengers, and ...

6.1.6 A² 37:36-38

Sennacherib's defeat and doom according to God's word.

36 And the angel of the Lord went out and struck down a hundred and eighty-five thousand in the camp of the Assyrians ...

6.2 38:1-22 God saves Hezekiah from deadly illness.

A¹ 38 : 1 God's word through Isaiah : Hezekiah will not live.

B¹ 38 : 2 – 3 Hezekiah's request : Remember my pious life.

C¹ 38 : 4 – 8 God's word through Isaiah : 15 years added to Hezekiah's life. Jerusalem will be saved from Assyria. God grants a sign.

C² 38 : 9 – 20 Hezekiah's psalm of thanksgiving after being healed.

The father tells his children about God's faithfulness.

Hezekiah's joy to go to the temple of the Lord.

A² 38 : 21 God's word through Isaiah : Hezekiah will live.

B² 38 : 22 Hezekiah's question : "What is the sign that I will go up to the temple of the Lord?"

6.2.1 A¹ 38:1

God's word through Isaiah: Hezekiah will not live.

1 In those days Hezekiah became sick and was at the point of death. And Isaiah the prophet the son of Amoz came to him, and said to him, "Thus says the Lord: Set your house in order, for you shall die, you shall not recover."

6.2.2 B¹ 38:2-3

Hezekiah's request: Remember my pious life.

2 Then Hezekiah turned his face to the wall and prayed to the Lord, 3 and said, "Please, O Lord, remember how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight." And Hezekiah wept bitterly.

6.2.3 C¹ 38:4-8

God's word through Isaiah: 15 years added to Hezekiah's life. Jerusalem will be saved from Assyria. God grants a sign.

4 Then the word of the Lord came to Isaiah ...

6.2.4 C² 38:9-20

Hezekiah's psalm of thanksgiving after being healed. The father tells his children about God's faithfulness. Hezekiah's joy to go to the temple of the Lord.

9 A writing of Hezekiah king of Judah, after he had been sick and had recovered from his sickness:

10 I said, In the middle of my days I must depart ...

6.2.5 A² 38:21

God's word through Isaiah: Hezekiah will live.

21 Now Isaiah had said, "Let them take a cake of figs and apply it to the boil, that he may recover."

6.2.6 B² 38:22

Hezekiah's question: "What is the sign that I will go up to the temple of the Lord?"

22 Hezekiah also had said, "What is the sign that I shall go up to the house of the Lord?"

6.3 39:1-8 Hezekiah loses everything to Babylon.

1. 39:1-2 After his healing Hezekiah joyfully shows the Babylonian diplomats everything.
2. 39:3-8 God's word through Isaiah for Hezekiah: Hezekiah will lose everything to Babylon. Even some sons will go there into exile.

6.3.1 39:1-2

After his healing Hezekiah joyfully shows the Babylonian diplomats everything.

1 At that time Merodach-baladan the son of Baladan, king of Babylon, sent envoys with letters and a present to Hezekiah ...

6.3.2 39:3-8

God's word through Isaiah for Hezekiah: Hezekiah will lose everything to Babylon. Even some sons will go there into exile.

3 Then Isaiah the prophet came to King Hezekiah, and said to him, "What did these men say? ...

Chapter 7

Is 40-66 Isaiah's New-Exodus-Book

A³ 40:1-52:12 From Babylon's fall to the Lord's kingdom in Zion. In a second exodus the redeemed of the Lord from Israel and the nations come home to God and a new Jerusalem.

A⁴ 52:13-55,13 Through the self-sacrificial death of his servant the Lord establishes the new covenant and makes the barren the mother of the redeemed of Israel and the nations. All thirsty and hungry are invited to the covenant meal, the sure mercies of David.

A⁵ 56:1-66:24 Preserving justice and doing righteousness is the appropriate answer to God's coming salvation and his dwelling in the midst of his chosen people from Israel and the nations.

Overview of A³ and A⁴ and A⁵:

A³ 40:1-52:12 From Babylon's fall to the Lord's kingdom in Zion. In a second exodus the redeemed of the Lord from Israel and the nations come home to God and a new Jerusalem.

- A¹ 40 : 1 – 11 *Comfort, comfort my people : God is coming and gathers his people with his mighty arm like a shepherd and leads them.*
- B¹ 40 : 12 – 41 : 7 *The unique greatness of the true God. Court case with the nations. The Lord lets the future things happen. Against idolatry.*
- C¹ 41 : 8 – 29 *The Lord helps his servant Israel, also through waters in the desert. He alone predicts the future and lets it come. Idols are nothing.*
- D¹ 42 : 1 – 12 *The Lord presents his servant who is a covenant for the people and lighth of the nations. The servant brings God's law and justice forth to all nations. Men of the earth, seas and mountains will rejoice.*
- E¹ 42 : 13 – 25 *Mountains and hills become a desert, rivers dry out. God's servant Israel is blind to God's law being disobedient and idolatrous. After his punishment he is healed and led through light to freedom.*
- F¹ 43 : 1 – 13 *Having burnt his people with the fire of his anger God now protects them through waters and fires proving himself as the true saviour.*
- G¹ 43 : 14 – 21 *The Lord breaks the bars of Babylon through someone sent. Israel can return through the desert with streams of water provided.*
- H¹ 43 : 22 – 28 *The Lord himself blots out Israel's transgression.*
- I¹ 44 : 1 – 5 *The Lord pours out his Spirit on the Israelites like streams of water on the thirsty land so that they grow like trees by flowing streams.*
- I² 44 : 6 – 20 *The unique greatness of God, who reveals future things. Idolatry is foolish, because idols are only wood fashioned by humans.*
- H² 44 : 21 – 23 *God's servant Israel is redeemed through forgiveness of sins.*
- G² 44 : 24 – 45 : 13 *The Lord dries out the watery deep and the streams. Through Cyrus, his shepherd and Messiah, he breaks the bars of Babylon and lets Jerusalem and the temple be built again.*
- F² 45 : 14 – 25 *God saves his own people and fugitives of all nations and shows thus to all the world that he is the one and only saviour for all.*
- B² 46 : 1 – 47 : 15 *God shows his greatness through the fall of Babylon's idols. He invites Israel to repent. Judgment of the daughter of Babylon.*
- C² 48 : 1 – 22 *The Lord alone predicts the future and lets it come. Idols can not do that. Israel should understand that, repent, leave Babylon, come to the Lord and experience waters in the desert on the way home.*
- D² 49 : 1 – 13 *The servant of the Lord (the Christ) is a covenant for the people and lighth of the nations. Heavens, earth and mountains rejoice.*
- E² 49 : 14 – 50 : 3 *Zion's lamentation, redemption and glorification. The cause of the misery was Zion's guilt.*
- D³ 50 : 4 – 11 *God has opened the ear of the servant of the Lord for his word. Even in sufferings he is obedient and does not draw back.*
- E³ 51 : 1 – 8 *God comforts Zion and brings forth his law and justice as a light of the nations to all the world. Heaven and earth pass away, but the people with God's law in their hearts have eternal salvation and justice.*
- A² a¹ 51 : 9 – 16 *Awake, awake, put on strength, O arm of the Lord. He creates heavens and earth anew and tells Zion : You are my people.*
- b¹ 51 : 17 – 23 *Wake yourself, wake yourself, stand up, O Jerusalem, God takes away the cup of his wrath from Jerusalem's hand.*
- a² 52 : 1 – 10 *Awake, awake, put on your strength, O Zion; God is coming to Zion, he has revealed his holy arm.*
- b² 52 : 11 – 12 *Depart, depart, go out from there; touch no unclean thing.*

A⁴ 52:13-55,13 Through the self-sacrificial death of his servant the Lord establishes the new covenant and makes the barren the mother of the redeemed of Israel and the nations. All thirsty and hungry are invited to the covenant meal, the sure mercies of David.

A⁵ 56:1-66:24 Preserving justice and doing righteousness is the appropriate answer to God's coming salvation and his dwelling in the midst of his chosen people from Israel and the nations.

D⁴ 52, 13 – 53, 12 *Christ : The servant of the Lord gives himself as an atoning sacrifice for Israel and many nations establishing the new covenant and is exalted.*
 E⁴ 54 : 1 – 17 *Zion : By an eternal covenant of grace – the barren Jerusalem is transformed into the fruitful and beautiful New Jerusalem.*

Now the servants of the Lord are many (shift from singular to plural).

D⁵ 55 : 1 – 13 *Christ's covenant : All thirsty and hungry are invited to the free covenant meal to receive the sure mercies of David. God's Word is powerful and effective.*

A¹ 56 : 1 – 12 *Preserve justice and do righteousness; for my salvation is about to come. God gathers Non – Israelites and eunuchs into his assembly, who keep the Sabbath and the covenant and choose what pleases God.*

Israel's leaders are sleeping dogs, always hungry and thirsty, never satisfied.

B¹ 57 : 1 – 2 *The righteous man perishes, but he enters into peace.*

C¹ 57 : 3 – 13a *The sons of a sorceress, of an adulterer love to commit adultery serving the idols which are useless to them in God's judgment.*

B² 57 : 13b – 21 *Whose hope is in God, will inherit the land and his holy mountain. (13). God dwells in the height, in the holy place, and with the contrite and lowly of spirit in order to revive the spirit of the lowly. (14 – 15).*

There is no peace for the wicked.

A² 58 : 1 – 59 : 8 *The prophet declares to God's people their transgressions, while they think that they have done righteousness. God rebukes false fasting and teaches right fasting (3 – 12) and sabbath observation (13 – 14).*

God's hand is not too short to save, but Israel's sins have made a separation between them and their God.

F¹ 59 : 9 – 14 *The believers (we) confess their sins.*

G¹ 59 : 15 – 21 *God's day of vengeance, his covenant with Zion.*

E⁵B² 60 : 1 – 22 *The New Jerusalem, the fiance of God.*

-D⁶A³ 61 : 1 – 9 *Christ proclaims : The Spirit of the Lord is on me, to proclaim God's Grace and God's day of vengeance.*

E⁶B³ 61 : 10 – 62 : 12 *The New Jerusalem, the fiance of God.*

G² 63 : 1 – 6 *God's day of vengeance, he judges Edom and the nations in his wrath.*

F² 63 : 7 – 64, 11 *The believers (we) confess their sins and ask God for his forgiveness and mercy.*

A³ 65 : 1 – 12 *God let himself be found by those who did not seek him. He waited for Israel to come, but they did not want to. They are punished. His chosen servants will inherit God's holy mountain. God punishes those, who forsake him and forget his holy mountain.*

B³ 65 : 13 – 25 *God grants his servants a name of great blessings in the new Jerusalem on the new earth, under the new heavens.*

C² 66 : 1 – 4 *God is greater than his creation, what house could be built for him? God sees the humble, who trembles at his word. Idolaters will be put to shame.*

B⁴ 66 : 5 – 14 *Zion shall give birth to land and people on one day.*

God comforts his servants as a mother does through the new Jerusalem.

A⁴ 66 : 15 – 24 *Gott comes and reveals his wrath upon*

his enemies in the whole world with fire and sword.

God gathers people from Israel and the nations together to see his glory. The redeemed will worship him from new moon to new moon and from sabbath to sabbath, and look on the corpses of the sinners and their eternal punishment.

Appendix A

Chronology of Kings, Prophets

according to Merrill.¹

Israel		Judah		Prophets
		David	1011-971	
		Solomo	973-931	
Jeroboam	931-910	Rehoboam	931-913	
Nadab	910-909	Abijah	913-911	
Baasha	909-886	Asa	911-870	
Elah	886-885			
Zimri	885			
Omri	885-874			
Ahab	874-853	Jehoshaphat	873-848	
Ahaziah	853-852			

1. For the chronology of the kings see Merrill, *Kingdom of Priests - A History of Old Testament Israel*, p. 244; 248; 320. For the prophets see p. 382f; 421f; 454f; 482f; 495f.

Joram	852-841	Jehoram	848-841	
Jehu	841-814	Ahaziah	841	Obadiah 2. half of 9th cent.?
		Athalja	841-835	Joel betw. 852 and 841?
Jehoahaz	814-798	Joash	835-796	
Jehoash	798-782	Amaziah	796-767	
Jeroboam 2nd	793-753	Uzziah	792-740	Amos betw. 767 and 753
				Jonah betw. 772 and 755
Zechariah	753			Hosea Uzziah-Hiskia/Jer.II
Shallum	752			Isaiah Uzziah-Hiskia
Menahem	752-742	Jotham	750-731	Micah Jotham, Ahas, Hiskia
Pekahiah	742-740			
Pekah	752-732	Ahaz	735-715	
Hoshea	732-722	Hezekiah	729-686	
		Manasseh	696-642	
		Amon	642-640	Nahum betw. 640 and 627?
		Josiah	640-609	Zephaniah Josiah
		Jehoahaz	609	Jeremiah 627 till after 586
		Jehoiakim	608-598	Habakkuk betw. 608 and 605?
		Jehoiachin	598-597	Daniel 605 till after 537
		Zedekiah	597-586	Ezekiel 593 -
				Haggai 520
				Zechariah 520-
				Malachi betw. 433 and 425?

Appendix B

Setumot and Petuchot and equivalents in 1QIsa^a

B.1 The framework of the Petuchot and Setumot and equivalents in 1QIsa^a according to Oesch

B.1.1 Signs used

The following signs relate to the great Isaiah scroll from Qumran (1QIsa^a) and are taken from the book and analysis of Oesch¹ and adapted.

1. S (setuma) stands after the below mentioned verse or section. For example “1:1 S1” means that the first setuma stands after 1:1 and before 1:2. Oesch always connects it with the following verse. So for him it would be related to 1:2. “2:20-21 S2” means that the second setuma stands after the section 2:20-21 and before 2:22.
2. P (petucha) stands after the below mentioned verse or section. For example “1:2-9 P1” means that the first petucha stands after the section 1:2-9 and before 1:10-17. To show that the petucha is a stronger outline marker than the setuma I have put a horizontal line after 1:2-9.
3. “ssp4” is a small space of 4 mm length, a gap of 4 mm. This outline sign is weaker than a setuma or a petucha. Therefore I normally have ignored them. But sometimes

1. Josef M. Oesch, *Petucha und Setuma: Untersuchungen zu einer überlieferten Gliederung im hebräischen Text des Alten Testaments* (Vandenhoeck & Ruprecht, 1979), <https://doi.org/10.5167/uzh-149662>, S. 419-445 (T4+ bis T30+).

such a small space is found where the later Codex Leningradensis or some other medieval codex have a setuma or a petucha. Then it may be interesting to mention it. I have counted the small spaces which I have mentioned: “ssp4-1” is the first (between Is 1:23 and 1:24).

4. 'P/Par' is a petucha which is combined with a paragraphos, a sign on the right side of the column of 1QIsa^a which has 54 columns in all. The sign is often a small horizontal line with a little downward inclination (Oesch, S. 206). Such special petuchot I count with the petuchot. For example P6/ Par1 is found between 2:11 and 2:12: The first paragraphos is found together with the sixth petucha.
5. 'S/Par' is a setuma which is combined with a paragraphos. Such special setumot I count with the setumot. For example S21/ Par9 is found between 9:1 and 9:2: The ninth paragraphos is found together with the twenty-first setuma.
6. There is a small line, similar to a paragraphos, with a circle on it which appears six times in 1QIsa^a, sometimes marking quite significant sections of the book. It is found between 35:10 and 36:1; 39:8 and 40:1; 42:12 and 42:13; 44:28 and 45:1; 52:6 and 52:7; 59:21 and 60:1. I have counted it as PCir1 to PCir6 and inserted into the table.
7. “Al” stands for alinea which is an indented line (at the start of a new paragraph). Oesch counts 29 cases of the alinea as outline sign in 1QIsa^a and discounts Is 53:9 (Oesch, p. 202: footnote 5). We also count 53:9 and have thus 30 cases of the alinea.
8. “Al/Par” is alinea combined with paragraphos.
9. “P/Al” is petucha with alinea.
10. “S20” is the twentieth setuma, “P30” is the thirtieth petucha etc.

B.1.2 Places where I deviate from Oesch or add something to his analysis or where something else is worth mentioning.

Between 6:4 and 6:5 there is at least a small space, perhaps even a setuma which I think it is.

Oesch wonders whether there is a free line between 17:2 and 17:3 after a somewhat bigger space what is reckoned by Martin as a petucha. The line is not clearly a free line but the space is bigger between the lines and together with the somewhat bigger space I count this as a setuma.

Before 29:9 Oesch notes a setuma, but he does not give the verse. I think the S stands for the clearly discernible setuma between 29:7 and 29:8.

Between 30:18 and 30:19 Oesch seems to have either overlooked or not noted a setuma. He wrongly notes a setuma between 30:20 and 30:21. I guess his S has fallen a line downwards. A modern aberratio oculorum.

It is possible to assume a setuma between 30:26a and 30:26b, but some words seem to have to been added afterwards, especially looking at the next line where the word starts before the normal place. Therefore it might be better not to assume a setuma here.

I can recognize a petucha between 41:11 and 41:12 which Oesch does not find here.

With regard to Is 51:6 I agree with Oesch that the free end of the line is here not an outline sign because six out of seven words are missing (Oesch, T24+, footnote 26).

With regard to Is 51:13 I agree with Oesch that the free end of the line is not an outline sign because the end of 51:13 was probably afterwards added and written over the column (Oesch, T24+, Fußnote 28).

In Is 53 I see a petucha with alinea between 53:8 and 53:9. Oesch shows the alinea but puts it in brackets.

With regard to Is 55:10b we agree with Oesch (T26+) that this razored place (according to Bardtke) is not a clear outline sign and ignore it.

Oesch sees a setuma in Is 63:5b which I have not found convincing.

According to Oesch who agrees with Bardtke the space in Is 65:16 is not an outline sign because five words are missing in 65:15 (Oesch, T29+).

I have counted 182 petuchot, 140 setumot, 30 alinea which I have kept as an distinguishable outline sign. The paragraphos is used 56 times, 27 times with a petucha and 9 times with a setuma and 20 times with an alinea.

All outline signs combined, petuchot and setumot and alinea are 352 in 1QISA^a. This can be compared with the Codex Leningradensis which has according to Oesch 41 petuchot and 168 setumot in Isaiah which results in 209 outline signs.

1:1	S1	1:1 The vision, that Isaiah son of Amoz saw about his time concerning Judah and Jerusalem.	a ¹ 1: 1
1:2-9	P1	The people rebell against the Lord, are loaded with sins and have forsaken the Lord. They suffer judgment. Zion alone has been left as a survivor of God's judgment, a remnant preserved by the grace of God.	b ¹ 1:2-9
1:10-17	P2	The whole temple service is meaningless because they do not want justice, they murder. Widows and orphans are without helper. Take your evil deeds out of my sight! Defend the orphan and the widow.	c ¹ 1:10-17
1:18-20	P3	The Lord invites to reason together in this court case. They get the chance to be cleansed of their guilt. If they obey they will live and eat the best food, if they resist they will be devoured by the sword.	d ¹ 1:18-20

1:21-23	ssp4-1	The once faithful city, full of justice, is now a whore. The leaders do not help orphans and widows in court.	c ² 1:21-23
1:24-31	P4	So the Lord will remove the leaders purging away the impurities as in a furnace. God will thus restore righteous judges and make Jerusalem a faithful city again. Zion is redeemed through judgment and righteousness. Rebels and sinners and those who forsake the Lord will suffer severe judgment.	b ² 1:24-31
2:1-4	P5 // P32	The Word that Isaiah son of Amoz saw about the last days concerning Judah and Jerusalem. God's law will go forth from Zion, lead all nations to God and bring peace to the world.	a ² /a ¹ 2:1-4 // 11:1-9
2:5-11	P6/ Par1	“Come, house of Jacob, and let us walk in the light of the LORD. For You have abandoned Your people ... Because they are filled with influences from the east ... Their land has also been filled with idols ...”	b ¹ 2:5-11
2:12-19	P7	The day of the Lord targets also his own people. “The pride of man will be humbled ... And the LORD alone will be exalted in that day”.	2:12-19
2:20-21	S2		
2:22	P8		
3:1-10	S3	In his judgment of Jerusalem and Judah God removes from the men (3:1) what is important to them.	c ¹ 3:1-4:6
3:11	S4		
3:12	P9		
3:13-15	P10	God stands ready to judge the people, also the elders and princes of his people, because they have devoured the vineyard.	
3:16-17	S5	“Because the daughters of Zion are proud And walk with ... seductive eyes ... ”	
3:18-26	P11	“the Lord will ... take away the beauty of” all their fashion articles.	
4:1-2	P12/ Par2	After the shame the daughters of Zion had to suffer a glorious future will be granted to them and all the remnant in Zion through the Sprout of the Lord.	

4:3-5	S6
4:6	P13
5:1-7	P14/ Par3
5:8-10	P15
5:11-14	S7
5:15-17	P16
5:18-19	S8
5:20	S9
5:21	S10
5:22	S11
5:23-25	S12
5:26-30	P17/ Par4
6:1-4	S13
6:5-10	S14
6:11-13a	S15
6:13b	P18
7:1-2	P19
7:3-6	S16
7:7-9	P20
7:10-20	Al1/ Par5
7:21-22	P21
7:23-25	P22
8:1-3a	S17
8:3b-4	P23
8:5-8	Al2/ Par6
8:9-10	P24/ Par7
8:11-13 α	S18
8:13 $\alpha\beta$ -15	S19/ Par8
8:16-18	Al3/ Par9

8:19-23a	S20
8:23b-9:1	S21/ Par10
9:2	S22
9:3	S23
9:4	S24
9:5-6	A14
9:7-12	P25
9:13-20	P26
10:1-4	P27
10:5-11	S25
10:12-15	P28
10:16-19	P29
10:20-23	P30
10:24-26	A15/ Par11
10:27-32	A16
10:33-34	P31
11:1-9	P32
11:10	S26/ Par12
11:11-12	S27
11:13-14	S28
11:15-16	P33/ Par13
12:1-6	P34
13:1-9	P35
13:10-16	P36
13:17-18	S29
13:19-22	S30
14:1-2	P37
14:3-6	S31
14:7-16a	S32
14:16b-21	S33
14:22-23	S34

14:24-27	P38
14:28-32	P39
15:1-16:3a	Al7/ Par14
16:3b-5	S35
16:6-12	Al8
16:13-14	P40
17:1-2	S36
17:3	P41
17:4-6	S37
17:7-8	P42
17:9-11	P43
17:12-14	P44
18:1-7	P45
19:1-15	S38
19:16-17	P46
19:18	S39
19:19-21a	S40
19:21b-23	S41
19:24-25	P47/ Par15
20:1-6	P48
21:1-8 $\alpha\alpha$	S42
21:8 $\alpha\beta$ -10	P49
21:11-12	Al9/ Par16
21:13-17	P50
22:1-11	P51
22:12-14	P52
22:15-19	P53
22:20-25	P54
23:1-12	P55
23:13-14	S43
23:15-18	P56
24:1-14 $b\alpha$	S44

24:14b β -15	P57
24:16-20	P58
24:21-22	S45
24:23	P59
25:1-5	P60
25:6-8	P61
25:9-12	P62
26:1-8 $\alpha\alpha$	S46
26:8a β -10	P63
26:11-12	S47
26:13-15	P64
26:16-19	P65
26:20-21	P66
27:1	P67
27:2-5	S48
27:6	S49
27:7-8	P68
27:9	S50
27:10-11 $\alpha\alpha$	A110
27:11a β	P69
27:12	P70
27:13	P71
28:1-4	P72
28:5-6	S51
28:7-8	P73
28:9-13	P74
28:14-15	A111/ Par17
28:16-20	S52
28:21-22	P75
28:23-29	P76
29:1-8	S53
29:9-12	A112/ Par18

29:13-14	S54/ Par19
29:15-17	S55
29:18-21	P77/ Par20
29:22-24	P78/ Par21
30:1-5	P79
30:6-11	P80
30:12-14	P81
30:15-18	S56
30:19-22	S57
30:23-24	S58
30:25	S59
30:26	P82/ Par22
30:27-29	S60
30:30-33	P83
31:1-3	P84
31:4-6	P85
31:7-9	P86
32:1-4	S61
32:5-8	P87
32:9-19	Al13/ Par23
32:20	Al14/ Par24
33:1	P88
33:2-6	Al15/ Par25
33:7-9	P89
33:10-12	ssp4- 2
33:13-19	S62
33:20	S63
33:21-24	P90

34:1-7	S64
34:8-15	P91
34:16-35:2	P92/ Par26
35:3-10	P93/ PCir1
36:1	S65
36:2-12	S66
36:13-17	S67
36:18-21	P94
36:22- 37:13	P95
37:14	S68
37:15-19	S69
37:20	P96
37:21-29	S70
37:30-32	A116
37:33-35	P97
37:36-38	P98
38:1-3	P99
38:4-6	S71
38:7-8	S72
38:9-22	P100
39:1-2	P101
39:3-4	P102
39:5-7	S73
39:8	P103/ PCir2
40:1-2	S74
40:3-5	P104
40:6-8	P105
40:9-11	P106
40:12-16	P107
40:17-24	P108
40:25-26	P109

40:27-31	P110
41:1	Al17/ Par27
41:2-4	Al18/ Par28
41:5-6	S75
41:7	P111
41:8-11	P112
41:12-13	S76
41:14-16	P113/ Par29
41:17-20	S77/ Par30
41:21-24	S78
41:25-26	P114
41:27-29	P115
42:1-4	P116
42:5-9	P117
42:10-12	Al19/ PCir3
42:13-17	P118
42:18-20	S79
42:21-25	P119
43:1-2	P120
43:3-8	S80
43:9-10	P121
43:11-13	P122
43:14-15	Al20/ Par31
43:16-21	Al21
43:22-24	S81
43:25	S82
43:26-28	S83/ Par32
44:1	P123
44:2a	S84

42:2b-5	P124
44:6-8	S85
44:9-11	S86
44:12	S87
44:13-17	S88
44:18-20	P125
44:21-22	P126
44:23	S89/ Par33
44:24-28	S90/ PCir4
45:1-7	P127
45:8	Al22
45:9-10	S91
45:11-13	P128
45:14-16	S92
45:17	P129
45:18-25	S93
46:1-2	P130
46:3-4	S94
46:5-7	S95
46:8	S96
46:9-11	P131
46:12-13	P132
47:1-3	S97
47:4	S98
47:5-7	S99
47:8-15	P133
48:1-2	S100
48:3-9	S101
48:10-11	P134
48:12-16	Al23/ Par34
48:17-19	Al24/ Par35

48:20-22	P135/ Par36
49:1-3	P136/ Par37
49:4	S102/ Par38
49:5-6	P137
49:7	Al25 /Par39
49:8-12	S103
49:13	P138
49:14-21	P139
49:22-23	S104/ Par40
49:24	S105
49:25a	S106
49:25b-26	P140/ Par41
50:1-2α	S107
50:2αβ	S108
50:2b-3	P141
50:4	S109
50:5-9	S110
50:10-11	P142
51:1-3	P143
51:4-6	P144/ Par42
51:7-8	P145
51:9-10	S111
51:11	P146
51:12-14	P147
51:15-16	P148/ Par43
51:17-20	S112
51:21-23	S113
52:1	S114

52:2	S115	
52:3-6	P149/ PCir5	
52:7-10	S116	
52:11-12	P150	
52:13-15	P151/ Par44	God: "Behold, My servant will prosper, He will be ... greatly exalted", as he was distorted in his sufferings, not even recognizable as man. The good news about him will bring nations and kings to God and under his rule. a ¹ 52:13-15
53:1-6a	S117	We: Who has recognized what God's arm has achieved in the suffering and death of his servant, even peace and salvation? We were all like lost sheep. b ¹ 53:1-6a
53:6b-8	P152/ Al26	But he was willing to become the lamb of God carrying away the sin of Israel and the whole world. When he was murdered by a decision of injustice, who was pondering the offspring that would come from him? c 53:6b-8
53:9-10αα	Al27	We: "His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. But the LORD was pleased To crush Him". b ² 53:9-10αα
53:10αβ-11	S118	God: "By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities" and render "Himself as a guilt offering, He will see His offspring". a ² 53:10b-12
53:12	P153	Therefore, I will give him inheritance in the many and strong (nations, see 52:15), because he poured out himself to death, was numbered with the transgressors, bore the sin of many, and interceded for the transgressors.

54:1-10	P154
54:11-14	S119
54:15	S120
54:16-17a	P155/ Par45
54:17b	S121
55:1-5	P156
55:6-9	S122
55:10-11	S123
55:12-13	P157/ Par46
56:1-2	P158
56:3a	S124
56:3b	ssp3- 3
56:4-5	S125
56:6-9	P159/ Par47
56:10-12	P160
57:1-2	P161
57:3-13a	S126
57:13b	P162
57:14	S127
57:15-21	P163
58:1-4	S128
58:5a-b α	S129
58:5b β -7	S130
58:8-9a	S131
58:9b-12	P164/ Par48
58:13-14	P165/ Par49
59:1-15a	P166
59:15b-20	S132
59:21	P167/ PCir6

60:1-9	S133
60:10-18	S134
60:19-22	S135
61:1-7	S136
61:8-9	P168/ Par50
61:10-62:9	P169/ Par51
62:10-12	P170
63:1-6	A128/ Par52
63:7-14	S137
63:15-	P171/
64:11	Par53
65:1-5a	S138
65:5b-7	P172
65:8-9	S139
65:10	A129/ Par54
65:11-12	P173
65:13-16	P174
65:17-18a	P175
65:18b-25	P176
66:1-4	P177/ Par55
66:5	P178
66:6-9	P179
66:10-11	P180
66:12-14	A130/ Par56
66:15-20a	P181
66:20b-21	P182
66:22	S140
66:23-24	

Appendix C

Quotations or Allusions

Here the quotations of Isaiah in the NT (NT reference in italics) or the allusions to Isaiah in the NT are listed. It is based on the list 'LOCI CITATI VEL ALLEGATI' in *BIBLIA SACRA UTRISQUE TESTAMENTI EDITIO HEBRAICA ET GRAECA*, ed. NESTLE-ALAND and RÜGER (Stuttgart: Deutsche Bibelgesellschaft, 1994), p. 789-793 (in the NT part) which I have worked through. In some cases I had doubts about suggested quotations or allusions and used square brackets to show this [].

C.1 Quotations or Allusions in the whole NT - according to the sequence in Isaiah

1:2	Acts 13:17
1:9	<i>Rom 9:29</i>
1:9f	Rv 11:8
1:11	Heb 10:4
1:15	Matt 6:7 John 9:31
1:17	Matt 23:23
2:2	Matt 5:14 Acts 2:17 Rv 15:4
2:3	John 4:22
2:8	Rv 9:20

2:10.19.21	2 Thess 1:9 Rv 6:15
2:11.17	2 Thess 1:10
2:20	Rv 9:20
3:3	1 Cor 3:10
3:4	Jude 18
4:3	Luke 1:35; 10:20 Rv 20:12; 21:27
4:5	Rv 14:1
5:1f	Matt 21:33 Mark 12:1 Luke 20:9
5:1-7	Luke 13:6
5:8.11.18 etc	Matt 23:13
5:9	Acts 11:22 <i>James 5:4</i>
5:11-13	Luke 21:34
5:21	Rom 12:16
5:22	Luke 6:25
5:24	Matt 7:16
6:1	John 12:41 Acts 7:55 Rv 5:7; 15:8
6:2	Rv 4:8
6:3	<i>Rv 4:8</i>
6:4	Rv 15:8
6:9f	<i>Matt 13:14f Mark 4:12 Luke 8:10 Acts 28:26f Rom 11:8</i>
6:10	<i>John 12:40</i>
7:12	Matt 4:7 Luke 4:12
7:14	<i>Matt 1:23 Luke 1:31 Rv 12:1.5</i>
8:6	John 9:7
8:8	Rv 21:3
8:8.10	<i>[Matt 1:23] Not quotation as in 7:14, but a connection because of the name 'Immanuel'.</i>
8:12	<i>1 Pet 3:14</i>
8:13	<i>1 Pet 3:15</i>
8:14	Matt 16:23; 21:42 Luke 2:34 <i>Rom 9:32.33</i> <i>1 Pet 2:8</i>
8:14f	Luke 20:18
8:17	<i>Heb 2:13</i>

8:18	<i>Heb 2:13</i>
8:21	Mark 13:8
8:22	Rv 16:10
8:23-9:1	<i>Matt 4:15f</i>
8:23(9:1)	John 2:11
9:1	Luke 1:79 John 1:5; 8:12 2 Cor 4:6
9:2	John 4:36
9:5	Eph 2:14
9:6	[L1:32] better Luke 1:32-33
10:2	Mark 12:40
10:3	<i>1 Pet 2:12</i>
10:22f	<i>Rom 9:27f</i>
11:1	Matt 2:23 Heb 7:14 Rv 5:5
11:2	Matt 3:16 John 1:32 Eph 1:17 <i>1 Pet 4:14</i> More allusion than quotation
11:2f	Rv 1:4
11:3	John 7:24
11:4	2 Thess 2:8 Rv 19:15.21
11:4f	Rv 19:11
11:5	Eph 6:14
11:10	Matt 12:21 <i>Rom 15:12</i> Rv 5:5
11:15	Rv 16:12
11:16	Rv 16:12
12:2	<i>Heb 2:13</i> cf. Is 8:17
12:3	John 7:37
13:5	Rom 9:22
13:8	1 Thess 5:3
13:10	<i>Matt 24:29 Mark 13:24</i> Rv 6:12f
13:13	Mark 13:8
13:21f	Rv 18:2
14:11	Matt 11:23 Luke 10:15
14:12	Luke 10:18 Rv 8:10
14:13	Matt 11:23 Luke 10:15 Rv 16:15
14:15	Matt 11:23 Luke 10:15

14:29	Rv 12:3
16:12	Acts 7:48
17:7	Heb 3:2
17:8	Rv 9:20
17:10	Luke 1:47
19:2	Matt 24:7 Mark 13:8 Luke 21:10
19:11f	1 Cor 1:20
19:14	1 Tim 4:1
19:17	Luke 21:11
21:1	Rv 17:3
21:9	Rv 14:8; 18:2
22:4	Matt 26:75 Luke 22:62
22:13	<i>1 Cor 15:32</i>
22:19	Luke 16:3
22:22	Matt 16:19 Rv 3:7
Kp. 23	Matt 11:21
23:8	Rv 18:3,23
23:17	Rv 17:2; 18:3
24:8	Rv 18:22
24:17	Luke 21:35 Rv 8:13
24:19	Luke 21:25
24:21	Rv 6:15; 17:18
24:21s	Rv 20:3
24:23	Rv 4:4; 21:23
25:4	2 Thess 3:2
25:8	<i>1 Cor 15:54 Rv 7:17; 20:14; 21:4</i>
26:11	Heb 10:27
26:13	[<i>2 Tim 2:19</i>] More allusion than quotation.
26:17	John 16:21 Rv 12:2
26:19	[<i>Matt 11:5; 27:52 Luke 7:22</i>] More allusion than quotation. John 5:28
26:20	Matt 6:6 <i>Heb 10:37</i>
26:21	Rv 8:13
27:1	Rv 12:3; 13:1

27:9	<i>Rom 11:27</i>
27:13	<i>Matt 24:31</i>
28:7	<i>Mark 3:21</i>
28:11	[<i>Rom 8:26</i>]
28:11f	<i>1 Cor 14:21</i>
28:12	<i>Matt 11:29</i>
28:16	<i>Matt 21:42 Luke 20:17 Rom 9:33; 10:11</i> <i>Eph 2:20 2 T 2:19 1 Pet 2:4.6</i>
28:22	<i>Rom [2:9;] 9:28</i>
29:3	<i>Luke 19:43</i>
29:6	<i>Rv 8:5; 11:19</i>
29:10	<i>Rom 11:8</i>
29:11	<i>Rv 5:1</i>
29:13	<i>Matt 15:8f Mark 7:6f Col 2:22</i>
29:14	<i>Matt 11:25 Luke 10:21 1 Cor 1:19</i>
29:16	<i>Rom 9:20</i>
29:18	<i>Matt 11:5 Luke 7:22</i>
29:23	<i>Matt 6:9</i>
30:8	<i>Rv 1:11</i>
30:33	<i>Rv 19:20</i>
31:5	<i>Luke 13:34</i>
32:15	<i>Acts 1:8</i>
32:17	<i>Rom 5:1 James 3:18</i>
33:18	<i>1 Cor 1:20</i>
33:24	<i>Acts 10:43</i>
34:4	<i>Matt 24:29 Mark 13:25 Luke 21:26 Heb</i> <i>1:12 Rv 6:13f</i>
34:7	<i>Rv 17:6</i>
34:8	<i>Matt 11:22</i>
34:10	<i>Rv 14:11; 18:18; 19:3</i>
34:11	<i>Rv 18:2</i>
34:12	<i>Rv 6:15; 18:23</i>
34:14	<i>Matt 12:43 Rv 18:2</i>
35:3	<i>Heb 12:12</i>

35:4	[<i>John 12:15</i>]
35:5f	<i>Matt 11:5 Mark 7:37 Luke 7:22</i>
35:6	<i>Acts 3:8</i>
35:8	<i>Rv 21:27</i>
35:10	<i>Rv 21:4</i>
36:7.20	<i>Matt 27:43</i>
37:2	<i>Rv 11:3</i>
37:16	<i>Acts 4:24</i>
37:19	<i>Gal 4:8</i>
37:20	<i>John 5:44</i>
38:3	<i>Heb 10:22</i>
38:7	<i>Luke 2:12</i>
39:2	<i>Matt 2:10</i>
40:1	<i>Luke 2:25</i>
40:2	<i>Rv 1:5; 18:6</i>
40:3	<i>Matt 3:3 Mark 1:3 Luke 1:76 John 1:23</i>
40:3-5	<i>Luke 3:4-6</i>
40:5	<i>Luke 2:30 Acts 28:28</i>
40:6	<i>James 1:10</i>
40:6f	<i>1 Pet 1:24</i>
40:7	<i>James 1:11</i>
40:8	<i>Matt 24:35 Luke 21:33</i>
40:8f	<i>1 Pt 1:25</i>
40:9	<i>John 12:15</i>
40:10	<i>Rv 22:7.12</i>
40:13	<i>Rom 11:34 1 Cor 2:16</i>
40:17	<i>Acts 19:27</i>
40:18	<i>Mark 4:30 Acts 17:29</i>
40:26	<i>Rom 1:20 Eph 1:19; 6:10</i>
40:28	<i>Rom 1:20 Heb 3:4</i>
40:31	<i>Rv 12:14</i>
41:2	<i>Rv 16:12</i>
41:4	<i>Rv 1:4</i>
41:8	<i>James 2:23</i>

41:8f	Luke 1:54 Heb 2:16
41:9	Matt 12:18
41:10	Acts 18:9f
41:14	Luke 12:32; 24:21
41:25	Rv 7:2; 16:12
42:1	Matt 3:17 Luke 3:22; 9:35; 23:35
42:1-4	<i>Matt 12:18-21</i>
42:5	Acts 17:24.25
42:6	Luke 2:30.32
42:7	Matt 11:5 Luke 1:79 Acts 26:18
42:8	John 8:12 (this would also fit to 42:6)
42:10	Rv 14:3
42:12	1 Pet 2:9
42:16	Acts 26:18
42:18	<i>Matt 11:5 Luke 7:22</i>
43:4	Rv 3:9
43:5	Matt 8:11 Luke 13:29 Acts 18:9f
43:6	2 Cor 6:18
43:10	John 8:28.58; 13:19
43:13	John 8:58 1 John 1:1
43:14	Luke 24:21
43:16	Matt 14:25
43:18	Rv 21:4
43:18f	2 Cor 5:17
43:19	Rv 21:5
43:19f	John 7:38
43:20	1 Pet 2:9
43:21	<i>1 Pet 2:9</i>
43:25	Mark 2:7 Luke 5:21
44:2	Eph 1:6 Rv 1:17
44:5	Rv 13:16
44:6	Rv 1:17
44:9-20	Acts 17:29
44:21	Luke 3:22

44:23	Rv 12:12
44:24	Luke 24:21
44:25	1 Cor 1:20
44:27	Rv 16:12
44:28	Acts 13:22
45:3	Col 2:3
45:9	Rom 9:20
45:14	<i>1 Cor 14:25</i>
45:16	Luke 13:17
45:17	Heb 5:9
45:19	John 18:20
45:21	<i>Mark 12:32 Acts 15:18</i>
45:23	<i>Rom 14:11 Phil 2:10.11</i>
46:10	John 13:19
46:11	Rv 16:12
46:13	Luke 2:32
47:8	Rv 18:7
47:9	Rv 18:8.23
47:14	Rv 18:8
48:2	Matt 4:5
48:6	Rv 1:19
48:12	Rv 1:17
48:13	Rom 4:17
48:20	Rv 18:4
49:1	Gal 1:15
49:2	Eph 6:17 Heb 4:12 Rv 1:16; 2:12; 19:15
49:4	Phil 2:16
49:6	Luke 2:32 <i>Acts 1:8; 13:47 Rv 7:4</i>
49:8	<i>2 Cor 6:2</i>
49:9	Luke 2:32
49:10	John 7:37 Rom 9:16 <i>Rv 7:16.17</i>
49:12	Luke 13:29
49:13	Luke 2:25 <i>2 Cor 7:6 Rv 12:12</i>
49:18	<i>Rom 14:11</i>

49:22	Luke 15:5
49:23	Rv 3:9
49:24	Matt 12:29 Mark 3:27 Luke 11:22
49:26	Rv 16:6
50:3	Rv 6:12
50:6	Matt 5:39; 26:67; 27:30 Mark 10:34
50:8	Rom 8:33
50:9	Heb 1:11 1 Pet 3:13
51:1	Rom 9:31
51:2	Heb 11:12
51:5s	Rom 1:17; 3:21
51:6	Mark 13:31 Heb 1:11
51:7	Matt 5:11 Rom 2:15
51:8	Matt 6:19 Rom 1:17; 3:21 James 5:2
51:10	Rv 16:12
51:11	Rv 21:4
51:17.22	Matt 26:39 Rv 14:10
52:1	Matt 4:5 Rv 21:2.27
52:3	1 Pet 1:18
52:4	2 Cor 6:17
52:5	Rom 2:24 1 Tim 6:1 2 Pet 2:2 Rv 16:9
52:7	Acts 10:36 Rom 10:15 Eph 2:17; 6:15
52:9	Luke 2:25.38
52:10	Luke 2:30f
52:11	2 Cor 6:17 Rv 18:4
52:13	John 3:14 Acts 3:13
52:15	Matt 13:16 Rom 15:21 1 Cor 2:9
Kp. 53	Luke 24:25
53:1	John 12:38 Rom 10:16
53:3	Mark 9:12 Phil 2:7
53:4	Matt 8:17 1 Pet 2:24
53:4f	1 John 3:5
53:5	Rom 4:25; 5:1 1 Pet 2:24
53:5f	1 Cor 15:3

53:6	<i>1 Pet 2:25</i>
53:7	Matt 27:12 Mark 14:49.61 John 1:29 Rv 5:6.9
53:7f	Acts 8:32f
53:8f	1 Cor 15:3
53:9	1 Pet 2:22 1 John 3:5 Rv 14:5
53:10ff	Matt 20:28 Mark 10:45
53:11	Acts 3:13 Rom 5:19 Phil 2:7
53:11s	Mark 14:24 Rom 5:15 1 John 3:5
53:12	Matt 12:29; 26:28; 27:38 Mark 15:27 Luke 11:22; 22:37; 23:34 Rom 4:24 1 Cor 15:3 Heb 9:28 <i>1 Pet 2:24</i>
54:1	Luke 23:29 <i>Gal 4:27</i>
54:9	Matt 24:37
54:11f	Rv 21:19f
54:13	<i>John 6:45</i>
54:16	Rom 9:22
55:1	John 7:37 Rv 3:18; 21:6; 22:17
55:3	<i>Acts 13:34</i> Heb 13:20
55:4	Rv 1:5
55:6	Acts 17:27
55:7	Luke 5:21
55:10	<i>2 Cor 9:10</i>
56:1	Rv 22:11
56:3-7	Acts 8:27
56:7	<i>Matt 21:13 Mark 11:17 Luke 19:46</i> Phil 4:18
57:3	James 4:4
57:3f	2 Thess 2:3
57:4	John 17:12
57:15	Matt 5:3 1 Thess 5:14
57:15s	Acts 17:25
57:19	Luke 2:14 Acts 2:39 Eph 2:17 [Heb 13:15]
57:20	Eph 4:14 Jude 13
58:3	Matt 9:14

58:5ff	Matt 6:16
58:6	Luke 4:18 Acts 8:23
58:7	Matt 25:35
58:8	Rv 21:11
58:10	Matt 4:16
58:11	John 4:14 Acts 10:38
59:7f	<i>Rom 3:15-17</i>
59:8	Luke 1:79
59:17	Eph 6:14.17 1 Thess 5:8
59:19	Luke 13:29
59:20f	<i>Rom 11:26f</i>
60:1	John 8:12 Rv 21:23
60:1f	Luke 1:78 Rv 21:11
60:3	John 8:12 Rv 21:24
60:5	Rv 21:24
60:6	Matt 2:11
60:7	Matt 21:13
60:11a	Rv 21:25
60:11b	Rv 21:26
60:14	Rv 3:9
60:19	Rv 21:11; 22:5
60:19f	Rv 21:23
61:1	Matt 5:3; 11:5 Luke 6:20; 7:22 Acts 4:27; 10:38 Rv 5:10
61:1f	<i>Luke 4:18f</i>
61:2f	Matt 5:4 Luke 6:21
61:6	Rv 1:6; 5:10
61:8	Heb 13:20
61:10	Luke 1:47 Rv 19:8; 21:2
62:2	Rv 2:17; 19:12
62:3	Rv 19:12
62:4	Matt 3:17 Luke 3:22
62:6	Rv 21:12
62:11	<i>Matt 21:5</i>

63:1-3	Rv 19:13
63:2f	Rv 14:19f; 19:15
63:10	Acts 7:51 Eph 4:30
63:11	Heb 13:20
63:16	Matt 6:9 John 8:41 James 3:9
63:18	Rv 11:2
64:3	1 Cor 2:9
64:7f	Matt 6:9
64:10f	[Matt 23:28] 23:38 intended?
65:1	<i>Rom 10:20</i>
65:2	<i>Rom 10:21</i>
65:4	Matt 8:28 Mark 5:3
65:11	1 Cor 10:21
65:13	Luke 6:25
65:15	Rv 2:17
65:16	1 Cor 2:9 Rv 3:14
65:17	[2 <i>Pet 3:13</i>] Allusion yes, quotation no. Rv 21:1.4
65:18f	Luke 6:21
65:19	Rv 21:4
65:23	1 Cor 15:58 Phil 2:16
66:1	Matt 5:34.35 [John 4:21]
66:1f	<i>Acts 7:49s</i>
66:4	2 Thess 1:8
66:5	2 Thess 1:12
66:6	Rv 16:1.17
66:7	Rv 12:2.5
66:14	<i>John 16:22</i>
66:15	2 Thess 1:8
66:20	Rom 15:16
66:22	Heb 12:27 [2 <i>Pet 3:13</i>] Allusion yes, quotation no. Rv 21:1
66:24	<i>Mark 9:48</i>

C.2 Quotations or Allusions in Matt

C.2.1 Isa in Matt - Isaiah sequence

1:15	Matt 6:7 cf. John 9:31
1:17	Matt 23:23

2:2	Matt 5:14 Acts 2:17 Rv 15:4
5:1f	Matt 21:33
5:8.11.18 etc	Matt 23:13
5:24	Matt 7:16
6:9f	<i>Matt 13:14f</i>
7:12	Matt 4:7
7:14	<i>Matt 1:23</i>
8:8.10	[<i>Matt 1:23</i>] Not quotation as in 7:14, but a connection because of the name 'Immanuel'.
8:14	Matt 16:23; 21:42
8:23-9:1	<i>Matt 4:15f</i>
11:1	Matt 2:23
11:2	Matt 3:16
11:10	Matt 12:21
13:10	<i>Matt 24:29</i>
14:11	Matt 11:23
14:13	Matt 11:23
14:15	Matt 11:23
19:2	Matt 24:7
22:4	Matt 26:75
22:22	Matt 16:19
Kp. 23	Matt 11:21
26:19	[<i>Matt 11:5; 27:52</i>] More allusion than quotation.
26:20	Matt 6:6
27:13	Matt 24:31
28:12	Matt 11:29
28:16	Matt 21:42
29:13	<i>Matt 15:8f</i>
29:14	Matt 11:25
29:18	<i>Matt 11:5</i>
29:23	Matt 6:9
34:4	<i>Matt 24:29</i>

34:8	Matt 11:22
34:14	Matt 12:43
35:5f	<i>Matt 11:5</i>
36:7.20	Matt 27:43
39:2	Matt 2:10
40:3	<i>Matt 3:3</i>
40:8	Matt 24:35
41:9	Matt 12:18
42:1	Matt 3:17
42:1-4	<i>Matt 12:18-21</i>
42:7	Matt 11:5
42:18	<i>Matt 11:5 Luke 7:22</i>
43:5	Matt 8:11
43:16	Matt 14:25
48:2	Matt 4:5
49:24	Matt 12:29
50:6	Matt 5:39; 26:67; 27:30
51:7	Matt 5:11
51:8	Matt 6:19
51:17.22	Matt 26:39
52:1	Matt 4:5
52:15	Matt 13:16
53:4	<i>Matt 8:17</i>
53:7	Matt 27:12
53:10ff	Matt 20:28
53:12	Matt 12:29; 26:28; 27:38
54:9	Matt 24:37
56:7	<i>Matt 21:13</i>
57:15	Matt 5:3
58:3	Matt 9:14
58:5ff	Matt 6:16
58:7	Matt 25:35
58:10	Matt 4:16
60:6	Matt 2:11

60:7	Matt 21:13
61:1	Matt 5:3; 11:5
61:2f	Matt 5:4
62:4	Matt 3:17
62:11	<i>Matt 21:5</i>
63:16	Matt 6:9
64:7f	Matt 6:9
64:10f	[Matt 23:28] 23:38 intended?
65:4	Matt 8:28
66:1	Matt 5:34.35

C.2.2 Isa in Matt - Matt sequence

7:14	<i>Matt 1:23</i>
8:8.10	[<i>Matt 1:23</i>] Not quotation as in 7:14, but a connection because of the name 'Immanuel'.
39:2	Matt 2:10
60:6	Matt 2:11
11:1	Matt 2:23
40:3	<i>Matt 3:3</i>
11:2	Matt 3:16
42:1	Matt 3:17
62:4	Matt 3:17
48:2	Matt 4:5
52:1	Matt 4:5
7:12	Matt 4:7
8:23-9:1	<i>Matt 4:15f</i>
58:10	Matt 4:16
57:15	Matt 5:3
61:1	Matt 5:3 cf. 11:5
61:2f	Matt 5:4
51:7	Matt 5:11
2:2	Matt 5:14
66:1	Matt 5:34.35
50:6	Matt 5:39 cf. 26:67; 27:30

26:20	Matt 6:6
1:15	Matt 6:7 cf. John 9:31
29:23	Matt 6:9
63:16	Matt 6:9
64:7f	Matt 6:9
58:5ff	Matt 6:16
51:8	Matt 6:19
5:24	Matt 7:16
43:5	Matt 8:11
53:4	<i>Matt 8:17</i>
65:4	Matt 8:28
58:3	Matt 9:14
29:18	<i>Matt 11:5</i>
26:19	[<i>Matt 11:5 cf. 27:52</i>] More allusion than quotation.
35:5f	<i>Matt 11:5</i>
42:7	Matt 11:5
42:18	<i>Matt 11:5</i>
61:1	Matt 11:5; cf. 5:3
Kp. 23	Matt 11:21
34:8	Matt 11:22
14:11	Matt 11:23
14:13	Matt 11:23
14:15	Matt 11:23
29:14	Matt 11:25
28:12	Matt 11:29
41:9	Matt 12:18
42:1-4	<i>Matt 12:18-21</i>
11:10	Matt 12:21
49:24	Matt 12:29
53:12	Matt 12:29 cf. 26:28; 27:38
34:14	Matt 12:43
6:9f	<i>Matt 13:14f</i>
52:15	Matt 13:16

43:16	Matt 14:25
29:13	<i>Matt 15:8f</i>
22:22	Matt 16:19
8:14	Matt 16:23 cf. 21:42
8:14	21:42 cf. Matt 16:23
53:10ff	Matt 20:28
62:11	<i>Matt 21:5</i>
56:7	<i>Matt 21:13</i>
60:7	Matt 21:13
5:1f	Matt 21:33
28:16	Matt 21:42
5:8.11.18 etc	Matt 23:13
1:17	Matt 23:23
64:10f	[Matt 23:28] 23:38 intended?
19:2	Matt 24:7
13:10	<i>Matt 24:29</i>
34:4	<i>Matt 24:29</i>
27:13	Matt 24:31
40:8	Matt 24:35
54:9	Matt 24:37
58:7	Matt 25:35
53:12	Matt 26:28 cf. 12:29; 27:38
51:17.22	Matt 26:39
50:6	Matt 26:67 cf. 5:39; 27:30
22:4	Matt 26:75
53:7	Matt 27:12
50:6	Matt 27:30 cf. 5:39; 26:67
53:12	Matt 27:38 cf. 12:29; 26:28
36:7.20	Matt 27:43
26:19	[<i>Matt 27:52 cf. 11:5</i>] More allusion than quotation.

C.3 Quotations or Allusions in Mk

C.3.1 Isa in Mk - Isaiah sequence

5:1f	Mark 12:1
6:9f	<i>Mark 4:12</i>
8:21	Mark 13:8

10:2	Mark 12:40
13:10	<i>Mark 13:24</i>
13:13	Mark 13:8
19:2	Mark 13:8
28:7	Mark 3:21
29:13	<i>Mark 7:6f</i>
34:4	<i>Mark 13:25</i>
35:5f	<i>Mark 7:37</i>
40:3	<i>Mark 1:3</i>
40:18	Mark 4:30
43:25	Mark 2:7
45:21	<i>Mark 12:32</i>
49:24	Mark 3:27
50:6	Mark 10:34
51:6	Mark 13:31
53:3	Mark 9:12
53:7	Mark 14:49.61
53:10ff	Matt 20:28 Mark 10:45
53:11s	Mark 14:24
53:12	Mark 15:27
56:7	<i>Mark 11:17</i>
65:4	Mark 5:3
66:24	<i>Mark 9:48</i>

C.3.2 Isa in Mk - Mk sequence

40:3	<i>Mark 1:3</i>
43:25	Mark 2:7
28:7	Mark 3:21
49:24	Mark 3:27
6:9f	<i>Mark 4:12</i>
40:18	Mark 4:30
65:4	Mark 5:3
29:13	<i>Mark 7:6f</i>
35:5f	<i>Mark 7:37</i>
53:3	Mark 9:12
66:24	<i>Mark 9:48</i>
50:6	Mark 10:34

53:10ff	Mark 10:45
56:7	<i>Mark 11:17</i>
5:1f	Mark 12:1
45:21	<i>Mark 12:32</i>
10:2	Mark 12:40
8:21	Mark 13:8
13:13	Mark 13:8
19:2	Mark 13:8
13:10	<i>Mark 13:24</i>
34:4	<i>Mark 13:25</i>
51:6	Mark 13:31
53:11s	Mark 14:24
53:7	Mark 14:49.61
53:12	Mark 15:27

C.4 Quotations or Allusions in Lk and Acts

C.4.1 Isa in Lk + Acts - Isaiah sequence

1:2	Acts 13:17
2:2	Acts 2:17
4:3	Luke 1:35; 10:20
5:1f	Luke 20:9
5:1-7	Luke 13:6
5:9	Acts 11:22
5:11-13	Luke 21:34
5:22	Luke 6:25
6:1	Acts 7:55
6:9f	Luke 8:10 <i>Acts 28:26f</i>
7:12	Luke 4:12
7:14	Luke 1:31
8:14	Luke 2:34
8:14f	Luke 20:18
9:1	Luke 1:79
9:6	[L1:32] better Luke 1:32-33
14:11	Luke 10:15
14:12	Luke 10:18

14:13	Luke 10:15
14:15	Luke 10:15
16:12	Acts 7:48
17:10	Luke 1:47
19:2	Luke 21:10
19:17	Luke 21:11
22:4	Luke 22:62
22:19	Luke 16:3
24:17	Luke 21:35
24:19	Luke 21:25
26:19	[<i>Luke 7:22</i>] More allusion than quotation.
28:16	Luke 20:17
29:3	Luke 19:43
29:14	Luke 10:21
29:18	<i>Luke 7:22</i>
31:5	Luke 13:34
32:15	Acts 1:8
33:24	Acts 10:43
34:4	<i>Luke 21:26</i>
35:5f	<i>Luke 7:22</i>
35:6	Acts 3:8
37:16	<i>Acts 4:24</i>
38:7	Luke 2:12
40:1	Luke 2:25
40:3	Luke 1:76
40:3-5	<i>Luke 3:4-6</i>
40:5	Luke 2:30 Acts 28:28
40:8	Luke 21:33
40:17	Acts 19:27
40:18	Acts 17:29
41:8f	Luke 1:54
41:10	Acts 18:9f
41:14	Luke 12:32; 24:21
42:1	Luke 3:22; 9:35; 23:35

42:5	Acts 17:24.25
42:6	Luke 2:30.32
42:7	Luke 1:79 Acts 26:18
42:16	Acts 26:18
42:18	<i>Luke 7:22</i>
43:5	Luke 13:29 Acts 18:9f
43:14	Luke 24:21
43:25	Luke 5:21
44:9-20	Acts 17:29
44:21	Luke 3:22
44:24	Luke 24:21
44:28	Acts 13:22
45:16	Luke 13:17
45:21	<i>Acts 15:18</i>
46:13	Luke 2:32
49:6	Luke 2:32 Acts 1:8; 13:47
49:9	Luke 2:32
49:12	Luke 13:29
49:13	Luke 2:25
49:22	Luke 15:5
49:24	Luke 11:22
52:7	Acts 10:36
52:9	Luke 2:25.38
52:10	Luke 2:30f
52:13	Acts 3:13
Kp. 53	Luke 24:25
53:7f	Acts 8:32f
53:11	Acts 3:13
53:12	Luke 11:22; 22:37; 23:34
54:1	Luke 23:29
55:3	<i>Acts 13:34</i>
55:6	Acts 17:27
55:7	Luke 5:21
56:3-7	Acts 8:27

56:7	<i>Luke 19:46</i>
57:15s	<i>Acts 17:25</i>
57:19	<i>Luke 2:14 Acts 2:39</i>
58:6	<i>Luke 4:18 Acts 8:23</i>
58:11	<i>Acts 10:38</i>
59:8	<i>Luke 1:79</i>
59:19	<i>Luke 13:29</i>
60:1f	<i>Luke 1:78</i>
61:1	<i>Luke 6:20; 7:22 Acts 4:27; 10:38</i>
61:1f	<i>Luke 4:18f</i>
61:2f	<i>Luke 6:21</i>
61:10	<i>Luke 1:47</i>
62:4	<i>Luke 3:22</i>
63:10	<i>Acts 7:51</i>
65:13	<i>Luke 6:25</i>
65:18f	<i>Luke 6:21</i>
66:1f	<i>Acts 7:49s</i>

C.4.2 Isa in Lk + Acts - Lk and Acts sequence

7:14	<i>Luke 1:31</i>
9:6	[L1:32] better <i>Luke 1:32-33</i>
4:3	<i>Luke 1:35 cf. 10:20</i>
17:10	<i>Luke 1:47</i>
61:10	<i>Luke 1:47</i>
41:8f	<i>Luke 1:54</i>
40:3	<i>Luke 1:76</i>
60:1f	<i>Luke 1:78</i>
9:1	<i>Luke 1:79</i>
42:7	<i>Luke 1:79 cf. Acts 26:18</i>
59:8	<i>Luke 1:79</i>
38:7	<i>Luke 2:12</i>
57:19	<i>Luke 2:14 cf. Acts 2:39</i>
40:1	<i>Luke 2:25</i>
49:13	<i>Luke 2:25</i>
40:5	<i>Luke 2:30 cf. Acts 28:28</i>
52:10	<i>Luke 2:30f</i>

42:6	Luke 2:30:32
46:13	Luke 2:32
49:6	Luke 2:32 cf. Acts 1:8; 13:47
49:9	Luke 2:32
8:14	Luke 2:34
52:9	Luke 2:25 cf. 2:38
52:9	Luke 2:38 cf. 2:25
40:3-5	<i>Luke 3:4-6</i>
42:1	Luke 3:22 cf. 9:35; 23:35
44:21	Luke 3:22
62:4	Luke 3:22
7:12	Luke 4:12
58:6	Luke 4:18 cf. Acts 8:23
61:1f	<i>Luke 4:18f</i>
43:25	Luke 5:21
55:7	Luke 5:21
5:22	Luke 6:25
61:1	Luke 6:20 cf. 7:22 Acts 4:27; 10:38
61:2f	Luke 6:21
65:18f	Luke 6:21
65:13	Luke 6:25
26:19	[<i>Luke 7:22</i>] More allusion than quotation.
29:18	<i>Luke 7:22</i>
35:5f	<i>Luke 7:22</i>
42:18	<i>Luke 7:22</i>
61:1	Luke 7:22 cf. 6:20 Acts 4:27; 10:38
6:9f	Luke 8:10 cf. Acts 28:26f
42:1	Luke 9:35 cf. 3:22; 23:35
14:11	Luke 10:15
14:13	Luke 10:15
14:15	Luke 10:15
14:12	Luke 10:18
4:3	Lk 10:20 cf. 1:35
29:14	Luke 10:21

49:24	Luke 11:22
53:12	Luke 11:22 cf. 22:37; 23:34
41:14	Luke 12:32 cf. 24:21
5:1-7	Luke 13:6
45:16	Luke 13:17
43:5	Luke 13:29 cf. Acts 18:9f
49:12	Luke 13:29
59:19	Luke 13:29
31:5	Luke 13:34
49:22	Luke 15:5
22:19	Luke 16:3
29:3	Luke 19:43
56:7	<i>Luke 19:46</i>
5:1f	Luke 20:9
28:16	Luke 20:17
8:14f	Luke 20:18
19:2	Luke 21:10
19:17	Luke 21:11
24:19	Luke 21:25
34:4	<i>Luke 21:26</i>
40:8	Luke 21:33
5:11-13	Luke 21:34
24:17	Luke 21:35
53:12	Luke 22:37 cf. 11:22; 23:34
22:4	Luke 22:62
54:1	Luke 23:29
53:12	Luke 23:34 cf. 11:22; 22:37
42:1	Luke 23:35 cf. 3:22; 9:35
41:14	Luke 24:21 cf. 12:32
43:14	Luke 24:21
44:24	Luke 24:21
Kp. 53	Luke 24:25
32:15	Acts 1:8
49:6	<i>Acts 1:8 cf. 13:47</i> Luke 2:32

2:2	Acts 2:17
57:19	Acts 2:39 cf. Luke 2:14
35:6	Acts 3:8
52:13	Acts 3:13
53:11	Acts 3:13
37:16	Acts 4:24
61:1	Acts 4:27; cf. 10:38 Luke 6:20; 7:22
16:12	Acts 7:48
66:1f	Acts 7:49s
63:10	Acts 7:51
6:1	Acts 7:55
58:6	Acts 8:23 cf. Luke 4:18
56:3-7	Acts 8:27
53:7f	Acts 8:32f
52:7	Acts 10:36
58:11	Acts 10:38
61:1	Acts 10:38 cf. 4:27; Luke 6:20; 7:22
33:24	Acts 10:43
5:9	Acts 11:22
1:2	Acts 13:17
44:28	Acts 13:22
55:3	Acts 13:34
45:21	Acts 15:18
42:5	Acts 17:24.25
57:15s	Acts 17:25
55:6	Acts 17:27
40:18	Acts 17:29
44:9-20	Acts 17:29
41:10	Acts 18:9f
43:5	Acts 18:9f cf. Luke 13:29
40:17	Acts 19:27
42:7	Acts 26:18 cf. Luke 1:79
42:16	Acts 26:18
6:9f	Acts 28:26f cf. Luke 8:10

40:5

Acts 28:28 cf. Luke 2:30

C.5 Quotations or Allusions in the Corpus Johanneum

C.5.1 Isa in John 1 + 2 + 3 John Rv - Isaiah sequence

1:9f	Rv 11:8
1:15	John 9:31
2:2	Rv 15:4
2:3	John 4:22
2:8	Rv 9:20
2:10.19.21	Rv 6:15
2:20	Rv 9:20
4:3	Rv 20:12; 21:27
4:5	Rv 14:1
6:1	John 12:41 Rv 5:7; 15:8
6:2	Rv 4:8
6:3	Rv 4:8
6:4	Rv 15:8
6:10	<i>John 12:40</i>
7:14	Rv 12:1.5
8:6	John 9:7
8:8	Rv 21:3
8:22	Rv 16:10
8:23(9:1)	John 2:11
9:1	John 1:5; 8:12
9:2	John 4:36
11:1	Rv 5:5
11:2	John 1:32
11:2f	Rv 1:4
11:3	John 7:24
11:4	Rv 19:15.21
11:4f	Rv 19:11
11:10	Rv 5:5

11:15	Rv 16:12
11:16	Rv 16:12
12:3	John 7:37
13:10	Rv 6:12f
13:21f	Rv 18:2
14:12	Rv 8:10
14:13	Rv 16:15
14:29	Rv 12:3
17:8	Rv 9:20
21:1	Rv 17:3
21:9	Rv 14:8; 18:2
22:22	Rv 3:7
23:8	Rv 18:3.23
23:17	Rv 17:2; 18:3
24:8	Rv 18:22
24:17	Rv 8:13
24:21	Rv 6:15; 17:18
24:21s	Rv 20:3
24:23	Rv 4:4; 21:23
25:8	Rv 7:17; 20:14; 21:4
26:17	John 16:21 Rv 12:2
26:19	John 5:28
26:21	Rv 8:13
27:1	Rv 12:3; 13:1
29:6	Rv 8:5; 11:19
29:11	Rv 5:1
30:8	Rv 1:11
30:33	Rv 19:20
34:4	Rv 6:13f
34:7	Rv 17:6
34:10	Rv 14:11; 18:18; 19:3
34:11	Rv 18:2
34:12	Rv 6:15; 18:23
34:14	Rv 18:2

35:4	[<i>John 12:15</i>]
35:8	Rv 21:27
35:10	Rv 21:4
37:2	Rv 11:3
37:20	John 5:44
40:2	Rv 1:5; 18:6
40:3	<i>John 1:23</i>
40:9	John 12:15
40:10	Rv 22:7.12
40:31	Rv 12:14
41:2	Rv 16:12
41:4	Rv 1:4
41:25	Rv 7:2; 16:12
42:8	John 8:12 (this would also fit to 42:6)
42:10	Rv 14:3
43:4	Rv 3:9
43:10	John 8:28.58; 13:19
43:13	John 8:58 1 John 1:1
43:18	Rv 21:4
43:19	Rv 21:5
43:19f	John 7:38
44:2	Rv 1:17
44:5	Rv 13:16
44:6	Rv 1:17
44:23	Rv 12:12
44:27	Rv 16:12
45:19	John 18:20
46:10	John 13:19
46:11	Rv 16:12
47:8	Rv 18:7
47:9	Rv 18:8.23
47:14	Rv 18:8
48:6	Rv 1:19
48:12	Rv 1:17

48:20	Rv 18:4
49:2	Rv 1:16; 2:12; 19:15
49:6	Rv 7:4
49:10	John 7:37 Rv 7:16.17
49:13	Rv 12:12
49:23	Rv 3:9
49:26	Rv 16:6
50:3	Rv 6:12
51:10	Rv 16:12
51:11	Rv 21:4
51:17.22	Rv 14:10
52:1	Rv 21:2.27
52:5	Rv 16:9
52:11	Rv 18:4
52:13	John 3:14
53:1	<i>John 12:38</i>
53:4f	1 John 3:5
53:7	John 1:29 Rv 5:6.9
53:9	1 John 3:5 Rv 14:5
53:11s	1 John 3:5
54:11f	Rv 21:19f
54:13	<i>John 6:45</i>
55:1	John 7:37 Rv 3:18; 21:6; 22:17
55:4	Rv 1:5
56:1	Rv 22:11
57:4	John 17:12
58:8	Rv 21:11
58:11	John 4:14
60:1	John 8:12 Rv 21:23
60:1f	Rv 21:11
60:3	John 8:12 Rv 21:24
60:5	Rv 21:24
60:11a	Rv 21:25
60:11b	Rv 21:26

60:14	Rv 3:9
60:19	Rv 21:11; 22:5
60:19f	Rv 21:23
61:1	Rv 5:10
61:6	Rv 1:6; 5:10
61:10	Rv 19:8; 21:2
62:2	Rv 2:17; 19:12
62:3	Rv 19:12
62:6	Rv 21:12
63:1-3	Rv 19:13
63:2f	Rv 14:19f; 19:15
63:16	John 8:41
63:18	Rv 11:2
65:15	Rv 2:17
65:16	Rv 3:14
65:17	Rv 21:1.4
65:19	Rv 21:4
66:1	[John 4:21]
66:6	Rv 16:1.17
66:7	Rv 12:2.5
66:14	<i>John 16:22</i>
66:22	Rv 21:1

C.5.2 Isa in John 1 + 2 + 3 John Rv - Corpus Johanneum sequence

9:1	John 1:5 cf. 8:12
40:3	<i>John 1:23</i>
53:7	John 1:29 cf. Rv 5:6.9
11:2	John 1:32
8:23(9:1)	John 2:11
52:13	John 3:14
58:11	John 4:14
66:1	[John 4:21]
2:3	John 4:22
9:2	John 4:36
26:19	John 5:28
37:20	John 5:44

54:13	<i>John 6:45</i>
11:3	<i>John 7:24</i>
12:3	<i>John 7:37</i>
49:10	<i>John 7:37</i> cf. <i>Rv 7:16.17</i>
55:1	<i>John 7:37</i> cf. <i>Rv 3:18; 21:6; 22:17</i>
43:19f	<i>John 7:38</i>
9:1	<i>John 8:12</i> cf. 1:5
42:8	<i>John 8:12</i> (this would also fit to 42:6)
60:1	<i>John 8:12</i> cf. <i>Rv 21:23</i>
60:3	<i>John 8:12</i> cf. <i>Rv 21:24</i>
43:10	<i>John 8:28.58</i> cf. 13:19
63:16	<i>John 8:41</i>
43:13	<i>John 8:58</i> cf. 1 <i>John 1:1</i>
8:6	<i>John 9:7</i>
1:15	<i>John 9:31</i>
35:4	[<i>John 12:15</i>]
40:9	<i>John 12:15</i>
53:1	<i>John 12:38</i>
6:10	<i>John 12:40</i>
6:1	<i>John 12:41</i> cf. <i>Rv 5:7; 15:8</i>
43:10	<i>John 13:19</i> cf. 8:28.58
46:10	<i>John 13:19</i>
26:17	<i>John 16:21</i> cf. <i>Rv 12:2</i>
66:14	<i>John 16:22</i>
57:4	<i>John 17:12</i>
45:19	<i>John 18:20</i>
43:13	1 <i>John 1:1</i> cf. <i>John 8:58</i>
53:4f	1 <i>John 3:5</i>
53:9	1 <i>John 3:5</i> cf. <i>Rv 14:5</i>
53:11s	1 <i>John 3:5</i>
11:2f	<i>Rv 1:4</i>
41:4	<i>Rv 1:4</i>
40:2	<i>Rv 1:5</i> cf. 18:6
55:4	<i>Rv 1:5</i>

61:6	Rv 1:6 cf. 5:10
30:8	Rv 1:11
49:2	Rv 1:16 cf. 2:12; 19:15
44:2	Rv 1:17
44:6	Rv 1:17
48:12	Rv 1:17
48:6	Rv 1:19
49:2	Rv 2:12 cf. 1:16; 19:15
62:2	Rv 2:17; cf. 19:12
65:15	Rv 2:17
22:22	Rv 3:7
43:4	Rv 3:9
49:23	Rv 3:9
60:14	Rv 3:9
65:16	Rv 3:14
55:1	Rv 3:18 cf. 21:6; 22:17 John 7:37
24:23	Rv 4:4 cf. 21:23
6:2	Rv 4:8
6:3	Rv 4:8
29:11	Rv 5:1
11:1	Rv 5:5
11:10	Rv 5:5
53:7	Rv 5:6.9 cf. John 1:29
6:1	Rv 5:7 cf. 15:8 John 12:41
61:1	Rv 5:10
61:6	Rv 5:10 cf. 1:6
50:3	Rv 6:12
13:10	Rv 6:12f
34:4	Rv 6:13f
2:10.19.21	Rv 6:15
24:21	Rv 6:15 cf. 17:18
34:12	Rv 6:15 cf. 18:23
41:25	Rv 7:2 cf. 16:12
49:6	Rv 7:4

49:10	Rv 7:16.17 cf. John 7:37
25:8	Rv 7:17 cf. 20:14; 21:4
29:6	Rv 8:5 cf. 11:19
14:12	Rv 8:10
24:17	Rv 8:13
26:21	Rv 8:13
2:8	Rv 9:20
2:20	Rv 9:20
17:8	Rv 9:20
63:18	Rv 11:2
37:2	Rv 11:3
1:9f	Rv 11:8
29:6	Rv 11:19 cf. 8:5
7:14	Rv 12:1.5
26:17	Rv 12:2 cf. John 16:21
66:7	Rv 12:2.5
14:29	Rv 12:3
27:1	Rv 12:3 cf. 13:1
44:23	Rv 12:12
49:13	Rv 12:12
40:31	Rv 12:14
27:1	Rv 13:1 cf. 12:3
44:5	Rv 13:16
4:5	Rv 14:1
42:10	Rv 14:3
53:9	Rv 14:5 cf. 1 John 3:5
21:9	Rv 14:8 cf. 18:2
51:17.22	Rv 14:10
34:10	Rv 14:11 cf. 18:18; 19:3
63:2f	Rv 14:19f cf. 19:15
2:2	Rv 15:4
6:1	Rv 15:8 cf. 5:7 John 12:41
6:4	Rv 15:8
66:6	Rv 16:1.17

49:26	Rv 16:6
52:5	Rv 16:9
8:22	Rv 16:10
11:15	Rv 16:12
11:16	Rv 16:12
41:2	Rv 16:12
41:25	Rv 16:12 cf. 7:2
44:27	Rv 16:12
46:11	Rv 16:12
51:10	Rv 16:12
14:13	Rv 16:15
23:17	Rv 17:2 cf. 18:3
21:1	Rv 17:3
34:7	Rv 17:6
24:21	Rv 17:18 cf. 6:15
13:21f	Rv 18:2
21:9	Rv 18:2 cf. 14:8
34:11	Rv 18:2
34:14	Rv 18:2
23:8	Rv 18:3.23
23:17	Rv 18:3 cf. 17:2
48:20	Rv 18:4
52:11	Rv 18:4
40:2	Rv 18:6 cf. 1:5
47:8	Rv 18:7
47:9	Rv 18:8.23
47:14	Rv 18:8
34:10	Rv 18:18 cf. 14:11; 19:3
24:8	Rv 18:22
34:12	Rv 18:23 cf. 6:15
34:10	Rv 19:3 cf. 14:11; 18:18
61:10	Rv 19:8 cf. 21:2
62:2	Rv 19:12 cf. 2:17
62:3	Rv 19:12

63:1-3	Rv 19:13
11:4	Rv 19:15.21
49:2	Rv 19:15 cf. 2:12; 1:16
63:2f	Rv 19:15 cf. 14:19f
30:33	Rv 19:20
11:4f	Rv 19:11
24:21s	Rv 20:3
4:3	Rv 20:12 cf. 21:27
25:8	20:14 cf. Rv 7:17 21:4
65:17	Rv 21:1.4
66:22	Rv 21:1
25:8	21:4 cf. Rv 7:17 20:14
52:1	Rv 21:2.27
61:10	Rv 21:2 cf. 19:8
8:8	Rv 21:3
35:10	Rv 21:4
51:11	Rv 21:4
65:19	Rv 21:4
43:18	Rv 21:4
43:19	Rv 21:5
55:1	Rv 21:6 cf. 3:18; 22:17 John 7:37
58:8	Rv 21:11
60:1f	Rv 21:11
60:19	Rv 21:11 cf. 22:5
62:6	Rv 21:12
54:11f	Rv 21:19f
24:23	Rv 21:23 cf. 4:4
60:19f	Rv 21:23
60:1	Rv 21:23 cf. John 8:12
60:3	Rv 21:24 cf. John 8:12
60:5	Rv 21:24
60:11a	Rv 21:25
60:11b	Rv 21:26
4:3	Rv 21:27 cf. 20:12

52:1	Rv 21:27 cf. 21:2
35:8	Rv 21:27
60:19	Rv 22:5 cf. 21:11
40:10	Rv 22:7.12
56:1	Rv 22:11
55:1	Rv 22:17 cf. 3:18; 21:6; John 7:37

C.6 Quotations or Allusions in the Corpus Paulinum

C.6.1 Isa in the CP - Isaiah sequence

1:9	<i>Rom 9:29</i>
1:11	Heb 10:4
2:10.19.21	2 Thess 1:9
2:11.17	2 Thess 1:10
3:3	1 Cor 3:10
5:21	Rom 12:16
6:9f	Rom 11:8
8:14	<i>Rom 9:32.33</i>
8:17	<i>Heb 2:13</i>
8:18	<i>Heb 2:13</i>
9:1	2 Cor 4:6
9:5	Eph 2:14
10:22f	<i>Rom 9:27f</i>
11:1	Heb 7:14
11:2	Eph 1:17
11:4	2 Thess 2:8
11:5	Eph 6:14
11:10	<i>Rom 15:12</i>
12:2	<i>Heb 2:13</i> cf. Is 8:17
13:5	Rom 9:22
13:8	1 Thess 5:3
17:7	Heb 3:2
19:11f	1 Cor 1:20
19:14	1 Tim 4:1

22:13	<i>1 Cor 15:32</i>
25:4	<i>2 Thess 3:2</i>
25:8	<i>1 Cor 15:54</i>
26:11	<i>Heb 10:27</i>
26:13	[<i>2 Tim 2:19</i>] More allusion than quotation.
26:20	<i>Heb 10:37</i>
27:9	<i>Rom 11:27</i>
28:11	[<i>Rom 8:26</i>]
28:11f	<i>1 Cor 14:21</i>
28:16	<i>Rom 9:33; 10:11 Eph 2:20 2 Tim 2:19</i>
28:22	<i>Rom [2:9;] 9:28</i>
29:10	<i>Rom 11:8</i>
29:13	<i>Col 2:22</i>
29:14	<i>1 Cor 1:19</i>
29:16	<i>Rom 9:20</i>
32:17	<i>Rom 5:1</i>
33:18	<i>1 Cor 1:20</i>
34:4	<i>Heb 1:12</i>
35:3	<i>Heb 12:12</i>
37:19	<i>Gal 4:8</i>
38:3	<i>Heb 10:22</i>
40:13	<i>Rom 11:34 1 Cor 2:16</i>
40:26	<i>Rom 1:20 Eph 1:19; 6:10</i>
40:28	<i>Rom 1:20 Heb 3:4</i>
41:8f	<i>Heb 2:16</i>
43:6	<i>2 Cor 6:18</i>
43:18f	<i>2 Cor 5:17</i>
44:2	<i>Eph 1:6</i>
44:25	<i>1 Cor 1:20</i>
45:3	<i>Col 2:3</i>
45:9	<i>Rom 9:20</i>
45:14	<i>1 Cor 14:25</i>
45:17	<i>Heb 5:9</i>
45:23	<i>Rom 14:11 Phil 2:10.11</i>

48:13	Rom 4:17
49:1	Gal 1:15
49:2	Eph 6:17 Heb 4:12
49:4	Phil 2:16
49:8	2 Cor 6:2
49:10	Rom 9:16
49:13	2 Cor 7:6
49:18	<i>Rom 14:11</i>
50:8	Rom 8:33
50:9	Heb 1:11
51:1	Rom 9:31
51:2	Heb 11:12
51:5s	Rom 1:17; 3:21
51:6	Heb 1:11
51:7	Rom 2:15
51:8	Rom 1:17; 3:21
52:4	2 Cor 6:17
52:5	<i>Rom 2:24</i> 1 Tim 6:1
52:7	<i>Rom 10:15</i> Eph 2:17; 6:15
52:11	2 Cor 6:17
52:15	<i>Rom 15:21</i> 1 Cor 2:9
53:1	<i>Rom 10:16</i>
53:3	Phil 2:7
53:5	Rom 4:25; 5:1
53:5f	1 Cor 15:3
53:8f	1 Cor 15:3
53:11	Rom 5:19 Phil 2:7
53:11s	Rom 5:15
53:12	Rom 4:24 1 Cor 15:3 Heb 9:28
54:1	<i>Gal 4:27</i>
54:16	Rom 9:22
55:3	Heb 13:20
55:10	2 Cor 9:10
56:7	Phil 4:18

57:3f	2 Thess 2:3
57:15	1 Thess 5:14
57:19	Eph 2:17 Heb 13:15
57:20	Eph 4:14
59:7f	<i>Rom 3:15-17</i>
59:17	Eph 6:14.17 1 Thess 5:8
59:20f	<i>Rom 11:26f</i>
61:8	Heb 13:20
63:10	Eph 4:30
63:11	Heb 13:20
64:3	1 Cor 2:9
65:1	<i>Rom 10:20</i>
65:2	<i>Rom 10:21</i>
65:11	1 Cor 10:21
65:16	1 Cor 2:9
65:23	1 Cor 15:58 Phil 2:16
66:4	2 Thess 1:8
66:5	2 Thess 1:12
66:15	2 Thess 1:8
66:20	Rom 15:16
66:22	Heb 12:27

C.6.2 Isa in the CP - CP sequence

51:5s	Rom 1:17; cf. 3:21
51:8	Rom 1:17; cf. 3:21
40:26	Rom 1:20 cf. Eph 1:19; 6:10
40:28	Rom 1:20 cf. Heb 3:4
28:22	Rom [2:9;] cf. 9:28
51:7	Rom 2:15
52:5	<i>Rom 2:24</i> cf. 1 Tim 6:1
59:7f	<i>Rom 3:15-17</i>
51:5s	Rom 3:21 cf. 1:17
51:8	Rom 3:21 cf. 1:17
48:13	Rom 4:17
53:12	Rom 4:24 cf. 1 Cor 15:3 Heb 9:28
53:5	Rom 4:25; cf. 5:1
32:17	Rom 5:1

53:5	Rom 5:1 cf. 4:25
53:11s	Rom 5:15
53:11	Rom 5:19 cf. Phil 2:7
28:11	[Rom 8:26]
50:8	Rom 8:33
49:10	Rom 9:16
29:16	<i>Rom 9:20</i>
45:9	Rom 9:20
13:5	Rom 9:22
54:16	Rom 9:22
10:22f	<i>Rom 9:27f</i>
28:22	Rom 9:28 cf. [2:9]
1:9	<i>Rom 9:29</i>
51:1	Rom 9:31
8:14	<i>Rom 9:32.33</i>
28:16	<i>Rom 9:33; cf. 10:11</i> Eph 2:20 2 Tim 2:19
28:16	<i>Rom 10:11; cf. 9:33</i> Eph 2:20 2 Tim 2:19
52:7	<i>Rom 10:15</i> cf. Eph 2:17; 6:15
53:1	<i>Rom 10:16</i>
65:1	<i>Rom 10:20</i>
65:2	<i>Rom 10:21</i>
6:9f	Rom 11:8
29:10	<i>Rom 11:8</i>
59:20f	<i>Rom 11:26f</i>
27:9	<i>Rom 11:27</i>
40:13	<i>Rom 11:34</i> cf. 1 Cor 2:16
5:21	Rom 12:16
45:23	<i>Rom 14:11</i> cf. Phil 2:10.11
49:18	<i>Rom 14:11</i>
11:10	<i>Rom 15:12</i>
66:20	Rom 15:16
52:15	<i>Rom 15:21</i> cf. 1 Cor 2:9
29:14	<i>1 Cor 1:19</i>
44:25	1 Cor 1:20

19:11f	1 Cor 1:20
33:18	1 Cor 1:20
52:15	1 Cor 2:9 cf. <i>Rom 15:21</i>
64:3	1 Cor 2:9
65:16	1 Cor 2:9
40:13	<i>1 Cor 2:16</i> cf. <i>Rom 11:34</i>
3:3	1 Cor 3:10
65:11	1 Cor 10:21
28:11f	<i>1 Cor 14:21</i>
45:14	<i>1 Cor 14:25</i>
53:5f	1 Cor 15:3
53:8f	1 Cor 15:3
53:12	1 Cor 15:3 cf. <i>Rom 4:24</i> <i>Heb 9:28</i>
22:13	<i>1 Cor 15:32</i>
25:8	<i>1 Cor 15:54</i>
65:23	1 Cor 15:58 <i>Phil 2:16</i>
9:1	2 Cor 4:6
43:18f	2 Cor 5:17
49:8	2 Cor 6:2
52:4	2 Cor 6:17
52:11	2 Cor 6:17
43:6	2 Cor 6:18
49:13	2 Cor 7:6
55:10	2 Cor 9:10
49:1	<i>Gal 1:15</i>
37:19	<i>Gal 4:8</i>
54:1	<i>Gal 4:27</i>
44:2	<i>Eph 1:6</i>
11:2	<i>Eph 1:17</i>
40:26	<i>Eph 1:19</i> cf. <i>6:10</i> <i>Rom 1:20</i>
9:5	<i>Eph 2:14</i>
52:7	<i>Eph 2:17</i> ; cf. <i>6:15</i> <i>Rom 10:15</i>
57:19	<i>Eph 2:17</i>
28:16	<i>Eph 2:20</i> cf. <i>Rom 9:33</i> ; <i>10:11</i> <i>2 Tim 2:19</i>

57:20	Eph 4:14
63:10	Eph 4:30
40:26	Eph 6:10 cf. 1:19 Rom 1:20
11:5	Eph 6:14
59:17	Eph 6:14 cf. 6:17 1 Thess 5:8
52:7	Eph 6:15 cf. 2:17; <i>Rom 10:15</i>
49:2	Eph 6:17 cf. Heb 4:12
59:17	Eph 6:17 cf. 6:14 1 Thess 5:8
53:3	Phil 2:7
53:11	Phil 2:7 cf. Rom 5:19
49:4	Phil 2:16
65:23	Phil 2:16 cf. 1 Cor 15:58
56:7	Phil 4:18
45:3	Col 2:3
29:13	Col 2:22
13:8	1 Thess 5:3
59:17	1 Thess 5:8 cf. Eph 6:14.17
66:4	2 Thess 1:8
66:15	2 Thess 1:8
57:15	1 Thess 5:14
2:10.19.21	2 Thess 1:9
2:11.17	2 Thess 1:10
66:5	2 Thess 1:12
57:3f	2 Thess 2:3
11:4	2 Thess 2:8
25:4	2 Thess 3:2
19:14	1 Tim 4:1
52:5	1 Tim 6:1 cf. <i>Rom 2:24</i>
26:13	[2 <i>Tim 2:19</i>] More allusion than quotation.
28:16	2 Tim 2:19 cf. Eph 2:20 <i>Rom 9:33; 10:11</i>
50:9	Heb 1:11
51:6	Heb 1:11
34:4	Heb 1:12
8:17	<i>Heb 2:13</i>

8:18	<i>Heb 2:13</i>
12:2	<i>Heb 2:13</i> cf. Is 8:17
41:8f	Heb 2:16
17:7	Heb 3:2
40:28	Heb 3:4 cf. Rom 1:20
49:2	Heb 4:12 cf. Eph 6:17
45:17	Heb 5:9
11:1	Heb 7:14
53:12	Heb 9:28 cf. Rom 4:24 1 Cor 15:3
1:11	Heb 10:4
38:3	Heb 10:22
26:11	Heb 10:27
26:20	<i>Heb 10:37</i>
51:2	Heb 11:12
35:3	Heb 12:12
66:22	Heb 12:27
61:8	Heb 13:20
55:3	Heb 13:20
63:11	Heb 13:20

C.7 Quotations or Allusions in the Catholic epistles

C.7.1 Isa in Jas 1 + 2Pet Jude - Isaiah sequence

3:4	Jude 18
5:9	<i>James 5:4</i>
8:12	<i>1 Pet 3:14</i>
8:13	<i>1 Pet 3:15</i>
8:14	<i>33 1 Pet 2:8</i>
10:3	<i>1 Pet 2:12</i>
11:2	[<i>1 Pet 4:14</i>] More allusion than quotation
28:16	<i>1 Pet 2:4.6</i>
32:17	James 3:18
40:6	James 1:10
40:6f	<i>1 Pet 1:24</i>
40:7	James 1:11
40:8f	<i>1 Pt 1:25</i>

41:8	James 2:23
42:12	1 Pet 2:9
43:20	1 Pet 2:9
43:21	<i>1 Pet 2:9</i>
50:9	1 Pet 3:13
51:8	James 5:2
52:3	1 Pet 1:18
52:5	2 Pet 2:2
53:4	<i>1 Pet 2:24</i>
53:5	<i>1 Pet 2:24</i>
53:6	<i>1 Pet 2:25</i>
53:9	1 Pet 2:22
53:12	<i>1 Pet 2:24</i>
57:3	James 4:4
57:20	Jude 13
63:16	James 3:9
65:17	[2 Pet 3:13] Allusion yes, quotation no.
66:22	[2 Pet 3:13] Allusion yes, quotation no.

C.7.2 Isa in Jas 1 + 2Pet Jude - Catholic epistles sequence

40:6	James 1:10
40:7	James 1:11
41:8	James 2:23
63:16	James 3:9
32:17	James 3:18
57:3	James 4:4
51:8	James 5:2
5:9	<i>James 5:4</i>
52:3	1 Pet 1:18
40:6f	<i>1 Pet 1:24</i>
40:8f	<i>1 Pt 1:25</i>
28:16	<i>1 Pet 2:4.6</i>
8:14	<i>33 1 Pet 2:8</i>
42:12	1 Pet 2:9
43:20	1 Pet 2:9
43:21	<i>1 Pet 2:9</i>

10:3	<i>1 Pet 2:12</i>
53:9	<i>1 Pet 2:22</i>
53:4	<i>1 Pet 2:24</i>
53:5	<i>1 Pet 2:24</i>
53:12	<i>1 Pet 2:24</i>
53:6	<i>1 Pet 2:25</i>
50:9	<i>1 Pet 3:13</i>
8:12	<i>1 Pet 3:14</i>
8:13	<i>1 Pet 3:15</i>
11:2	[<i>1 Pet 4:14</i>] More allusion than quotation
52:5	<i>2 Pet 2:2</i>
65:17	[<i>2 Pet 3:13</i>] Allusion yes, quotation no.
66:22	[<i>2 Pet 3:13</i>] Allusion yes, quotation no.
57:20	Jude 13
3:4	Jude 18

Appendix D

The Hebrew Alphabet

Name	Letter	Tran- scrip-tion	IPA Pro- nunciation
'āleṗ	א	'	[ʔ] or Ø
bēt	ב	b	[b]
	בּ	<u>b</u>	[v]
gîmel	ג	g	[g]
	גּ	<u>g</u>	[g]
dālet	ד	d	[d]
	דּ	<u>d</u>	[ð]
hē	ה	h	[h] or Ø
wāw	ו	w	[w]
zayin	ז	z	[z]
ḥēt	ח	ḥ	[H]
ṭēt	ט	ṭ	[t]
yōd	י	y	[j] or Ø
kaṗ	כ	k	[k]
	כּ	<u>k</u>	[x]
lāmed	ל	l	[l]
mēm	מ	m	[m]
nûn	נ	n	[n]
sāmek	ס	s	[s]
'ayin	ע	'	[ʔ]
pēh	פ	p	[p]

ṣādēh	פ ף	ṗ	[f]
qōṗ	צ ץ	ṣ	[ts]
rēš	ק ך	q	[q]
śīn	ר ם	r	[r]
šīn	ש ם	ś	[s]
tāw	ת ם	š	[ʃ]
		t	[t]
		ṭ	[θ]

Vowel Name	Signs simple	+ m. l. ך	+ m. l. ם	+ m. l. ה h
pataḥ	בּ	ba	-	-
qāmeṣ	בֿ	bā or bo	-	-
ḥīreq	בֿי	bi or bī	בֿי	בֿה
ṣērē	בֿֿ	bē	בֿֿי	בֿֿה
səgōl	בֿֿֿ	be	בֿֿֿי	בֿֿֿה
ḥōlem	בֿֿֿֿ	bō	-	בֿֿֿֿה
qibbûṣ/šûreq	בֿֿֿֿֿ	bu qibbûṣ	-	בֿֿֿֿֿי bū šûreq
šāwā	בֿֿֿֿֿֿ	bə		
ḥāṭēṗ pataḥ	בֿֿֿֿֿֿֿֿ	ḥā		
ḥāṭēṗ səgōl	בֿֿֿֿֿֿֿֿֿֿֿ	ḥě		
ḥāṭēṗ qāmeṣ	בֿֿֿֿֿֿֿֿֿֿֿֿֿֿ	ḥō		

Appendix E

The Greek Alphabet

A	α	a	Alpha	Άλφα
B	β	b	Bēta	Βῆτα
Γ	γ	g	Gamma	Γάμμα
Δ	δ	d	Delta	Δέλτα
E	ε	ě	Epsilon	Έ ψιλόν
Z	ζ	z	Zēta	Ζῆτα
H	η	ē	Ēta	Ἡτα
Θ	θ	th	Thēta	Θῆτα
I	ι	i	Iōta	Ίωτα
K	κ	k	Kappa	Κάππα
Λ	λ	l	Lambda	Λά(μ)βδα
M	μ	m	Mȳ	Μῦ
N	ν	n	NŶ	Νῦ
Ξ	ξ	x	Xī	Ξῖ
O	ο	ō	Ōmikron	Ό μικρόν
Π	π	p	Pī	Πῖ
P	ρ	r	Rhō	Ῥῶ
Σ	σ,ς	s	Sigma	Σίγμα
T	τ	t	Tau	Ταῦ
Υ	υ	y,u	Ypsilon	Υ ψιλόν
Φ	φ	ph	Phī	Φῖ
X	χ	ch	Chī	Χῖ
Ψ	ψ	ps	Psī	Ψῖ

Ω	ω	ō	Ōmēga	ῶ μέγα
Ȧ	á	h(a)	Spiritus Asper	
Ⱥ	à	(a)	Spiritus Lenis	

Appendix F

Abbreviations

* with words in italics before	Not the ESV (ch. 1 and 2) or the NASB (ch. 3 and later) but our own translation.
1 Chr	1 Chronicles
1 Cor	1 Corinthians
1 Esd.	1 Esdras
1 John	1 John (Epistle)
1 Kings or 1 Kgs	1 Kings
1 Macc. or 1 Mc	1 Maccabees
1 Pet	1 Peter
1p	First person plural
1 Sam	1 Samuel
1s	First person singular
1 Thess	1 Thessalonians
1 Tim	1 Timothy
2 Chr	2 Chronicles
2 Cor	2 Corinthians
2 Esd.	2 Esdras
2 John	2 John (Epistle)
2 Kings or 2 Kgs	2 Kings
2 Macc. or 2 Mc	2 Maccabees

2 Pet	2 Peter
2p	Second person plural
2 Sam	2 Samuel
2s	Second person singular
2 Thess	2 Thessalonians
2 Tim	2 Timothy
3 John	3 John (Epistle)
3p	Third person plural
3s	Third person singular
A. or Acc.	accusative case
abl.	ablative
Act. or Act	Active Voice
Acts	Acts of the Apostles
adj.	adjective
adv.	adverb
Amos or Am	Amos
anom.	anomalous
Aor.	Aorist
Apoc.	Apocrypha
Arab.	Arabic
ARV	American Revised Version
ASV	American Standard Version
AT	American Translation
AV	Authorized (King James) Version
Bar. or Bar	Baruch
B.C.	Before Christ
BHS	Biblia Hebraica Stuttgartensia
Caus.	Causal
c.	case
ca.	circa
cent.	century
C.E.	Christian Era
CEV	Contemporary English Version
cf.	confer, compare

ch.	chapter
Col	Colossians
Cond.	Conditional
conj. or conj	conjunction
cons.	consonant
Dan	Daniel
D. or Dat.	dative case
Decl.	Declension
Deut	Deuteronomy
dimin.	diminutive
du.	dual number
DV	Douay Version
Ecc1	Ecclesiastes
Ecc1us.	Ecclesiasticus (= Sirach)
ed.	edition
e.g.	exempli gratia, 'for example'
Eph	Ephesians
ERV	English Revised Version
esp.	especially
Esth	Esther
ESV	English Standard Version
etym.	etymology
EV	English version(s)
Exod	Exodus
Ezek	Ezekiel
Ezra	Ezra
f.	feminine gender
fig.	figuratively
Fut.	Future
Gal	Galatians
Gen. or Gn	Genesis
G. or genv	genitive case
Gk.	Greek
gov.	governing

Gr.	grammar
Hab	Habakkuk
Hag	Haggai
HB	Hebrew Bible
Heb	Hebrews
Hos	Hosea
ib.	ibidem or 'in the same place or book or text' as the preceding
ident.	identical
id.	idem or 'the same meaning as that of a preceding word'
i.e.	id est, that is
impers.	impersonal or used impersonally
Impf.	imperfect
Impv.	imperative
ind.	indeclinable
indic.	indicative
Inf.	infinitive mood
instr.	instrumental
Intens.	Intensive
interj.	interjection
interpol.	interpolation
intrans.	intransitive (without accusative object)
Introd.	Introduction
IPA	International Phonetic Alphabet
irr.	irregular
Isa or Is	Isaiah
James or Jas	James
JB	Jerusalem Bible
Jer	Jeremiah
Job	Job
Joel	Joel
John	John (Gospel)
Jonah	Jonah

Josh	Joshua
Jth. or Jdt	Judith
Jude	Jude
Judg	Judges
KJV	King James Version
Lam	Lamentations
Lat.	Latin
Lev or Lv	Leviticus
lit.	literally
loc.	locative
log.	logic
Luke	Luke
LXX	Septuagint
Mal	Malachi
Mark or Mk	Mark
Ⲁ	Masoretic text
Matt	Matthew
Med. or Med	Medium Voice
metron.	metronymic
Mic	Micah
m.	masculine gender
Mod.	modern
MS.	manuscript
MSS.	manuscripts
MT	Masoretic Text
NAB	New American Bible
NASB	New American Standard Bible
Nah	Nahum
NEB	New English Bible
neg.	negative
Neh	Nehemiah
NETS	A New English Translation of the Septuagint

NJB	New Jerusalem Bible
n.	neuter gender
N. or Nom.	nominative case
NRSV	New Revised Standard Version
NT	New Testament
ntr.	neuter gender
Num	Numbers
Obad	Obadiah
obs.	obsolete
opt.	optative
orig.	originally
OT	Old Testament
partic.	particular
part. or part	participle
Pass. or Pass	Passive voice
perh.	perhaps
Pf. or Pf	perfect tense
Phlm	Philemon
Phil	Philippians
Pl. or Pl	Plural
pl.	plural
Pl.	Plural
poet.	poetry or poetic
p. or p	page
prec.	preceding
prep.	preposition
pres. or pres	present tense
priv.	privative
prob.	probably
Pr. of Man.	Prayer of Manasses (= Manasseh)
pronom.	pronominal
pron.	pronoun
Prov	Proverbs
Ps (pl. Pss)	Psalms

redupl.	reduplicated
Reflex.	Reflexive or used reflexively
Rev. or Rv	Revelation (= Apocalypse)
rhet.	rhetoric
Rom	Romans
RSV	Revised Standard Version
rt.	root
rts.	roots
Ruth	Ruth
RV	Revised Version
seq.	sequens
sev.	several
Sg. or Sg	Singular
Sir	Sirach (= Ecclesiasticus)
Song	Song of Solomon (= Song of Songs)
Song of Three Children	Song of the Three Holy Children
Subj.	subjunctive
subst.	substantive
suff.	suffix
superl.	superlative degree
Sus.	Susanna
Syr.	Syriac
Titus	Titus
Tob. or Tb	Tobit
TR	Textus Receptus (Received Text)
trans.	transitive (with accusative object)
vb.	verb
v.l.	varia lectio
vow.	vowel
Vulg.	Vulgate
V. or Voc.	vocative case
WEB	World English Bible
Wisd. of Sol.	Wisdom of Solomon (= Wisdom)
WLC	Westminster Leningrad Codex

Ws
Zech
Zeph

Wisdom (= Wisdom of Solomon)
Zechariah
Zephaniah

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