

SECOND ISAIAH

Titus Lehmann

## SECOND ISAIAH

### INTRODUCTORY

Second Isaiah or Deutero-Isaiah is a portion of the Bible which forms a most fascinating part. It has in it such gripping and appealing passages. It reveals such a great idea of God that is head and shoulder above ideas of previous times. It brings before us the wonderful picture of the "servant." It breathes a spirit of hopefulness and optimism that urges one on in spite of great difficulties. It gives to the Hebrews in exile a new conception of their value for the future of mankind and broadens the scope of their mission. Through the deeper spirit of this portion the Jews are taken out of the cradle and their swaddling clothes and trained for a deeper conception of ethics, religion and social relations. We get more out of this book as we place it into the proper historical setting and into the times out of which it was born. It is rightly placed by almost all critics into the closing years of the Jewish exile in Babylon. Into that exile they had carried with them some real valuable spiritual materials. They had taken with them their monotheism. When they returned from the exile they had no further interest in idols. Second Isaiah helped to drive that idea from them. They had conceptions of the value of the individual, these were strengthened in the exile. Their religious life before the exile had depended to a great extent on the outward material and political forms. Here in the exile they learned that God and spiritual life do not depend upon the temple, on ceremonies, on the living in certain communities.

## 2- Second Isaiah

It is through the exile and the passionate appeals of the second Isaiah and other prophets that they began to realize their greater purpose in the world.

The chapters that compose second Isaiah, namely forty to fiftyfive, have been incorporated by some editor into Isaiah proper and for many generations this conception was prevalent. but Cheyne tells us that

the first disintegrator of II Isaiah was learned Spanish Rabbi who showed that the critical tendency may spring from a love for the Bible. "Nor is there anything remarkable in this prophecy coming in the midst of a series of promises of the future redemption."

The modern school of fragmentists dates back to Koppe of German origin. this critic was followed by Augusti, Berchtoldt and Eichhorn. Later on came Gesenius, Hitzig, Heinrich Ewald, Kuenen, G.A. Smith, Cornill, Duhm, Driver and others.

### THE DATE OF SECOND ISAIAH

The problem of the date of Isaiah 40-55 is this: In the book which we call Isaiah, who labored between the years <sup>ca.</sup> 740 and <sup>ca.</sup> 700 B.C., these chapters refer to a time when the Jews were in captivity in Babylon, which took place from 598 to 538. Are we to assume that Isaiah "prophetically" wrote these chapters which involve a later period in history?

It is possible to say with the conservative that this projection of the prophet into the future in this manner would not be out of question, but then it would be the only incident in the history of prophecy. God could reveal his ways in this manner. Let us take these arguments for a moment that are advanced and weigh them.

The first argument, according to G.A. Smith, is that, because the chapters are included in Isaiah proper they naturally belong

### 3- II Isaiah

to this book. But it is evident that the book of Isaiah is not a continuous prophecy. It consists of a number of separate orations. Some chapters are assigned very definitely to Isaiah, others not. When we come to chapters 40 to 55 there is in them nowhere a claim that they are his. They are separated from other portions of the book by historical narratives. *Also language and style.*

Then again portions of Isaiah are quoted in the New Testament as coming directly from Isaiah. Smith says these quotations are nine in number and that they occur in the Gospels, in Acts and Paul. Jesus does not use any of these.

Matth. 3:3; 8:17; 12:17; Luke 3:4; 4:17; John 1; 23; 12:38; Acts 8:28; Rom. 10:16-20. But in none of these nine cases is the authorship of Isaiah in question.

These chapters plainly set forth events as having already happened- the exile and captivity, the ruin of Jerusalem and the devastation of the holy land. Cyrus is named as the deliverer. This is all stated so clearly because an eyewitness has seen it. (In no other prophecy do <sup>we</sup> find) anything like this. The prophets usually link up their prophecy with actual conditions (and always with the grammar of the future.) In these passages there is no prediction, no trace in grammar of the future. Cyrus is presented as a proof that predictions are already fulfilled and is described in such detail that the actuality of him cannot be doubted. There are a few other arguments for the unity of Isaiah that are faced by Cheyne;

The unity of Isaiah is based on local coloring which is too Palestinian to be consistent with a Babylonian origin. Beyond question, the trees and plants there mentioned are not all such as, now at any rate, grow in Babylonia. True, but omission of trees are unimportant. --- At any rate no ingenuity can derive a conservative argument from the geographical ideas of our prophet. It is clear from chapters 40 to 55 that the Jews were scattered in many countries and that our prophet had a wide geographical horizon. --- The allusions to the manner of life of the Babylonians are not as numerous as might have been wished. But the references

#### 4- II Isaiah

are perhaps as many as a religious teacher absorbed in the thought of restoration might be required to make.---- The mythological allusions, too, are as many as we could reasonably expect from a prophet.

#### HISTORICAL EVIDENCE

The date of the writing of this portion of Isaiah is quite clearly revealed as we study the historical evidence, the style and language and the entire thought. It could not be Isaiah the prophet as we know him, but a later prophet who wrote toward the close of the Babylonian exile, which would place the date somewhere between 546 and 539 B.C. The portion alludes repeatedly to Jerusalem as already destroyed ( 44:26 ); to the suffering which the Jews have experienced at the hands of the Chaldeans ( 42: 22,25; 43:28; 47:6 ) and to the prospect of return which the prophet thinks is imminent ( 40:2; 46:13; 48:20 ff. ); Babylon and not Assyria is the dominant power ( 43:14, 48:14 ); Cyrus has begun his career, although Babylon still stands ( 41:2-4 ).

Creelman in his Introduction to the Old Testament says;

Conditions and circumstances of the prophet's own age are always reflected in messages. The promise of the future is built on the conditions of the present. The oldest order of the placing of the books was Jeremiah, Ezekiel and Isaiah. If Isaiah 40 ff. is produced by Isaiah I there is no parallel in the Old Testament in which a prophet ignores his own age and transports self into the distant future. The exile is not predicted, but described as an event realized.

We must of necessity enter somewhat more fully into the consideration of Cyrus and his mission if we would understand the historical background.

The passages that refer to Cyrus are the following: 40: 2,25; 44:28-45:13; 46:11; 48:14-15. Duhm in Israel's Propheten very graphically characterizes Cyrus and his mission:

In etwa sechs Gedichten ist die Rede von der Person des Cyrus und in zahlreichen anderen von seinem Werk. In einem Gedicht wird er zweimal mit Namen genannt, was in prophetischen Dichtungen durch aus eine Ausnahme ist. Er heisst Jahwes Gesalbter, sein Hirte, sein Freund, sein Stossvogel. Jahwe hat ihn bei Namen gerufen, obwohl

5- II Isaiah

er Jahwe nicht kannte, jetzt ruft er Jahwe's Namen an: wieder Behauptungen von grosser Kuehnheit. Wie haette den Cyrus so auftreten koennen wie er tat, wenn Jahwe ihm nicht einen persoentlichen Auftrag gegeben haette. Cyrus ist ihm fast wie ein engel, eine Lichtgestalt ohne menschlichen Anhang. Ein nuchterner Historiker haette dieser Poet nicht werden koennen.

G.A.Smith goes into detail in discussing Cyrus and makes some very interesting comparisons between the Greek and Jewish conceptions of Cyrus. While the Greeks thought of him as a great character and eulogized some qualities in him, the II Isaiah looks upon him merely as an instrument in the hand of God who is to be used to lead the Hebrews out of the exile, destroy Babylon, and give them an opportunity to go back to Palestine.

Cheyne, however, gives us the historical data in the following summary:

It was in 547 ( "The ninth year") as the annals of Nabunaid ( the last king of Babylon) tell us Cyrus " king of Parsu" crossed the Tigris below Arabela. In the same year it would seem that Croesus king of Lydia formed an alliance against Cyrus with Amasis king of Egypt and Nabunaid, king of Babylon. But without waiting for his allies Croesus crossed the Halys in the spring of 546, entered Cappadocia and conquered the renowned fortress of Pteria. Cyrus however drove him back into Lydia and in the fall of the same year Sardis, the capital of Lydia, was taken and Croesus fell into the hands of his enemies. We know that in 539-538, after winning a battle in S.Babylonia, the army of Cyrus entered Sippar and two days later the capital itself, amidst the acclamation of the inhabitants, and without even a street battle. It was probably at intervals during this period ( but before the march upon Babylon) that II Isaiah write his book, which says so much of the coastland ( Of the Mediterranean ) and of the nations ( both far and near) and so clearly gives us to understand that they were deeply interested in the movements of Cyrus. The " large designs" attributed to Cyrus produced a widespread excitement in the East. The Jews participated in this. They had everything to hope, and nothing to fear from the successes of Cyrus, and to this, combined with the intense belief in prophecy, we owe the splendid composition of the II Isaiah.

Bewer in literature of the Old Testament becomes eloquent as he describes the feelings of the II Isaiah in watching and interpreting the great victories of Cyrus. He has the prophetic conviction that Jahwe is the supreme director of all movements of history. He intends to accomplish deliverance through this wonder-

## 6- II Isaiah

ful deliverer. From 546 on he proclaimed to his people restoration.

Butterweiser in his book on II Isaiah says this on the aspect of inspiration:

Isaiah preached not retribution and doom, but pardon and redemption. He heard "The voice of God" not in the future tense but in progressive revelation. God is speaking through contemporaneous events in and through the victory of Cyrus.

It might be well to give just a brief chapter outline to show how Isaiah develops his ideas.

Chapter 40- restoration of exiles announced.

- " 41- Jahwe raises conqueror in the east.
- " 42- first servant passage- character and mission.
- " 43- Israel to be restored, Babylon to fall.
- " 44- Jahwe alone good; folly of idol worship.
- " 45-46- Helplessness of Babylonian idols.
- " 47- Babylon's humiliation.
- " 48- Jahwe's greater object.
- " 49:1-13- Second servant passage- call and mission.
- " 49:14-50:3- Return and prosperity of exiles.
- " 50:4-11- Third servant passage.
- " 51:- 52: 12- Righteous exiles exhorted to believe.
- " 52:3-53:12- Fourth servant passage.
- " 54- Assurance of restoration.
- " 55- Invited to share in the blessings of restoration.

### LANGUAGE AND STYLE

The chapters 40 to 55 are written mostly in poetic form and Isaiah II is considered as one of the great poets of the Hebrews. His deep feeling breaks forth again and again in passionate expression. He professes an overwhelming love of God for his people. The richness and rapid play of the poet's imagination have always aroused wonder.

The poet is a dramatist of the first class. The varied material is often presented in suggested scenes with action, dialogue and soliloquy. The II Isaiah was keenly sensitive to the sound of words. His choice of language was influenced by considerations of assonance and rhythm. For emphasis he repeats words and phrases and this is a distinguishing quality in him. He uses repetitions which are in the nature of a refrain. He likewise uses words in two different meanings in order to convey his meaning more adequately. ( Cf. 56:1; 50:4 where *limmudim* is twice employed in a different sense. The double use of the word *nesach* in 63:3,6 ). *not in II Isaiah*

Driver has this to say about the literary features:

Isaiah's style is terse and compact: the movement of the periods is stately and measured: his rhetoric is grave and restrained: the style is flowing: the rhetoric warm and impassioned: and the prophet often breaks out in lyric strains. Force is the predominant feature of Isaiah II oratory, persuasion sits upon the lips of the prophet who here speaks; the music of his eloquence as it rolls along, thrills and captivates the soul of the hearer. So, again, the characteristic of this prophet is pathos. Human emotions come to the fore. The prophecy abounds with passages of exquisite softness and beauty. ( Chapter 51; 54-55 .) His prophecy contains much personification. Zion is represented as a mother, a bride, a widow. The prophet personifies nature; he bids heaven and earth shout at the restoration of God's people ( 44:23; 49:13 ); he hears in imagination the voices of invisible beings sounding across the desert ( 40:3-6 ); he peoples Jerusalem with ideal watchmen ( 52:8 ) and guardians..

When we come to the details of language and words by means of which critics judge the differences between Isaiah proper and the II Isaiah we realize that it would be necessary to be an expert linguist. But from the detailed study that has been made by men like Cheyne and Driver we realize that much excellent work has been done. Cheyne goes into more detail than Driver. We will follow the analysis of Driver to some extent.

8- II Isaiah

The following are examples of words, or forms of expression, used repeatedly in 40-55, but never in prophecies which contain independent evidence of belonging to Isaiah's own age:-

1. " To Choose ", of God's choice of Israel: 41:8,9, 43:10; 44:1,2; "My chosen", 43:20, 45:4.
2. "Praise ". 42:8,10, 12; 43: 21; 48:9.
3. "To shoot or spring forth ". 44:4; of a moral state, 45:8; of an event manifesting itself in history 42:9, 43:19.
4. "To break out into singing": 44:23, 49:13.
5. " Pleasure " : (a) of Jehovah's purpose, 44:28, 46:10; 48:14; 53:10. (b), of human purposes and business 54:12.
6. "Good will, acceptance": 49:8.
7. "Thy sons"- the pronoun being feminine and referring to Zion: 49:17,22,25; 51:20; 54:13. ( Isaiah in using this word always has an implicate reference to God ).
8. The phrases, " I am Jehovah, and there is none else:45:5,6,18; " I am the first, and I am the last": 44:6; 48:12; " I am thy God, thy savior" 41:10,13; 43:8; 48:17b. " I am He" ( opposed to the unreal gods of the heathen) 41:4b; 43:10b,13; 46:4; 48:12. No such phrase is ever used by Isaiah.
9. The combination of the Divine name with the participial epithet( relative clause ) : Creator( stretcher out ) of the heavens or the earth: 40:28; 42:5; 44:24b; 45:7,18; 51:13; " Creator or former of Israel": 43:1,15; 44:2,24; 45:11; 49:5; " Thy savior" :49:26; "Thy redeemer" 43:14; 44:24a; 48:17a; 49:7; 54:8. Isaiah never casts his thoughts into this form.

The following words occur frequently in II Isaiah, but are foreign to the usage of Isaiah:-

1. Isles or coast - used of distant regions of the earth: 40:15; 41:1,5; 42:4,10,12,15; 49:1; 51:5.
2. wrought: 40:17, 41:12,29; 45:6,14; 46:9; 47:8,10; 52:4;54:14.
3. To create: 40:26,28; 41:20; 42:5; 43:1,7; 45:7,8,12,18. The prominence give to the idea of creation is very noticeable.
4. Offspring: 42:5; 44:3; 48:19.
5. Justice emphasized as a principle guiding and determining God's action: 41:2; 10b; 42:21; 45:13,19; 51:5. The peculiar stress laid upon this principles is almost confined to these chapters.
6. The arm of Jehovah: 51:5b,9; 52:10; 53:1.
7. To deck, or to deck oneself i.e. to glory, especially of Jehovah, either glorifying Israel, or glorying Himself in Israel: 44:23; 49: 3.
8. The future gracious relation of Jehovah to Israel represented as a covenant: 42:6; 54:10; 55:3.
9. Yea, used with strong rhetorical force 25 times from 40:24 to 48:15.

There are in addition several words and idioms occurring in these chapters which point to a later period of the language of Isaiah's age. \*

As features of style may be noticed-

1. The duplication of words, significant of the impassioned ardor of the preacher:40:1; 43:11,25; 48:11,15; 51:9,12,19; 52:1,11. Very characteristic of this prophecy.

Two of these words distinctly point to the Babylonian period. They are the words " Bel " and " Nebo " in chapter 46:1. Skinner has this to say about these two words:

Bel and Nebo are the Jupiter and the Mercury of the Babylonian pantheon and were the supreme deities in Babylon at this time. Bel ( Bilu ) is the Babylonian form of the Hebrew Baal ( Lord ) and like that word is a generic name applicable to any deity. When used as a proper name it usually denotes Merodach ( Marduk ) the tutelary divinity of the city of Babylon, ( Cf. Jer.1:2 ) although there was an older Bel who is spoken of as his father. The elevation of Bel-Merodach to the chief place among the older gods, as recorded in the mythical Chaldean account of the creation is the legendary counterpart of the ascendancy required by Babylon over the ancient cities of the Tigris valley.

Nebo was the son of Marduk, the chief seat of his worship being Borsippa in the vicinity of Babylon. His name, which is supposed to be from the same root as the Hebrew " nabi " - prophet seems to mark him as the " speaker " of the gods. He was also regarded as inventor of writing. The frequency with which Chaldean kings are named after him has been thought to show that he was patron saint of the dynasty .

As Isaiah II refers to these two gods in chapter 46 he is predicting the ultimate collapse of the Babylonian state religion in a very satirical manner.

2. A habit of repeating the same word of adjacent clauses or verses: thus 40:12,13 and 14 (taught him); 40:14 (instructed him); 40:31 and 41:1 (renew strength); 41:6 (courage); 41:13 (I have help-en thee); 45:4 (has known me); 45:5 (and none else); 53:3 (despised); 53:7 (opened not his mouth); These incidents are very rare in Isaiah.

3. Differences in structure of sentences.

Cheyne in summing up the linguistic argument says:

If there is such a thing as the history of the Hebrew language these chapters are not the work of the historical Isaiah, but of a much later writer or school of writers.

Driver attempts to meet the argument of those who contend that there are many similarities between Isaiah proper and the II Isaiah which would speak for the same authorship. But he argues that, after all, the differences are the ones that are characteristic

No doubt a certain number of similarities exist; but they are very far from being numerous or decisive enough to establish conclusively the purpose for which they are alleged. It is the differences in authors which are characteristic, and form consequently a test of authorship: similarities, unless they are exceedingly numerous and minute, may be due to other causes than identity of authorship. But the differences between chapters 40 to 55 and the acknowledge prophecies of Isaiah are both more numerous and of a more fundamental character than similarities."

#### RELIGIOUS CONCEPTIONS AND IDEAS

With Second Isaiah we come to a change in prophetic emphasis. Duhm in Israel's Propheten admirably sums up this attitude:

Mit Deuterojesiah tritt eine Wendung in der Prophetie ein, durch die sie scheinbar auf einen der altern Richtung geradezu entgegengesetzten Weg gefuehrt wird. Jesaiah hat seine Hoffnung nicht als beauftragter Prophet, sondern als glaubender Dichter dargestellt, Jeremia hat den Traum seiner Jugend von der Rueckkehr des verlorenen Sohnes gegen das trostlose Wort vertauscht: Jahwe hat ausgerissen was er gepflanzt hat, alle fruehern Propheten haben gestraft und gedroht: Deuterojesaia bezeichnet gleich im Anfang seine prophetische Aufgabe, Jahwes Volk zu troesten und ihm zu sagen, dass es doppelt soville gelitten als verdient haben. Zwei Themata beherrschen die ganze Schrift. Das eine ist die Rueckkehr der verbannten, das zweite ist die hoehere Begrueendung.

That word of cheer and comfort that 11 Isaiah speaks is a classic:

Comfort ye, comfort ye My people  
says your God.  
Speak ye comfortably to Jerusalem,  
And cry unto her,  
That her warfare is accomplished,  
that her iniquity is pardoned,  
That she has received of Jehova's hand  
double for all her sins. ( Is.40:1-2)

Every argument that he could possibly muster he used to implant a new spirit into the depressed exiles. He shows them how God controls everything, he paints before them a vivid picture of their travels through the wilderness back to the land of Palestine, of the glorious Utopia that the " Servant" is arranging for them , of the great possibilities that are inherent in the people themselves as God's chosen race.

Isaiah 11 in his conception of God or Jahwe rises to heights that are beyond anything that had been projected thus far. While Isaiah depicts the majesty of God, Isaiah 11 emphasizes His infinitude; He is the Creator, the Sustainer of the universe, the Life-giver, the Author of history ( 41:4), the first and the Last, the Incomparable One.

All human power passes away " Surely the people is grass<sup>m</sup>,  
but the word of God is eternal.

Bewer speaks so eloquently of this might and power of God:

With mighty words~~†~~ the prophet proclaimed the omnipotence of Jahwe. Let the people think of really tremendous things in the world of nature and ask the question, what can do them? Can the nations do any of them? Compare them with Yahwe and see how insignificant they are: mortal men that perish in a moment.

Who hath measured the waters in the hollow of his hand,  
And meted out heaven with the span,  
and comprehended the dust of a the earth in a measure,  
and weighed the mountains in scales,  
and the hills in a balance?

Who hath directed the spirit of yahwe,  
or being his counsellor has taught him?

11- II Isaiah

with whom took He counsel, and who instructed Him,  
and taught Him the right path  
and showed Him the way of understanding?  
Behold the nations are as a drop of a bucket  
And ~~are~~ accounted as the small dust of the balance,  
behold, He takes up the isles as a very little thing,  
all the nations are as nothing before Him,  
they are accounted by Him as less than nothing. (Is.40:12)

No one can be compared to Yahwe. There is no one like Him.  
The II Isaiah ridicules the worship of images and idols. He was  
really the first to expound monotheism so consistently, the first  
to reason about the unity of God.

Cheyne puts this aspect of God as follows:

The writer exhausts language in admiring affirmations of  
the sole divinity and incomparable wisdom and power of Jahwe, as  
revealed in creation, in history, in prophecy, and as contrasted  
with the impotence of the idols of the heathen. The absolute  
divinity thus claimed for God necessarily involves eternity. Biting  
sarcasm is addressed to the makers and worshippers of idols.

It is likewise contended that the conception of Jahwe  
is on a much higher level in II Isaiah than in first. A new  
interpretation of history and of the relation of God to man and  
man to God naturally follows out of such notions of Jahwe. God  
and man seem to be separated by a wide gulf. This sense of sepa-  
ration seems to be peculiar to the exilic and postexilic writers.  
It is the divine spirit, as the organ of external activity of Jahwe  
that is at work among men. No one else but Jahwe can direct men.

Does one strive with his maker?  
a potsherd with the potter?  
Does the clay say to him that fashioned it,  
what makest thou?  
I have made the earth,  
and created man upon it:  
I, even my hands, have stretched out the heavens,  
and all their hosts have I commanded.  
I have raised him up in righteousness,  
and I will make straight all his ways:  
He shall build my city  
and let my exiles go free,  
Not for any price or reward,  
says Jahwe of hosts. (Isaiah 45:9-13.)

Here in II Isaiah we find emphasized in a most striking manner that Yahwe is the God of all the universe, of all people. The salvation of the world is God's purpose, Israel's restoration is only the means to an end.

Since Jahwe is God of all the universe it but natural for him to direct his instruments like Cyrus and also Israel for his greater purposes. The religion that Israel had received through God is the true religion. No other religious conception can equal that of the Hebrews.

Look unto me, and be ye saved,  
 all the ends of the earth;  
 For I am God, and there is none else.  
 By myself have I sworn,  
 The word is gone from my mouth  
 in righteousness, and shall not return  
 that unto me every knee shall bow,  
 every tongue shall swear. (Is. 45:22 ff.)

And in Isaiah 51:6 we read:

But my salvation shall be forever,  
 and my righteousness shall not be abolished.

As Isaiah II holds before the exiles the glory that is their and the possibilities that are before them, he seems to lay undue stress on Israel's glory.

Bewer states this argument in these words:

It is true that he made fellowship with Yahwe dependent on the individual's becoming a member of Israel (44:5), that he foretold that the Davidic king would be a prince and commander to the peoples (55:3-5), and that the Egyptians, Ethiopians and Sabeans would go to Israel in chains, fall down and supplicate,

surely, God is in thee, and there is none else,  
 there is no God.  
 verily, with thee God hides himself,  
 the God of Israel, the Savior. (Is. 45:14 ff.)  
 and in Isaiah 49:23 the prophet says;  
 they shall bow down to thee with their faces to the earth,  
 and shall lick the dust of thy feet.

But all this is so entirely out of harmony with his prophecies of universal religion, that it seems incredible that Deutero-Isaiah should have written it. Yet it is not impossible that even he was carried away to appeal to Israel's pride by his desire to inspire them with new hope at times when the higher truth found no response. One wishes that he had not yielded to the temptation, or that he had at least not put these words in Yahwe's mouth. He stimulated thereby, unwittingly, the national and religious arrogance of the later Jew, and made it easy for them to miss the really great truths which he proclaimed.

In spite of this rather narrow appeal we come to one of the great landmarks in the history of the world's religious thought. In Judea, centuries before the Christian era, we are told of the love of God for his children of whatever race, and of the destined cooperation of all good men in his service, in their many lands and various forms of worship. We have good reason to believe that no such announcement was ever made before. No former prophet of the Hebrews, to whom we alone could look for such a conception, had risen to such a height. The II Isaiah declares his message to be new.

Buddenweiser interprets this phase of Isaiah II by saying:

For the first time in history the essential truth is recognized that the relation of man to God is a moral one, in conscience man speaks to God. The fellowship with God is to be established by living up to divine promptings.

In setting up Jahwe as the God of all peoples the prophet, of course, does not consider the other ideas of religion very much. He sets up the other idols merely as straw puppets that can be knocked over at will. He disclaims any revelation to any other people. Yet, in an argument with other religious leader, he would take such a high standpoint that his ideas would carry a great deal of weight, since he recognizes a purposeful planning as a background for all history.

While we do read of sympathy toward other people, yet there is in these same poems an entirely different way of speaking of the Gentiles. Are they not represented as objects of wrath, doomed to destruction? The opening lines of chapter 46 is very ironical and declares the worthlessness of Bel and Nebo, having the Babylonian power in mind. Chapter 47 follows with stern invective in the same strain of irony predicting, in figurative language, the utter ruin of the exalted city. It is no personal hatred that the prophet expresses here, rather it is but the logic of God's own program calling for a final judgement and the meting out of justice. And further on the same prophet says; "Turn ye to me and be saved, all ye ends of the earth. For I am God, there is no other. By myself I swear it, the truth is gone forth from my mouth, my word shall not turn back, that to me every knee should bow, every tongue swear allegiance."

#### THE FIGURE OF THE SERVANT

In trying to inspire the exiles to greater faithfulness Isaiah II paints for them a glorious future, an ideal, a Utopia in line with that of Plato, More and so on. He wishes to lure them on so that they might realize the best that is in them. In doing this he uses a rather unique figure, namely that of a "servant" to express this ideal.

Professor C. Torrey in speaking of the "servant" has this to say:

This idea of an emissary charged with a great work is a fundamental element of the prophet's theology. It recurs in various forms and is also frequently implied where it is not definitely expressed. The term generally employed is "ebed" or "servant" made definite by the appended name of God, "servant of Yahwe," or by a suffix referring to him, "his servant," "my servant." In parallelism with the term "servant" occur several other terms expressing related ideas: malak, messenger or emissary (42:19; 44:26), bachir- chosen (42:1; 43:20; 45:4),

and the use of the verb *bachar* in 41:8,9; 43:10; 44:1,2;49:7; "chosen" that is, as the context shows in each instance " to execute a commission;" " *Ish asatho*" man of counsel( 46:11 cf. 44:26 ed " witness," ( 43:10) and " *messiach* " 'anointed' ( 45:1). In each and all of these passages the prophet is speaking of Yahwes eternal purposes, and of the agent Israel, especially appointed to carry it out.

The portions of the prophecy which are ordinarily set apart as " servant songs" are 42:1-4; 49: 1-6; 50: 409 ; 52:13-53:12; that is a few passages which are generally recognized as containing either a distinct personification under the title of servant or else allusion to a real person. The " servant " in the four passages is not always the same. The aspect is shifting. The " servant " is always Israel, or some select portion of Israel. There are three basal conceptions. There is first of all the traditional use. Then there is a collective application in chapters 50 and 53 and 42:19. Lastly there is an individual portrait, once or twice so sharply outlined as to be startling. Out of the personification of the ideal Israel of the future there emerges the figure of a great leader, the Anointed One. About the teachings regarding the " servant" many and varied questions arise: Is He a person or personification? If the latter is a personification of Israel? Or of the ideal Israel? Or of the order of the prophets? Or a martyr who has suffered himself? Or possibly a portrayal of Jeremiah, who had to endure so much? Or one still to come, like the promised Messiah?

G.A.Smith draws this conclusion:

" We have seen that it was by a very common process that our prophet transferred the national calling from the mass of the nation to a select few of the people. Is it by any equally

natural tendency that he shrinks from the many to the few, as he passes from prophecy to martyrdom, or from the few to one, as he passes from martyrdom to expiation? "

Up to chapter 49, that is while he is still some aspect of the people, the servant is a prophet. In chapter 50, where he is no longer Israel, and approaches more to an individual, his prophecy passes into martyrdom. And in chapter 53, where at last we recognize him as intended for an actual personage, his martyrdom becomes an expiation for the sins of the people. Is there a natural connection between these developments?

The description of the "servant" is indeed vivid and challenging. It is an interpretation of the suffering that Israel must go through in order to achieve the higher mission. Israel is the servant of Yahwe. And in the following eloquent terms Beyer goes on to describe this servant :

He is now despised and rejected of men, without national existence, far from his own land, an exile. But he is still Yahwe's servant, through whom true religion is to be established in the world. It seems impossible. All his work in the exile must be in vain; it means both suffering and shame. But no, this very suffering is part of Yahwe's plan. Through his purpose for the world will be accomplished. Yahwe himself calls upon them: :

Behold my servant shall prosper,  
 he shall be exalted and lifted up and very high!  
 Just as many were astonished at him,  
 because his visage was so marred that it was not that  
 of a man,  
 and his form was no longer human;  
 so shall many nations wonder,  
 kings shall shut their mouths at him:  
 for that which had not been told them they shall see,  
 and that which they had not heard shall they consider.

The heathen themselves now speak:

Who could have believed that which we have heard?  
 and to whom had the arm of Yahwe been revealed?  
 For he grew up before him as a tender plant,  
 and as root out of a dry ground:

He had no form or comeliness, that we should look at him,  
 nor beauty, that we should desire him.

He was despised and forsaken of men,  
 a man of sickness, and acquainted with disease,  
 And as one from whom men hide their face  
 he was despised and we esteemed him not.

This has been the natural explanation of Israel's suffering and bitter fate. But now in the light of the glorious restoration they see the real meaning of his suffering. Israel had suffered for their sakes. Sorrowfully they confess:

Surely, he has borne our sicknesses,  
 and carried our sufferings,  
 while we esteemed him stricken,  
 smitten of God and afflicted.  
 But he was wounded for our transgressions,  
 he was bruised for our iniquities;  
 The chastisement of our peace was upon him,  
 and with his bruises we are healed.  
 All we like sheep have gone astray,  
 and we have turned every one to his own way;  
 And Yahwe laid upon him  
 the punishment of us all.

In this confession of Israel's vicarious suffering for them the heathen appropriate inwardly its fruit. The prophet agrees with them and now dwells on the servant's patience in all his affliction.

He was oppressed, yet he humbled himself,  
 and opened not his mouth,  
 As a lamb that is led to the slaughter,  
 and as sheep that before its shearers is dumb.  
 By oppressive judgement he was taken away,  
 and who took note of his fate,  
 That he was cut off out of the land of the living,  
 for our transgressions smitten to death?

But this innocent suffering was in accordance with Yahwe's plan, which the prophet proceeds to reveal. Without it the light of true religion would never have come to the heathen.

But it pleased Yahwe to crush him:  
 if he would make his soul an offering for sin,  
 He would see calamity for length of days,  
 but the purpose of Yahwe would succeed through him.

Yahwe Himself takes up the last word "vindication" and holds out to his servant the victor's crown for his willing, vicarious suffering.

portion

Therefore will I divide the ~~xxxix~~ with the great;  
 and he shall divide the spoil with the strong:  
 Because he poured out his soul unto death,  
 and was numbered with the transgressors,  
 Yet he bore the sins of many,  
 and has been making intercessions for the transgressors.

The glorification of Israel is not an end in itself but the means to the end. It is incidental to something far greater, far ~~more~~ wonderful: the conversion of the whole world to the one and only God, Yahwe.

## 19- II Isaiah

And he said, " The raising up of the tribes of Jacob  
and the restoration of the preserved Israel  
Are less significant than thy being my servant:  
so I will give thee for a light to the gentiles  
That my salvation may be  
to the end of the earth." ( Isa. 49:5b.)

In this description of the servant is naturally included at the same time the servant's task. He is to restore Israel to the holy land, awakening the slumbering faith, bringing back the wanderers, presenting to Yahwe a repentent and purified nation. And the second feature, to restore the desolate world, to sweep away the wickedness and misery of mankind, and to unite all mankind, with Israel as leaders in a regime of righteousness and peace, in the service of the one God. In 49:6 we read:

I will make thee the light of the nations,  
that my rescue may reach to the end of the earth.

In 42:6 the same phrase " the light of the nations " is employed and the next verse then carries out the figure, showing what this " light " is to mean to the world.

To open the sightless eyes  
To bring out the captives from the prison,  
And from the dungeon those who sit in darkness.

Many later poets and prophets show the influence of this great ideal. But the finest and deepest thoughts that II Isaiah has presented were understood by but few, until he came who embodied the ideal of the servant of Yahwe in himself, namely Jesus Christ. The prophecy of II Isaiah in its ideal was fulfilled in Christ, as far a single personality could do that. Therefore the book of II Isaiah is so evangelical and the writer is often called the evangelist of the Old Testament.

It is certain that in all the literature that has come down to us this portrayal stands alone in its originality and power.

## 19- II Isaiah

It is essentially a creation of II Isaiah. The various motives entering into the conception had been at hand for some time; it was only necessary that some greater prophet than the rest should comprehend and combine them. When the II Isaiah had finished his work he had set before the people a picture that remained essentially the same through the succeeding generations. It is a picture that has inspired not only the exiles, but has been the source of high idealism in all centuries. Isaiah II has made a real contribution to mankind, one that can never be effaced. In bringing to men his unique contribution he stands out from all other prophets.